

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 1

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Α΄

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 · 1:1–3

Prologue and beatitude on the reader

The book's title and chain of transmission: a revelation of Jesus Christ, given by God, signified through his angel to his servant John (1), who witnessed the word of God and the testimony of Jesus Christ (2). A beatitude crowns the prologue — blessed is the one who reads aloud and those who hear and keep what is written, for the time is near (3).

B · 1:4–8

Epistolary greeting, doxology, and the Alpha and the Omega

An epistolary salutation to the seven churches of Asia: grace and peace from the eternal God (the famous nominative-after-ἀπό solecism), the seven spirits, and Jesus Christ — faithful witness, firstborn of the dead, ruler of earth's kings (4–5a). A doxology bursts out to the one who loves us and freed us by his blood and made us a kingdom and priests (5b–6). A prophetic announcement of his coming with the clouds, seen by all, even those who pierced him (7), sealed by God's own self-declaration: 'I am the Alpha and the Omega,' the Almighty who is and was and is coming (8).

Patmos, the inaugural vision of the Son of Man, and the commission to write

John, brother and partner in tribulation, on Patmos for the word of God, was in the Spirit on the Lord's day and heard a trumpet-voice commanding him to write to the seven churches (9–11). Turning, he saw seven golden lampstands and among them one like a son of man — robed and golden-girded, with white hair, fiery eyes, burnished feet, a voice like many waters, seven stars in his hand, a sharp two-edged sword from his mouth, a face like the sun (12–16). Falling as dead, he is raised by the hand of the First and the Last, the Living One who died and lives forever and holds death's keys (17–18), and is commissioned to write what is and what is to come, with the mystery of the seven stars (the angels of the churches) and the seven lampstands (the churches) interpreted (19–20).

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

The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place; and he made it known by sending it through his angel to his servant John,

TITLE AND CHAIN OF REVELATION **ASYNDETON** The book's superscription and its chain of mediation: revelation originates with God, is given to Jesus Christ, shown to his servants, signified through the angel, to John — a descending series that establishes the prophecy's authority.

Ἀποκάλυψις

revelation/unveiling

Nominative

subject (verbless title)

ἀποκάλυψις: 'uncovering, disclosure' (ἀπό + καλύπτω, 'unveil'); the book's title-word and genre — an apocalypse.

Ἰησοῦ

of Jesus

Genitive

genitive (subjective or objective)

Ἰησοῦ Χριστοῦ: the genitive is ambiguous — the revelation given by Christ (subjective) or about Christ (objective); v.1b's chain favors the subjective, Christ as the mediator who shows.

Χριστοῦ

Christ

Genitive

*genitive (apposition)***ἣν**

which

Accusative

relative pronoun (direct object of ἔδωκεν)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist

δίδωμι: 'give'; God gave the revelation to Christ — the apocalyptic chain begins in the Father.

αὐτῷ

to him

Dative

indirect object (= Christ)

ὁ

the

Nominative

article

θεός

God

Nominative

subject (of ἔδωκεν)

θεός: God the Father, ultimate source of the revelation.

δείξαι

to show

Aor Act Inf · δείκνυμι

infinitive of purpose

→ constative aorist

δείκνυμι: 'show, point out'; the verb of apocalyptic disclosure (cf. 4:1; 22:6), reframing the whole book as a shown vision.

τοῖς

to the

Dative

article

δούλοις

servants

Dative

indirect object of δείξαι

δούλος: 'slave, servant'; the prophets-and-people recipients (cf. 22:6); the book is for the whole church.

αὐτοῦ

his

Genitive

genitive of possession

ἃ

the things which

Accusative

relative pronoun (subject of δεῖ ... γενέσθαι; acc. of inner content)

δεῖ

must

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ gnomic present

δεῖ: 'it is necessary'; the divine necessity (cf. Dan 2:28 LXX) governing eschatological events.

γενέσθαι

to take place

Aor Mid Inf · γίνομαι

complementary infinitive (of δεῖ)

→ constative aorist

γίνομαι: 'happen, come to pass'; what must occur — the certainty of God's appointed program.

ἐν

in

preposition + dative (manner/time)

<p>τάχει quickness/soon</p> <p>Dative</p> <p><i>dat. of manner (ἐν τάχει)</i></p> <p>τάχος: 'speed, quickness'; ἐν τάχει = 'soon' or 'swiftly' (cf. 22:6) — the imminence that frames the book.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐσήμανεν he made known/signified</p> <p>Aor Act Indic 3 Sg · σημαίνω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>σημαίνω: 'signify, make known by signs' (cf. σημείον); apt for revelation conveyed in symbols — Christ 'sign-ified' it.</p>	<p>ἀποστείλας having sent</p> <p>Aor Act Ptc · Nom Sg Masc · ἀποστέλλω</p> <p><i>adverbial participle (means/attendant)</i></p> <p>→ constative aorist</p> <p>ἀποστέλλω: 'send, commission' (cf. ἄγγελος, 'sent one'); the means of signifying — via an angelic emissary.</p>
<p>διὰ through</p> <p><i>preposition + genitive (agency/means)</i></p>	<p>τοῦ the</p> <p>Genitive</p> <p><i>article</i></p>	<p>ἀγγέλου angel</p> <p>Genitive</p> <p><i>object of διά (intermediary)</i></p> <p>ἄγγελος: 'messenger, angel'; the interpreting angel (cf. 17:1; 22:6, 8) — Revelation's standard apocalyptic mediator.</p>	<p>αὐτοῦ his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>
<p>τῷ to the</p> <p>Dative</p> <p><i>article</i></p>	<p>δούλῳ servant</p> <p>Dative</p> <p><i>indirect object (recipient)</i></p> <p>δοῦλος: 'servant'; John as the prophet-servant in the line of OT prophets (Amos 3:7).</p>	<p>αὐτοῦ his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>Ἰωάννη to John</p> <p>Dative</p> <p><i>apposition (to δούλῳ)</i></p> <p>Ἰωάννης: 'John'; the named seer, identified with the apostolic circle by early tradition.</p>

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

who testified to the word of God and to the testimony of Jesus Christ, to all that he saw.

JOHN'S WITNESS ASYNDETON A relative clause defining John: he bore witness to everything he saw — 'the word of God and the testimony of Jesus Christ,' the twin phrase that recurs as Revelation's hallmark of faithful witness (cf. 1:9; 6:9; 20:4).

ὅς

who

Nominative

relative pronoun (subject)

ἐμαρτύρησεν

testified/bore witness

Aor Act Indic 3 Sg · μαρτυρέω

main verb (rel. clause)

→ constative aorist

μαρτυρέω: 'bear witness, testify'; the legal-prophetic act underlying the whole book — John as sworn witness to what he saw.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word, message'; 'the word of God' — the divine revelation now committed to writing.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object

μαρτυρία: 'testimony, witness'; the genitive Ἰησοῦ Χριστοῦ may be subjective (the witness Jesus bore) or objective (the witness to Jesus) — both senses run through Revelation.

Ἰησοῦ

of Jesus

Genitive

genitive (subjective/objective)

Χριστοῦ

Christ

Genitive

genitive (apposition)

ὅσα

all that

Accusative

relative pronoun (epexegetical/summary object)

ὅσος: 'as much/many as'; 'whatsoever he saw' — summing up the visions as the content of his witness.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb (rel. clause)

→ constative aorist

ὁράω: 'see'; the visionary seeing that authorizes the testimony (cf. v.12, 'I turned to see').

