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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Revelation to John, Chapter 11

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΑ΄

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 · 11:1–2

#### **The measuring of the temple and the trampled court**

John is given a measuring-reed and told to measure the temple, the altar, and the worshippers (1) — but to leave out the outer court, for it is given to the nations, who will trample the holy city forty-two months (2). The measuring marks off what God seals and preserves from what is handed over to be trodden down.

B · 11:3–6

#### **The two witnesses prophesying 1,260 days**

God grants his two witnesses to prophesy 1,260 days, clothed in sackcloth (3) — the two olive trees and two lampstands standing before the Lord of the earth (4). Fire from their mouth devours their foes (5); they shut the sky against rain, turn waters to blood, and strike the earth with every plague, with Elijah's and Moses' authority (6).

C · 11:7–10

### The beast from the abyss kills them; the great city gloats

When their testimony is finished, the beast from the abyss makes war on them, conquers, and kills them (7); their corpse lies in the street of the great city — spiritually Sodom and Egypt, where their Lord was crucified (8). For three and a half days peoples gaze on the unburied body (9), and earth-dwellers rejoice and exchange gifts, for the two prophets had tormented them (10).

D · 11:11–13

### The resurrection and ascent of the witnesses

After three and a half days the breath of life from God enters them; they stand, and great fear falls on the onlookers (11). A voice from heaven calls 'Come up here,' and they ascend in a cloud as their enemies watch (12). In that hour a great earthquake topples a tenth of the city, kills seven thousand, and the rest, terrified, give glory to the God of heaven (13).

E · 11:14

### The second Woe past, the third at hand

The hinge: the second Woe has passed; behold, the third Woe is coming swiftly (14) — closing the witnesses-interlude and cuing the seventh trumpet.

F · 11:15–19

### The seventh trumpet — the kingdom of the world become our Lord's

The seventh angel sounds, and loud heavenly voices proclaim that the kingdom of the world has become our Lord's and his Christ's, who shall reign forever (15). The twenty-four elders fall and worship, thanking the Almighty who-is-and-was for taking his power and reigning (16–17): the nations raged, but the wrath came — the time to judge the dead, reward the saints, and destroy the destroyers of the earth (18). Then the heavenly temple is opened, the ark of the covenant appears, and lightnings, voices, thunders, earthquake, and great hail seal the theophany (19).

## 1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

And there was given to me a measuring-reed like a rod, saying, "Rise and measure the temple of God and the altar and those worshipping in it."

VISION-NARRATIVE ONSET **καί** The interlude before the seventh trumpet opens. The divine-passive ἐδόθη ('was given,' cf. ch. 6) hands John a measuring-reed; the abrupt nominative λέγων ('saying'), agreeing with no expressed speaker, is the seer's habitual loose syntax. The measuring echoes Ezekiel 40–42 and Zechariah 2 — to measure is to mark off, claim, and preserve.

καὶ  
and

*coordinating conjunction (narrative καὶ)*

καί: the Hebraic-style narrative connector driving the vision forward.

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

*main verb (divine passive)*

→ aoristic — the single act of handing over the reed

δίδωμι: the recurring 'divine passive' of Revelation; what is given is permitted and commissioned by God.

μοι

to me

Dative

*indirect object (dat. of recipient)*

κάλαμος

a reed

Nominative

*subject of ἐδόθη*

κάλαμος: a reed, here the measuring-rod of Ezek 40:3; the surveyor's instrument for marking off the sanctuary.

ὅμοιος

like

Nominative

*predicate adjective (+ dative)*

ὅμοιος: 'like, resembling'; with the dative, the reed likened to a staff.

ράβδω

a rod

Dative

*dative of comparison (with ὅμοιος)*

ράβδος: rod, staff; the firm measuring-staff, and elsewhere the rod of rule (cf. 2:27; 12:5).

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*nominative participle (solecistic; no expressed antecedent)*

→ imperfective — the ongoing voice of command

λέγω: the hanging nominative λέγων, agreeing with no stated speaker, is the seer's characteristic loose syntax (cf. 4:1).

Ἔγειρε

Rise

Pres Act Impv 2 Sg · ἐγείρω

*imperative (rousing summons)*

→ imperfective imperative — 'up, set to it!'