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

Blessed is the one who reads aloud and those who hear the words of the prophecy and keep what is written in it, for the time is near.

BEATITUDE ON READER AND HEARERS ASYNDETON The first of Revelation's seven beatitudes (cf. 22:7) crowns the prologue: blessing on the lector who reads aloud, on the congregation who hears, and on those who keep the prophecy — grounded in the nearness of the time.

μακάριος

blessed

Nominative

predicate adjective (fronted)

μακάριος: 'blessed, happy'; the beatitude form (cf. Matt 5:3–11); first of seven in Revelation.

ὁ

the one

Nominative

article (substantizes ptc.)

ἀναγινώσκων

who reads aloud

Pres Act Ptc · Nom Sg Masc · ἀναγινώσκω

substantival participle (subject)

→ customary (characteristic)

ἀναγινώσκω: 'read,' esp. read aloud publicly; the singular lector reading the book to the assembled church — a liturgical setting.

καὶ

and

coordinating conjunction

οἱ

those

Nominative

article (substantizes ptc.)

ἀκούοντες

who hear

Pres Act Ptc · Nom Pl Masc · ἀκούω

substantival participle (subject)

→ customary (characteristic)

ἀκούω: 'hear, listen'; the plural congregation — the blessing extends from reader to all who heed.

τοὺς

the

Accusative

article

λόγους

words

Accusative

direct object (of both ptc.s)

λόγος: 'word'; 'the words of the prophecy' — the book understood as prophetic Scripture (cf. 22:18–19).

τῆς

of the

Genitive

article

προφητείας

prophecy

Genitive

genitive (content/epexegetical)

προφητεία: 'prophecy'; Revelation's self-designation as prophetic (cf. 22:7, 10, 18-19).

καὶ

and

coordinating conjunction

τηροῦντες

keep

Pres Act Ptc · Nom Pl Masc · τηρέω

substantival participle (subject, joined to ἀκούοντες)

→ *customary (characteristic)*

τηρέω: 'keep, observe, hold fast'; hearing must issue in obedience — a Johannine keynote (cf. 12:17; 14:12; John 14:15).

τὰ

the things

Accusative

article (substantizes ptc.)

ἐν

in

preposition + dative (location)

αὐτῇ

it

Dative

object of ἐν (= the prophecy)

γεγραμμένα

written

Perf Pass Ptc · Acc Pl Neut · γράφω

substantival participle (object of τηροῦντες)

→ *perfect (abiding result)*

γράφω: 'write'; the perfect 'the things written' — fixed, abiding Scripture to be kept.

ὁ

the

Nominative

article

γὰρ

for

explanatory conjunction

καιρὸς

time/season

Nominative

subject (verbless clause)

καιρός: 'appointed time, decisive moment'; the eschatological hour, not mere chronology (cf. Mark 1:15).

ἐγγύς

near

adverb (predicate)

ἐγγύς: 'near, at hand'; the imminence-motif (cf. 22:10) that grounds the urgency of keeping the words.

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

John, to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne,

EPISTOLARY GREETING (TRINITARIAN SOURCE) **ASYNDETON** The letter-opening proper, in Pauline form (sender, addressees, grace-and-peace), but the source is a triadic God: the eternal One (with the famous solecism), the seven spirits, and (v.5) Jesus Christ. The blessing's grammar is deliberately frozen into a divine Name.

Ἰωάννης

John

Nominative

nominative (epistolary sender)

Ἰωάννης: 'John'; the sender, named in epistolary nominative as in Greek letters.

ταῖς

to the

Dative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven' (indeclinable); the number of completeness — seven actual churches representing the whole church.

ἐκκλησίαις

churches

Dative

indirect object (addressees)

ἐκκλησία: 'assembly, church'; the seven congregations of Asia named in vv.11; 2–3.

ταῖς

those

Dative

article (attributive, second-attributive position)

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

Ἀσίᾳ

Asia

Dative

object of ἐν

Ἀσία: the Roman province of Asia (western Asia Minor), not the continent.

χάρις

grace

Nominative

subject (wish, verbless)

χάρις: 'grace, favor'; the Pauline salutation-pair, here from the triune God.

ὑμῖν

to you

Dative

dat. of advantage

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (wish, verbless)

εἰρήνη: 'peace'; with χάρις, the standard Christian greeting fusing Greek and Hebrew salutations.

ἀπὸ

from

preposition + genitive (source) — here governing nominatives (solecism)

ἀπὸ normally takes the genitive; here the following articular phrases stand in the nominative — a deliberate solecism freezing the divine title as an indeclinable Name.

ὁ

the one

Nominative

article (substantizes ptc.; nom. after ἀπό — solecism)

ὢν

who is

Pres Act Ptc · Nom Sg Masc · εἰμί

substantival participle (object of ἀπό, in nom.)

→ present (timeless being)

ὁ ὢν: 'the One who is' — the LXX rendering of the divine Name at Exod 3:14 (ἐγώ εἰμι ὁ ὢν); God's self-existent being.

καὶ

and

coordinating conjunction

ὁ

the one who

Nominative

article (with finite verb ἦν — an indeclinable title-phrase)

Here the article governs a finite verb (ὁ ἦν) — impossible in classical grammar; John makes 'the-was' a frozen substantive.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

finite verb made substantival by article

→ imperfect (continuous past being)

εἰμί: 'be'; the imperfect ἦν ('was') for God's eternal past — no participle of past being exists, so the indicative stands.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantizes ptc.)

ἐρχόμενος

who is to come

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (in nom., the third title)

→ futuristic present (the coming One)

ἔρχομαι: 'come'; not 'will be' but 'the Coming One' — the future expressed as advent, the eschatological hope of Christ's coming (cf. v.7).

καὶ

and

coordinating conjunction

ἀπὸ

from

preposition + genitive (source)

τῶν

the

Genitive

article

<p>ἑπτὰ seven <i>indeclinable numeral (attributive)</i></p> <p>ἑπτὰ: 'seven'; the sevenfold fullness of the Spirit (cf. Isa 11:2 LXX; Zech 4).</p>	<p>πνευμάτων spirits Genitive <i>object of ἀπό (source)</i></p> <p>πνεῦμα: 'spirit'; 'the seven spirits' — most read as the one Holy Spirit in sevenfold fullness (cf. 4:5; 5:6), the Spirit-member of the triad.</p>	<p>ἃ which Nominative <i>relative pronoun (subject of implied verb)</i></p>	<p>ἐνώπιον before <i>improper preposition + genitive (place)</i></p> <p>ἐνώπιον: 'before, in the presence of'; the spirits stationed before the throne (cf. 4:5).</p>
<p>τοῦ the Genitive <i>article</i></p>	<p>θρόνου throne Genitive <i>object of ἐνώπιον</i></p> <p>θρόνος: 'throne'; the divine throne, Revelation's controlling image of sovereignty (47× in the book).</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	

5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

and from Jesus Christ, the faithful witness, the firstborn of the dead and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,

CHRIST THE SOURCE; DOXOLOGY BEGINS **καὶ** The third source of grace, Jesus Christ, given three titles (witness, firstborn, ruler) — again with case-discord, the nominatives in apposition to the genitive Ἰησοῦ Χριστοῦ. The salutation then breaks into doxology (v.5b–6) to the one who loves and freed us.