ἐγείρω: 'rise, get up'; the intransitive imperative used adverbially, 'rise and measure.'

καὶ  
and

*coordinating conjunction*

μέτρησον

measure

Aor Act Impv 2 Sg · μετρέω

*imperative (the command proper)*

→ aoristic imperative — the decisive act of surveying

μετρέω: 'measure'; to measure is to mark off as God's own and so to preserve (cf. Zech 2:1–5).

τὸν

the

Accusative

*article*

ναὸν

temple

Accusative

*direct object*

ναός: the sanctuary proper (the holy place), not the whole temple precinct (ἱερόν); here the inner shrine that is to be measured and kept.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

θεός: God, to whom the sanctuary belongs.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

θυσιαστήριον

altar

Accusative

direct object (coordinate)

θυσιαστήριον: the altar; the place of sacrifice and of the martyrs' prayers (cf. 6:9; 8:3).

καὶ

and

coordinating conjunction

τούς

those

Accusative

article (substantizing the participle)

προσκυνοῦντας

worshipping

Pres Act Ptc · Acc Pl Masc · προσκυνέω

substantival participle (object)

→ imperfective — the worshippers as continually worshipping

προσκυνέω: 'worship, prostrate before'; the measured 'worshippers' are the true people of God, marked off and preserved.

ἐν

in

preposition + dative (place)

ἐν: 'in', locating the worshippers within the sanctuary.

αὐτῷ

it

Dative

object of ἐν

2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα δύο.

But the court outside the temple, leave it out and do not measure it, for it has been given to the nations, and they will trample the holy city forty-two months.

ANTITHESIS — WHAT IS NOT MEASURED **καὶ** The counterpart to v.1: the outer court is cast out, unmeasured, handed over (ἐδόθη again) to the nations to trample. The forty-two months equal the 1,260 days of v.3 and Daniel's 'time, times, half a time' (Dan 7:25; 12:7) — the bounded period of the church's trampling and witness.

<p>καὶ but <i>coordinating conjunction (adversative force)</i></p> <p>καί: here adversative, marking the contrast with what is to be measured.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>αὐλὴν court Accusative <i>direct object (fronted)</i></p> <p>αὐλή: courtyard; the outer court of the Gentiles, here given over to trampling.</p>	<p>τὴν the Accusative <i>article (attributive)</i></p>
<p>ἔξωθεν outside <i>adverb (attributive, 'the outer')</i></p> <p>ἔξωθεν: 'from outside, outer'; here adjectival of the court, set against the inner ναός.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>ναοῦ temple Genitive <i>genitive (separation, 'outside the temple')</i></p> <p>ναός: the sanctuary, of which this is the outer court.</p>	<p>ἔκβαλε leave out Aor Act Impv 2 Sg· ἐκβάλλω <i>imperative (the command)</i></p> <p>→ aoristic imperative — exclude it decisively</p> <p>ἐκβάλλω: 'cast out, exclude'; here 'leave out, omit' from the measuring.</p>
<p>ἔξωθεν outside <i>adverb (of the casting-out)</i></p> <p>ἔξωθεν: 'outside'; reinforcing the exclusion of the court from what is measured.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>μὴ not <i>negative (with subjunctive of prohibition)</i></p> <p>μὴ: the negative of prohibition with the aorist subjunctive.</p>	<p>αὐτὴν it Accusative <i>direct object (resumptive)</i></p>

## μετρήσης

you should measure

Aor Act Subj 2 Sg · μετρέω

*subjunctive of prohibition (μη) + aor. subj.)*

→ aoristic — the prohibited act of measuring

μετρέω: 'measure'; the court is deliberately not marked off as preserved.

## ὅτι

because

*causal conjunction*

ὅτι: 'because,' giving the reason for the exclusion.

## ἔδόθη

it has been given

Aor Pass Indic 3 Sg · δίδωμι

*verb of causal clause (divine passive)*

→ aoristic — the handing-over as accomplished

δίδωμι: divine passive again; the court is permitted to the nations by God's own decree.