καὶ
and

coordinating conjunction

ἀπὸ
from

preposition + genitive (source)

Ἰησοῦ

Jesus

Genitive

object of ἀπό

Ἰησοῦ Χριστοῦ: the third source of grace and peace — the historical-exalted Christ.

Χριστοῦ

Christ

Genitive

genitive (apposition)

ὁ

the

Nominative

article (nom. in apposition to gen. — solecism)

μάρτυς

witness

Nominative

apposition (nom.) to Ἰησοῦ Χριστοῦ (case-discord)

μάρτυς: 'witness'; the nominative title stands in apposition to the genitive — a deliberate irregularity; from μάρτυς comes 'martyr,' Christ the faithful one to death (cf. 3:14; Ps 88:38 LXX).

ὁ

the

Nominative

article

πιστός

faithful

Nominative

attributive adjective

πιστός: 'faithful, trustworthy'; Christ's reliable testimony, the model for the churches' own faithful witness.

ὁ

the

Nominative

article

πρωτότοκος

firstborn

Nominative

apposition (nom.)

πρωτότοκος: 'firstborn'; of the dead — the pioneer of resurrection (cf. Col 1:18; Ps 88:28 LXX), with the rank-and-priority sense of the Davidic king.

τῶν

of the

Genitive

article

νεκρῶν

dead

Genitive

partitive/relational genitive

νεκρός: 'dead'; the realm from which Christ rose first.

καὶ
and

coordinating conjunction

ὁ

the

Nominative

article

ἄρχων

ruler

Nominative

apposition (nom.)

ἄρχων: 'ruler, prince'; Christ over earth's kings (cf. Ps 88:28 LXX) — already sovereign over Caesar, a pointed claim under Rome.

τῶν

of the

Genitive

article

βασιλέων

kings

Genitive

objective/subordinate genitive

βασιλεύς: 'king'; the rulers of the earth, subject to Christ.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive (relation)

γῆ: 'earth, land'; the whole earthly sphere of dominion.

Τῷ

to him who

Dative

article (substantizes ptc.; dat. of the one praised)

ἀγαπῶντι

loves

Pres Act Ptc · Dat Sg Masc · ἀγαπάω

substantival participle (recipient of doxology)

→ present (ongoing love)

ἀγαπάω: 'love'; the present 'who loves us' (read against the later aorist) — Christ's love is continuous, not merely past.

ἡμᾶς

us

Accusative

direct object

καὶ

and

coordinating conjunction

λύσαντι

freed

Aor Act Ptc · Dat Sg Masc · λύω

substantival participle (joined to ἀγαπῶντι)

→ constative aorist

λύω: 'loose, release, free' (read here against λούσαντι, 'washed,' a near-homophone); 'freed us from our sins' — a decisive past act of liberation.

ἡμᾶς

us

Accusative

direct object

ἐκ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

ἀμαρτιῶν

sins

Genitive

object of ἐκ (separation)

ἀμαρτία: 'sin'; the bondage from which Christ's blood frees.

ἡμῶν

our

Genitive

genitive of possession

ἐν

by

preposition + dative (means)

τῷ

the

Dative

article

αἵματι

blood

Dative

dat. of means/price

αἷμα: 'blood'; the price of liberation (cf. 5:9) — Christ's death the means of release.

αὐτοῦ

his

Genitive

genitive of possession

6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

and made us a kingdom, priests to his God and Father — to him be the glory and the dominion forever and ever. Amen.

DOXOLOGY: A KINGDOM AND PRIESTS **καὶ** The doxology's climax: Christ has made redeemed believers a kingdom of priests (Exod 19:6 applied to the church), then ascribes to him eternal glory and dominion with a liturgical 'Amen.'

καὶ

and

coordinating conjunction

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (the ptcs. of v.5 resolve into a finite verb — solecism)

→ constative aorist

ποιέω: 'make, do'; note the grammatical shift from participles (ἀγαπῶντι, λύσαντι) to a finite verb — a characteristic Revelation roughness.

ἡμᾶς

us

Accusative

direct object

βασιλείαν

a kingdom

Accusative

double accusative (object complement)

βασιλεία: 'kingdom, royal rule'; the redeemed constituted a kingdom (Exod 19:6 LXX, βασιλειον) — they reign (cf. 5:10; 22:5).

ἱερεῖς

priests

Accusative

apposition (acc.) to βασιλείαν

ἱερεύς: 'priest'; the whole people priests to God (Exod 19:6) — the priesthood of all believers.

τῷ

to the

Dative

article

θεῷ

God

Dative

dat. of advantage/service

θεός: God; the one served by this priesthood, named as Christ's own God and Father.

καὶ

and

coordinating conjunction

πατρὶ

Father

Dative

apposition to θεῷ

πατήρ: 'father'; 'his God and Father' — the Father of Jesus Christ (cf. John 20:17).

αὐτοῦ

his

Genitive

genitive of relation

αὐτῷ

to him

Dative

dat. of possession (doxology)

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject (verbless doxology)

δόξα: 'glory'; the praise ascribed to Christ — strikingly, doxology directed to the Son.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

κράτος

dominion/might

Nominative

subject (verbless doxology)

κράτος: 'might, dominion'; sovereign power ascribed to Christ (cf. 1 Pet 4:11; 5:11).

εἰς

for

preposition + accusative (extent of time)

τούς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς

αἰών: 'age'; 'unto the ages of the ages' — the Semitic superlative for eternity.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

attributive genitive (intensifying)

αἰών: 'age'; the doubled phrase = 'forever and ever!'

ἀμήν

amen

indeclinable (liturgical affirmation)

ἀμήν: Hebrew 'truly, so be it!'; the congregational seal on the doxology.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the tribes of the earth will mourn over him. Yes, Amen.

PROPHETIC ANNOUNCEMENT OF THE COMING **ASYNDETON** A prophetic oracle weaving Daniel 7:13 (coming with the clouds) and Zechariah 12:10 (looking on the pierced one, mourning): Christ's universal, visible advent – answered by a double affirmation, Greek 'yes' and Hebrew 'amen.'

Ἴδου

behold

interjection (attention-marker)

ἰδού: 'behold, look!'; a frozen aorist imperative of ὄραω used as a particle to arrest attention.

ἔρχεται

he is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ *futuristic present (certainty)*

ἔρχομαι: 'come'; the futuristic present makes the certain advent vividly present (Dan 7:13).

μετὰ

with

preposition + genitive (accompaniment)

τῶν

the

Genitive
article

νεφελῶν

clouds

Genitive

object of μετά

νεφέλη; 'cloud'; the clouds of theophany and the Son of Man's coming (Dan 7:13; cf. Mark 13:26).

καὶ

and

coordinating conjunction

ὄψεται

will see

Fut Mid Indic 3 Sg · ὁράω

main verb

→ predictive future

ὁράω: 'see'; the future of the universal beholding — none will miss his coming.

αὐτὸν

him

Accusative

direct object

πᾶς

every

Nominative

attributive adjective

πᾶς: 'every, all'; universal scope — 'every eye.'

ὀφθαλμός

eye

Nominative

subject

ὀφθαλμός: 'eye'; metonymy for every person who sees.

καὶ

even

ascensive conjunction

οἵτινες

those who

Nominative

indefinite relative pronoun (subject)

ὅστις: 'whoever, such as'; here generalizing — 'those of the sort who pierced him.'

αὐτὸν

him

Accusative

direct object (of ἐξεκέντησαν)

ἐξεκέντησαν

pierced

Aor Act Indic 3 Pl · ἐκκεντέω

main verb (rel. clause)

→ constative aorist

ἐκκεντέω: 'pierce through'; from Zech 12:10 (cf. John 19:37) — the crucified one seen by his crucifiers and all.

καὶ

and

coordinating conjunction

κόψονται

will mourn/wail

Fut Mid Indic 3 Pl · κόπτω

main verb

→ predictive future

κόπτω (mid.): 'beat the breast, mourn'; the wailing of Zech 12:10–14 — whether of repentance or dread is left open.

ἐπ'

over

preposition + accusative (reference)

ἐπί + acc.: 'over, on account of'; the object of their mourning.

αὐτὸν

him

Accusative

object of ἐπί

πᾶσαι

all

Nominative

attributive adjective

πᾶς: 'all'; universal — every tribe.

αἱ

the

Nominative

article

φυλαί

tribes

Nominative

subject

φυλή: 'tribe, people'; 'all the tribes of the earth' (Zech 12:12) — universalized to all peoples.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

partitive/relational genitive

γῆ: 'earth'; the whole inhabited world.

ναί

yes

particle of affirmation (Greek)

ναί: 'yes, indeed'; the Greek affirmation paired with the Hebrew אָמֵן — a bilingual seal.

ἀμήν

amen

indeclinable (Hebrew affirmation)

ἀμήν: 'truly, so be it'; doubling the certainty of the prophesied coming.

8 Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

GOD'S SELF-DECLARATION **ASYNDETON** God speaks in his own person for the first time, sealing the prologue: 'I am the Alpha and the Omega' — first and last letter of the alphabet, the totality of being and history — declared by the Lord God, the eternal Almighty, echoing the title of v.4.

Ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I'; emphatic — the divine self-predication, echoing the LXX 'I am' (ἐγὼ εἰμι, Exod 3:14; Isa 41–48).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the 'I am' formula of divine self-revelation.

τὸ

the

Nominative

article

Ἄλφα

Alpha

Nominative

predicate nominative

ἄλφα: the first letter of the Greek alphabet (indeclinable as a letter-name, here neuter with τό); God as the beginning.

καὶ
and

coordinating conjunction

τὸ
the

Nominative

article

Ἔ
Omega

Omega

Nominative

predicate nominative

Ἔ (Ἔ μέγα): the last letter of the alphabet;
Alpha-and-Omega = the totality, first and
last, the One who begins and ends all (cf.
21:6; 22:13).

λέγει
says

says

Pres Act Indic 3 Sg · λέγω

main verb (speech-frame)

→ present (oracular)

λέγω: 'say'; the prophetic 'thus says the
Lord' formula introducing divine speech.

κύριος
Lord

Lord

Nominative

subject (of λέγει)

κύριος: 'Lord'; rendering the divine Name
YHWH — 'the Lord God' (κύριος ὁ θεός),
LXX idiom.

ὁ
the

the

Nominative

article

θεός
God

God

Nominative

apposition to κύριος

θεός: God; 'the Lord God,' the OT covenant
title of the speaker.

ὁ
the one

the one

Nominative

article (substantizes ptc.)

ὧν
who is

who is

Pres Act Ptc · Nom Sg Masc · εἰμί

substantival participle (apposition)

→ present (timeless being)

ὁ ὧν: 'the One who is' (Exod 3:14 LXX); the
threefold eternity-title, now grammatically
regular in apposition to the nominative
κύριος.

καὶ
and

coordinating conjunction

ὁ
the one who

the one who

Nominative

article (with finite verb ἦν)

ἦν
was

was

Impf Act Indic 3 Sg · εἰμί

finite verb made substantival by article

→ imperfect (continuous past)

εἰμί: 'be'; 'the-was' — again the article +
indicative, the frozen title of v.4.

καὶ
and

coordinating conjunction

ὁ

the one

Nominative

article (substantizes ptc.)

ἐρχόμενος

who is to come

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (apposition)

→ futuristic present (the coming One)

ἔρχομαι: 'come'; 'the Coming One' — the future as advent, completing the eternity-formula.

ὁ

the

Nominative

article

παντοκράτωρ

Almighty

Nominative

apposition (climactic title)

παντοκράτωρ: 'all-ruling, Almighty' (πάς + κρατέω); the LXX title for YHWH Sabaoth — Revelation's favorite divine epithet (9× in the book).

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

I, John, your brother and partner in the tribulation and kingdom and patient endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

JOHN ON PATMOS **ASYNDETON** The narrative of the inaugural vision begins. John identifies with his readers as fellow-sufferer — sharing tribulation, kingdom, and endurance in Jesus — and locates himself on Patmos, exiled for his witness.

Ἐγὼ

I

Nominative

subject (emphatic)

Ἐγὼ: 'I'; the seer steps forward in his own person to narrate.

Ἰωάννης

John

Nominative

apposition (subject)

Ἰωάννης: 'John'; the named author, in solidarity with the churches.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

apposition

ἀδελφός: 'brother'; not lording it over them but a fellow-member of the suffering family.

ὑμῶν

your

Genitive

genitive of relation

καὶ

and

coordinating conjunction

συγκοινωνός

partner/fellow-sharer

Nominative

apposition

συγκοινωνός: 'co-sharer, partner' (σύν + κοινωνός); fellowship in suffering and reign alike.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

θλίψει

tribulation

Dative

object of ἐν (sphere)

θλίψις: 'pressure, affliction, tribulation'; the present trials of the churches under Rome.

καὶ

and

coordinating conjunction

βασιλεία

kingdom

Dative

object of ἐν (sphere)

βασιλεία: 'kingdom, royal reign'; the three nouns share one article — tribulation, kingdom, endurance held together as one reality in Jesus.

καὶ

and

coordinating conjunction

ὑπομονῇ

patient endurance

Dative

object of ἐν (sphere)

ὑπομονή: 'steadfast endurance' (ὑπό + μένω); the keynote virtue of Revelation's faithful (cf. 13:10; 14:12).

ἐν

in

preposition + dative (union)

Ἰησοῦ

Jesus

Dative

object of ἐν (union)

Ἰησοῦ: 'Jesus'; 'in Jesus' — the sphere in which all three are borne.

ἐγενόμην

came to be/was

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ *constative aorist*

γίνομαι: 'become, come to be'; 'I came to be on the island' — perhaps with the nuance of being put there (exile).

ἐν

on

preposition + dative (location)

τῆ

the

Dative

article

νήσω

island

Dative

object of ἐν (location)

νήσος: 'island'; the small Aegean island Patmos, a place of relegation.

τῆ

the

Dative

article (attributive)

καλουμένη

called

Pres Pass Ptc · Dat Sg Fem · καλέω

attributive participle

→ *present (designation)*

καλέω: 'call, name'; 'the island called Patmos.'

Πάτμω

Patmos

Dative

apposition (dat.)

Πάτμος; Patmos, a rocky island off the coast of Asia Minor — John's place of exile.

διὰ

because of

preposition + accusative (cause)

διὰ + acc.: 'because of'; the cause of his being there — his witness, whether persecution or preaching-mission.

τὸν

the

Accusative

article

λόγον

word

Accusative

object of διὰ

λόγος: 'word'; 'the word of God,' the same phrase as v.2 — the cause of his exile.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

object of διὰ

μαρτυρία: 'testimony'; 'the testimony of Jesus' — the witness-pair of v.2 recurs.

Ἰησοῦ

of Jesus

Genitive

genitive (subjective/objective)

10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet,

VISIONARY RAPTURE **ASYNDETON** The visionary state and its setting: 'in the Spirit' (prophetic rapture, cf. Ezek 3:12) on the Lord's day, John hears a commanding voice loud as a trumpet behind him — the call into the inaugural vision.

ἐγενόμην

I came to be/was

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ **ingressive aorist**

γίνομαι: 'become, come to be'; 'I came to be in the Spirit' — entry into the prophetic ecstatic state (cf. 4:2; 17:3; 21:10).

ἐν

in

preposition + dative (sphere)

πνεύματι

Spirit

Dative

object of ἐν (sphere)

πνεῦμα: 'Spirit'; 'in the Spirit' = caught up in prophetic vision by the Spirit's power (Ezekiel-language).

ἐν

on

preposition + dative (time)

τῇ

the

Dative

article

κυριακῇ

Lord's

Dative

attributive adjective

κυριακός: 'belonging to the Lord'; 'the Lord's day' — earliest attestation of the term for Sunday, the day of resurrection (cf. 1 Cor 16:2).

ἡμέρᾳ

day

Dative

dat. of time

ἡμέρα: 'day'; the day of worship on which the vision came.

καὶ

and

coordinating conjunction

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ **constative aorist**

ἀκούω: 'hear'; the auditory commission preceding the vision.

ὀπίσω

behind

improper preposition + genitive (place)

ὀπίσω: 'behind, after'; the voice comes from behind, so John must turn (v.12).

μου

me

Genitive

object of ὀπίσω

φωνήν

voice/sound

Accusative

direct object

φωνή: 'voice, sound'; the loud commanding voice — the speaker revealed in vv.17–18 as the risen Christ.

μεγάλην

loud/great

Accusative

attributive adjective

μέγας: 'great, loud'; the volume befits a theophanic voice.

ὡς

like

comparative particle

ὡς: 'as, like'; the visionary's repeated 'as if' — straining ordinary language toward the indescribable.

σάλπιγγος

trumpet

Genitive

genitive of comparison (after ὡς)

σάλπιγξ: 'trumpet'; the trumpet of theophany and revelation (Exod 19:16–19; cf. 4:1).

11 λεγούσης: "Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

saying, "Write what you see in a book and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

THE COMMISSION TO WRITE **ASYNDETON** The voice's commission, naming the seven churches in the geographical order a courier would travel. The double imperative — write, send — defines the book's purpose as a circular prophecy to the named congregations.

λεγούσης

saying

Pres Act Ptc · Gen Sg Fem · λέγω

attributive participle (agreeing with σάλπιγγος/φωνῆς)

→ present (ongoing speech)

λέγω: 'say'; the feminine genitive agrees in form with σάλπιγγος (or the implied φωνῆς), introducing the voice's words.

Ὅ

what

Accusative

relative pronoun (object of βλέπεις and γράψον)

βλέπεις

you see

Pres Act Indic 2 Sg · βλέπω

main verb (rel. clause)

→ progressive present

βλέπω: 'see, look at'; the visionary seeing to be recorded.

γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative (command)

→ constative aorist (urgent command)

γράφω: 'write'; the commission to write recurs through chs. 2–3 ('to the angel ... write').

εἰς

in/into

preposition + accusative (goal)

βιβλίον

book/scroll

Accusative

object of εἰς (goal)

βιβλίον: 'scroll, book'; the written record, to be circulated.

καὶ

and

coordinating conjunction

πέμψον

send

Aor Act Impv 2 Sg · πέμπω

imperative (command)

→ *constative aorist (urgent command)*

πέμπω: 'send'; the book is a single circular letter for all seven.

ταῖς

to the

Dative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'; the seven actual congregations of Asia.

ἐκκλησίαις

churches

Dative

indirect object (recipients)

ἐκκλησία: 'church'; addressed individually in chs. 2–3.

εἰς

to

preposition + accusative (goal)

Ἔφεσον

Ephesus

Accusative

object of εἰς

Ἔφεσος: Ephesus; the leading city of Asia — first on the courier's circuit.

καὶ

and

coordinating conjunction

εἰς

to

preposition + accusative

Σμύρναν

Smyrna

Accusative

object of εἰς

Σμύρνα: Smyrna; the persecuted church (2:8–11).

καὶ

and

coordinating conjunction

εἰς

to

preposition + accusative

Πέργαμον

Pergamum

Accusative

object of εἰς

Πέργαμος: Pergamum; 'where Satan's throne is' (2:13).

καὶ

and

coordinating conjunction

<p>εἰς to <i>preposition + accusative</i></p>	<p>Θυάτειρα Thyatira Accusative <i>object of εἰς</i> Θυάτειρα: Thyatira (neut. pl.); the church of 'Jezebel' (2:18–29).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς to <i>preposition + accusative</i></p>
<p>Σάρδεις Sardis Accusative <i>object of εἰς</i> Σάρδεις: Sardis (fem. pl.); the church 'alive but dead' (3:1–6).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς to <i>preposition + accusative</i></p>	<p>Φιλαδέλφειαν Philadelphia Accusative <i>object of εἰς</i> Φιλαδέλφεια: Philadelphia; the faithful church of the open door (3:7–13).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς to <i>preposition + accusative</i></p>	<p>Λαοδίκειαν Laodicea Accusative <i>object of εἰς</i> Λαοδίκεια: Laodicea; the lukewarm church (3:14–22) — last on the circuit.</p>	

12 καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ, καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῶς,

Then I turned to see the voice that was speaking with me, and on turning I saw seven golden lampstands,

TURNING TO THE VISION **καὶ** John turns toward the voice — a vivid catachresis, 'to see the voice' — and beholds the first element of the vision: seven golden lampstands, identified in v.20 as the churches.

καὶ
and

coordinating conjunction (narrative)

ἐπέστρεψα

I turned

Aor Act Indic 1 Sg · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'turn around'; John turns to face the speaker behind him.

βλέπειν

to see

Pres Act Inf · βλέπω

infinitive of purpose

→ progressive present

βλέπω: 'see'; 'to see the voice' — a bold mixing of senses (catachresis) for the source of the voice.

τὴν

the

Accusative

article

φωνήν

voice

Accusative

direct object of βλέπειν

φωνή: 'voice'; here by metonymy the speaker himself.

ἣτις

which

Nominative

relative pronoun (subject)

ὅστις: 'which, that'; the relative resumes 'voice.'

ἐλάλει

was speaking

Impf Act Indic 3 Sg · λαλέω

main verb (rel. clause)

→ imperfect (ongoing)

λαλέω: 'speak'; the imperfect depicts the voice still speaking as he turned.

μετ'

with

preposition + genitive (association)

ἐμοῦ

me

Genitive

object of μετά

καὶ

and

coordinating conjunction

ἐπιστρέψας

having turned

Aor Act Ptc · Nom Sg Masc · ἐπιστρέφω

adverbial participle (temporal/attendant)

→ constative aorist (antecedent)

ἐπιστρέφω: 'turn'; resuming the act — 'and when I had turned.'

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; the visionary 'I saw' that punctuates the chapter.

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'; the lampstands of Zech 4 here separated, one per church.

λυχνίας

lampstands

Accusative

direct object

λυχνία: 'lampstand' (cf. menorah, Exod 25:31–37); the churches as light-bearers, identified in v.20.

χρυσᾶς

golden

Accusative

attributive adjective

χρυσοῦς: 'golden'; the precious worth of the churches in Christ's sight.

13 καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἷὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν·

and in the midst of the lampstands one like a son of man, clothed with a robe reaching to the feet and girded about the chest with a golden sash;

THE SON OF MAN AMONG THE LAMPSTANDS **καὶ** The central figure: 'one like a son of man' (Dan 7:13) standing among the lampstands — present in the midst of his churches. The Daniel-vision and the high-priestly robe begin a cascade of OT theophany-imagery (vv.13–16).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>μέσῳ midst Dative <i>object of ἐν (place)</i> μέσος: 'middle'; ἐν μέσῳ = 'in the midst' — Christ stands among, not above, his churches (cf. 2:1).</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>λυχνιῶν lampstands Genitive <i>partitive genitive</i> λυχνία: 'lampstand'; the seven churches among whom he walks.</p>	<p>ὅμοιον one like Accusative <i>predicate adjective (object of implied εἶδον)</i> ὅμοιος: 'like, resembling'; normally + dative, but here followed by the accusative υἷόν — a Revelation irregularity; 'one resembling a son of man.'</p>	<p>υἷὸν a son Accusative <i>accusative (after ὅμοιον — case-irregularity)</i> υἷός: 'son'; υἷὸν ἀνθρώπου ('son of man'), the Danielic title (Dan 7:13) for the glorious heavenly figure — here the risen Christ.</p>	<p>ἀνθρώπου of man Genitive <i>genitive of relation</i> ἄνθρωπος: 'man, human being'; the anarthrous 'son of man' renders the Danielic Aramaic, signaling the heavenly-human Judge.</p>

ἐνδεδυμένον

clothed

Perf Mid Ptc · Acc Sg Masc · ἐνδύω

attributive/circumstantial participle

→ perfect (settled state)

ἐνδύω (mid.): 'put on, be clothed'; the perfect describes his abiding attire — a long robe.

ποδήρη

a foot-length robe

Accusative

accusative of thing (with ἐνδεδυμένον)

ποδήρης: 'reaching to the feet' (πούς + ἄρω); the high-priestly and royal robe (Exod 28:4 LXX; Dan 10:5) — Christ as priest and king.

καὶ

and

coordinating conjunction

περιεζωσμένον

girded

Perf Mid Ptc · Acc Sg Masc · περιζώννυμι

attributive/circumstantial participle

→ perfect (settled state)

περιζώννυμι (mid.): 'gird about'; the high golden sash at the chest, a mark of dignity (cf. Dan 10:5).

πρός

at

preposition + dative (location)

πρός + dat.: 'at, near' (rare); 'at the breasts' — the high girding of a dignitary, not the workman's waist-belt.

τοῖς

the

Dative

article

μαστοῖς

chest/breasts

Dative

object of πρός (location)

μαστός: 'breast, chest'; the place of the high sash.

ζώνην

sash/belt

Accusative

accusative of thing (with περιεζωσμένον)

ζώνη: 'belt, sash'; the golden girdle of priestly-royal honor.

χρυσᾶν

golden

Accusative

attributive adjective

χρυσοῦς: 'golden'; the gold of glory and worth pervading the vision.

14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός,

his head and his hair were white like white wool, like snow, and his eyes were like a flame of fire,

THE SON OF MAN'S APPEARANCE (1) **δὲ** The description proper begins. The white head and hair apply to the Son of Man the imagery of the Ancient of Days (Dan 7:9) — a striking identification of Christ with the eternal God — and the fiery eyes (Dan 10:6) bespeak penetrating judgment.

ἡ

the

Nominative

article

δὲ

and/but

connective conjunction (narrative)

κεφαλή

head

Nominative

subject

κεφαλή: 'head'; the head and hair together, white as the Ancient of Days (Dan 7:9).

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

τρίχες

hairs

Nominative

subject (joined to κεφαλή)

θρίξ: 'hair'; white hair — the dignity and eternity of God ascribed to Christ.

λευκαὶ

white

Nominative

predicate adjective

λευκός: 'white, bright'; the white of purity and glory (Dan 7:9).

ὡς

like

comparative particle

ἔριον

wool

Nominative

predicate (after ὡς)

ἔριον: 'wool'; 'white as wool' (Dan 7:9; cf. Isa 1:18).

λευκόν

white

Nominative

attributive adjective

λευκός: 'white'; intensifying the dazzling whiteness.

ὡς

like

comparative particle

χιών

snow

Nominative

predicate (after ὡς)

χιών: 'snow'; the second comparison, heaping up the brilliance (Dan 7:9).

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ὀφθαλμοὶ

eyes

Nominative

subject

ὀφθαλμός: 'eye'; the all-seeing, judging gaze (cf. 2:18; 19:12).

αὐτοῦ

his

Genitive

genitive of possession

ὡς

like

comparative particle

φλόξ

flame

Nominative

predicate (after ὡς)

φλόξ: 'flame'; 'a flame of fire' (Dan 10:6) — eyes of penetrating, refining judgment.

πυρός

of fire

Genitive

attributive genitive

πῦρ: 'fire'; the fire of judgment and holiness.

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

and his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters,

THE SON OF MAN'S APPEARANCE (2) **καὶ** Feet of glowing, furnace-refined bronze (Dan 10:6; Ezek 1:7) — unshakeable strength and tested purity — and a voice like the roar of many waters (Ezek 1:24; 43:2), the overwhelming sound of God's own approach.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

πόδες

feet

Nominative

subject

πούς: 'foot'; the feet of bronze — firmness and crushing strength (cf. 2:18).

αὐτοῦ

his

Genitive

genitive of possession

ὅμοιοι

like

Nominative

predicate adjective

ὅμοιος: 'like'; here regularly + dative (χαλκολιβάνω).

χαλκολιβάνω

burnished bronze

Dative

dat. (after ὅμοιοι)

χαλκολιβάνον: an obscure compound (χαλκός + ?), a fine, gleaming bronze-like alloy; the precise referent is uncertain — a Revelation hapax.

ὡς

as

comparative particle

ἐν

in

preposition + dative (place)

καμίνω

furnace

Dative

object of ἐν (place)

κάμινος: 'furnace, kiln'; the refining-furnace image — bronze fired to glowing purity.

πεπυρωμένης

having been refined

Perf Pass Ptc · Gen Sg Fem · πυρώω

attributive participle (case-discord: gen. where dat. expected)

→ perfect (completed refining)

πυρώω: 'burn, refine by fire'; the feminine genitive disagrees with the dative χαλκολιβάνω — a notable solecism; perfect = settled, tested purity.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

φωνή

voice

Nominative

subject

φωνή: 'voice, sound'; the thunderous voice of the theophany.

αὐτοῦ

his

Genitive

genitive of possession

ὡς

like

comparative particle

φωνή

sound

Nominative

predicate (after ὡς)

φωνή: 'sound'; 'the sound of many waters' (Ezek 43:2) — the roar of God's coming.

υδάτων

of waters

Genitive

genitive of source

ὑδωρ: 'water'; cataract-like waters, an image of overwhelming power.

πολλῶν

many

Genitive

attributive adjective

πολύς: 'many, much'; 'many waters' (cf. 14:2; 19:6).

16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

and he had in his right hand seven stars, and from his mouth came a sharp two-edged sword, and his face was like the sun shining in its strength.

THE SON OF MAN'S APPEARANCE (3) **καὶ** The vision's climax: seven stars in his right hand (the churches' angels, v.20), a sharp double-edged sword from his mouth (the conquering word, Isa 49:2), and a face blazing like the sun at full strength — a glory beyond bearing. Note the nominative participle ἔχων loosely attached, a Revelation construction.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔχων having/he had Pres Act Ptc · Nom Sg Masc · ἔχω <i>participle for finite verb (nom. — solecism)</i> → present (ongoing possession) ἔχω: 'have, hold'; the loosely-hung nominative participle functioning as a main verb — a characteristic Revelation construction; he holds the stars.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῇ the Dative <i>article</i></p>
<p>δεξιᾷ right Dative <i>attributive adjective</i> δεξιός: 'right (hand)'; the hand of power and protection — the stars are held safe (cf. v.17).</p>	<p>χειρὶ hand Dative <i>object of ἐν (place)</i> χείρ: 'hand'; the right hand grasping the seven stars.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ἀστέρας stars Accusative <i>direct object (of ἔχων)</i> ἀστήρ: 'star'; the seven stars = the angels of the churches (v.20).</p>

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'; the sevenfold completeness, matching the lampstands.

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

στόματος

mouth

Genitive

object of ἐκ (source)

στόμα: 'mouth'; the word that proceeds from him is the conquering sword (cf. 19:15).

αὐτοῦ

his

Genitive

genitive of possession

ρομφαία

sword

Nominative

subject (of ἐκπορευομένη clause)

ρομφαία: 'large broadsword'; the word of judgment (Isa 11:4; 49:2; cf. Heb 4:12).

δίστομος

two-edged

Nominative

attributive adjective

δίστομος: 'two-mouthed, double-edged' (δῖς + στόμα); a sword that cuts both ways — incisive judgment.

ὀξεῖα

sharp

Nominative

attributive adjective

ὀξύς: 'sharp, keen'; the cutting edge of the word.

ἐκπορευομένη

proceeding

Pres Mid Ptc · Nom Sg Fem · ἐκπορεύομαι

attributive participle (agreeing with ρομφαία)

→ present (continuous procession)

ἐκπορεύομαι: 'go out, proceed'; the sword continually issues from his mouth — the ever-living word.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ὄψις

face/appearance

Nominative

subject

ὄψις: 'face, appearance'; his countenance blazing in glory (cf. Matt 17:2).

αὐτοῦ

his

Genitive

genitive of possession

ὡς

as

comparative particle

ὁ

the

Nominative

article

ἥλιος

sun

Nominative

subject (of φαίνει)

ἥλιος: 'sun'; the blinding solar glory (cf. 10:1; Judg 5:31).

φαίνει

shines

Pres Act Indic 3 Sg · φαίνω

main verb (comparison-clause)

→ gnomic present

φαίνω: 'shine, give light'; the sun shining at full strength.

ἐν

in

preposition + dative (manner)

τῆ

the

Dative

article

δυνάμει

strength

Dative

dat. of manner

δύναμις: 'power, strength'; 'in its strength' = at full noonday force.

αὐτοῦ

its

Genitive

genitive of possession

17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων· Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος

When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Do not fear; I am the first and the last,

PROSTRATION AND REASSURANCE καὶ The seer's prostration (the standard response to theophany, cf. Ezek 1:28; Dan 8:17) and Christ's reassuring touch and word — 'Do not fear' — sealed by a divine self-predication: 'I am the first and the last' (Isa 44:6; 48:12), a title of YHWH now claimed by the risen Christ.

Καὶ
and

coordinating conjunction (narrative)

ὅτε
when

temporal conjunction

ὅτε: 'when'; introducing the moment of seeing.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (temporal clause)

→ constative aorist

ὁράω: 'see'; the sight that overwhelmed the seer.

αὐτόν

him

Accusative

direct object

ἔπεσα

I fell

Aor Act Indic 1 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'; the prostration before divine glory (Ezek 1:28; Dan 10:9).

πρὸς
at

preposition + accusative (direction)

τοὺς
the

Accusative

article

πόδας

feet

Accusative

object of πρὸς

πούς: 'foot'; he fell at the feet of the glorious one.

αὐτοῦ

his

Genitive

genitive of possession

ὡς

as though

comparative particle

ὡς: 'as, as if'; 'as a dead man' — utterly undone by the glory.

νεκρός

dead

Nominative

predicate nominative (after ὡς)

νεκρός: 'dead'; the prophet's collapse — soon answered by the Living One (v.18).

καὶ
and

coordinating conjunction

ἔθηκεν

he laid

Aor Act Indic 3 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'place, lay'; the reassuring touch (cf. Dan 10:10, 18).

τὴν

the

Accusative

article

δεξιάν

right hand

Accusative

direct object

δεξιός: 'right (hand)'; the same hand holding the stars (v.16) now rests on the seer.

αὐτοῦ

his

Genitive

genitive of possession

ἐπ'

on

preposition + accusative (place)

ἐμέ

me

Accusative

object of ἐπί

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial participle (attendant/means)

→ present (accompanying speech)

λέγω: 'say'; introducing the reassuring oracle.

Μή

not

negative particle (with imperative)

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

imperative (prohibition)

→ present (cease/do not continue fearing)

φοβέομαι: 'fear, be afraid'; 'stop being afraid' — the theophanic reassurance (cf. Isa 41:10; Dan 10:12).

ἐγώ

I

Nominative

subject (emphatic)

ἐγώ: 'I'; emphatic — the divine self-identification.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the 'I am' of self-revelation (cf. v.8).

ὁ

the

Nominative

article

πρῶτος

first

Nominative

predicate nominative

πρῶτος: 'first'; 'the first and the last' — YHWH's title (Isa 44:6; 48:12) claimed by Christ (cf. 2:8; 22:13).

καί

and

coordinating conjunction

ὁ

the

Nominative

article

ἔσχατος

last

Nominative

predicate nominative

ἔσχατος: 'last'; the bracket of all things — Christ encompasses beginning and end.

18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾄδου.

and the living one. I was dead, and behold, I am alive forever and ever, and I have the keys of Death and of Hades.

THE LIVING ONE WHO HOLDS DEATH'S KEYS καὶ The self-predication continues: 'the Living One' who died and now lives forever — the ground of the reassurance, for he holds the keys of Death and Hades, sovereign over the very realm that overwhelmed the seer.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantizes ptc.)

ζῶν

living

Pres Act Ptc · Nom Sg Masc · ζῶ

substantival participle (apposition to subject)

→ present (the ever-living one)

ζῶ: 'live'; 'the Living One' — a divine title (cf. Deut 32:40; Dan 12:7), here of the risen Christ who possesses life in himself.

καὶ

and

coordinating conjunction

ἐγενόμην

I became/was

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ *ingressive aorist*

γίνομαι: 'become'; 'I became dead' — entered death, the crucifixion.

νεκρὸς

dead

Nominative

predicate nominative

νεκρός: 'dead'; Christ truly died — yet now lives.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

interjection (attention-marker)

ἰδοὺ: 'behold'; arresting attention on the resurrection-fact.

ζῶν

living/alive

Pres Act Ptc · Nom Sg Masc · ζάω

predicate participle (periphrastic with εἰμι)

→ present (ongoing life)

ζάω: 'live'; 'I am living' — the periphrastic stresses his abiding resurrection-life.

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula (periphrastic with ζῶν)

→ stative present

εἰμί: 'be'; with the participle, the living state that has no end.

εἰς

for

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς

αἰών: 'age'; 'unto the ages of the ages' — eternally alive.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

attributive genitive (intensifying)

αἰών: 'age'; the doubled eternity-formula.

καὶ

and

coordinating conjunction

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; he possesses authority over death itself.

τάς

the

Accusative

article

κλεῖς

keys

Accusative

direct object

κλεῖς: 'key'; the keys = authority to open and shut (cf. 3:7; 9:1; 20:1) — Christ controls access to death and the grave.

τοῦ

of

Genitive

article

θανάτου

Death

Genitive

objective/possessive genitive

θάνατος: 'death'; personified, with Hades, as a defeated power (cf. 6:8; 20:13–14).

καὶ

and

coordinating conjunction

τοῦ

of

Genitive

article

ᾧδου

Hades

Genitive

objective/possessive genitive

ᾧδης: 'Hades, the grave/realm of the dead' (Heb. Sheol); the underworld, over which Christ holds the keys.

19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα.

Write therefore the things that you have seen, and the things that are, and the things that are to take place after these.

THE COMMISSION'S SCOPE **οὖν** The renewed commission, often read as the book's outline: write what you saw (the vision, ch. 1), what is (the churches' present, chs. 2–3), and what is to come (the future, chs. 4–22) — though the threefold phrase may simply embrace the whole prophecy.

γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative (command)

→ constative aorist (urgent command)

γράφω: 'write'; the central commission renewed (cf. v.11).

οὖν

therefore

inferential particle

οὖν: 'therefore'; drawing the command from the revelation of who he is (vv.17–18).

ἃ

the things which

Accusative

relative pronoun (object of γράψον / εἶδες)

εἶδες

you saw

Aor Act Indic 2 Sg · ὁράω

main verb (rel. clause)

→ constative aorist

ὁράω: 'see'; 'the things you saw' — the inaugural vision just given.

καὶ

and

coordinating conjunction

ἃ

the things which

Nominative

relative pronoun (subject of εἰσὶν)

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

main verb (rel. clause)

→ stative present

εἰμί: 'be'; 'the things that are' — present realities, esp. the churches of chs. 2–3.

καὶ

and

coordinating conjunction

ἃ

the things which

Nominative

relative pronoun (subject of μέλλει)

μέλλει

are about

Pres Act Indic 3 Sg · μέλλω

main verb (rel. clause)

→ present (impending)

μέλλω: 'be about to, be destined'; the impending future, the visions of chs. 4–22.

γενέσθαι

to take place

Aor Mid Inf · γίνομαι

complementary infinitive (of μέλλει)

→ constative aorist

γίνομαι: 'happen, come to pass'; echoing v.1's ἃ δεῖ γενέσθαι.

μετά

after

preposition + accusative (time)

ταῦτα

these things

Accusative

object of μετά (demonstrative)

οὗτος: 'this'; 'after these things' (cf. 4:1) — the future beyond the present vision.

20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαὶ αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

INTERPRETATION OF THE SYMBOLS **ASYNDETON** The chapter closes with the angel-interpreter's standard apocalyptic device — the vision decoded: the seven stars are the angels of the churches, the seven lampstands the churches themselves. The dangling accusative τὸ μυστήριον (in apposition to ἃ εἶδες) is another loose Revelation construction.

τὸ

the

Accusative

article

μυστήριον

mystery/secret meaning

Accusative

accusative in apposition to ἃ εἶδες (loose construction)

μυστήριον: 'mystery, hidden meaning'; here the symbolic sense to be disclosed (cf. 17:7) — the dangling accusative hangs from v.19.

τῶν

of the

Genitive

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'.

ἀστέρων

stars

Genitive

genitive (content/reference)

ἀστήρ: 'star'; the seven stars of v.16, now interpreted.

οὓς

which

Accusative

relative pronoun (object of εἶδες)

εἶδες

you saw

Aor Act Indic 2 Sg · ὁράω

main verb (rel. clause)

→ constative aorist

ὁράω: 'see'; recalling the vision of v.16.

ἐπὶ

in/on

preposition + genitive (place)

τῆς

the

Genitive

article

δεξιᾶς

right hand

Genitive

object of ἐπὶ (place)

δεξιός: 'right (hand)'; the stars held secure in his right hand.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τάς

the

Accusative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'.

λυχνίας

lampstands

Accusative

accusative (joined to μυστήριον, object of interpretation)

λυχνία: 'lampstand'; the lampstands of v.12, now interpreted.

τάς

the

Accusative

article (attributive)

χρυσᾶς

golden

Accusative

attributive adjective

χρυσοῦς: 'golden'; the precious lampstands.

οἱ

the

Nominative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτά: 'seven'.

ἀστέρες

stars

Nominative

subject

ἀστήρ: 'star'; the subject of the first identification.

ἄγγελοι

angels/messengers

Nominative

predicate nominative

ἄγγελος: 'angel, messenger'; the 'angels' of the churches (chs. 2–3) — variously heavenly guardians, the churches' spirit, or human messengers; the term is disputed.

τῶν

of the

Genitive

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτά: 'seven'.

ἐκκλησιῶν

churches

Genitive

possessive/relational genitive

ἐκκλησία: 'church'; the seven congregations addressed in chs. 2–3.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be'; the equation 'the stars are the angels.'

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

λυχνίαι

lampstands

Nominative

subject

λυχνία: 'lampstand'; the subject of the second identification.

αἱ

the

Nominative

article (attributive)

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτά: 'seven'.

ἑπτὰ

seven

indeclinable numeral (attributive, predicate)

ἑπτά: 'seven'; the predicate 'seven churches.'

ἐκκλησίαι

churches

Nominative

predicate nominative

ἐκκλησία: 'church'; the lampstands are the churches — light-bearers sustained by Christ in their midst.

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be'; the closing equation, sealing the inaugural vision.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Revelation is famous for its grammatical irregularities (solecisms) — case-discord that the critical text preserves rather than smooths: most strikingly at v.4 ἀπό ὃ ὢν καὶ ὃ ἦν καὶ ὃ ἐρχόμενος, where nominative articular phrases stand after the preposition ἀπό (which governs the genitive) — a deliberate grammatical 'monument' fixing the divine Name as an indeclinable whole (cf. Exod 3:14 LXX), echoed at v.8. Other notable points: at v.5 the participle ἀγαπῶντι ('who loves,' present) is read against the later aorist ἀγαπήσαντι, and the editions divide between λύσαντι ('freed,' read here) and λούσαντι ('washed') ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν; at v.6 the dative βασιλείαν ('a kingdom') stands in apposition after ἐποίησεν, with ἱερεῖς ('priests') likewise; at v.8 the title 'the Alpha and the Omega' is read, the later addition ἀρχὴ καὶ τέλος being secondary; at v.11 the later command 'I am the Alpha and the Omega, the first and the last' and the address to the seven churches by a longer formula are not part of the earliest text. Orthographic variants (movable-v, ι-subscript, the spelling Ἰωάννης) are not noted.

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.