## τοῖς

to the

Dative

*article*

## ἔθνεσιν

nations

Dative

*indirect object (dat. of recipient)*

ἔθνος: 'nation, Gentile'; the hostile peoples to whom the court is handed over.

## καὶ

and

*coordinating conjunction*

## τὴν

the

Accusative

*article*

## πόλιν

city

Accusative

*direct object (of πατήσουσιν)*

πόλις: city; the 'holy city' here trodden down (cf. the 'great city' of v.8).

## τὴν

the

Accusative

*article (attributive)*

## ἁγίαν

holy

Accusative

*attributive adjective*

ἅγιος: 'holy'; the holy city (Jerusalem / the people of God) given over to trampling for a season.

## πατήσουσιν

they will trample

Fut Act Indic 3 Pl · πατέω

*main verb (future)*

→ future — the trampling foreseen for the appointed span

πατέω: 'trample, tread underfoot'; the nations' desecration (cf. Luke 21:24; Dan 8:13).

## μῆνας

months

Accusative

*accusative of extent of time*

μῆν: month; forty-two months = 1,260 days = three and a half years, the symbolic half-seven of trampling and witness.

## τεσσεράκοντα

forty

Accusative

*cardinal numeral (with μῆνας)*

τεσσεράκοντα: forty; component of the forty-two months.

## δύο

two

Accusative

*cardinal numeral (with μῆνας)*

δύο: two; completing forty-two.

3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα περιβεβλημένοι σάκκους.

And I will grant to my two witnesses, and they will prophesy a thousand two hundred and sixty days, clothed in sackcloth.

**DIVINE GRANT – THE WITNESSES COMMISSIONED** **καὶ** God himself speaks ('I will grant ... my two witnesses'). δώσω stands without an expressed object ('grant [it/authority]'), the Semitic idiom. The 1,260 days match the forty-two months of v.2: the church's mourning-witness (σάκκος, sackcloth) runs exactly as long as the nations' trampling.

καὶ  
and

*coordinating conjunction*

δώσω

I will grant

Fut Act Indic 1 Sg · δίδωμι

*main verb (future; object unexpressed)*

→ future – God's grant of prophetic commission

δίδωμι: 'give, grant'; here with the dative of persons and unexpressed object, 'I will give [it/power] to my two witnesses' (a Hebraism).

τοῖς

to the

Dative

*article*

δυσὶν

two

Dative

*cardinal numeral (with μάρτυσιν)*

δύο: two; two witnesses satisfy the Mosaic law of valid testimony (Deut 19:15).

μάρτυσίν

witnesses

Dative

*indirect object (dat. of recipient)*

μάρτυς: 'witness'; in Revelation the word slides toward 'martyr' (cf. Antipas, 2:13), the testimony sealed in death.

μου

my

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

προφητεύσουσιν

they will prophesy

Fut Act Indic 3 Pl · προφητεύω

*main verb (future)*

→ future – the witnesses' prophesying across the appointed days

προφητεύω: 'prophesy, speak forth God's word'; the witnesses' calling-and-judgment ministry.

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: day; 1,260 days = 42 months (v.2) = three and a half years.

## χιλίας

thousand

Accusative

*cardinal numeral (with ἡμέρας)*

χιλιοι: a thousand.

## διακοσίας

two hundred

Accusative

*cardinal numeral (with ἡμέρας)*

διακόσιοι: two hundred.

## ἑξήκοντα

sixty

Accusative

*cardinal numeral (with ἡμέρας)*

ἑξήκοντα: sixty; completing 1,260.

## περιβεβλημένοι

clothed

Perf Mid Ptc · Nom Pl Masc · περιβάλλω

*adverbial/circumstantial participle (manner)*

→ perfect — the abiding state of being clad

περιβάλλω: 'clothe, wrap around'; the perfect middle pictures them as settled in mourning-garb throughout.

## σάκκους

sackcloth

Accusative

*accusative of respect (with the clothing participle)*

σάκκος: sackcloth; the coarse garment of mourning and prophetic lament (cf. Jonah 3; Joel 1).

## 4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

IDENTIFICATION — THE ZECHARIAH-4 EMBLEM ASYNDETON Asyndeton; the seer pauses to identify the witnesses by Zechariah's vision (Zech 4:3, 11–14) of two olive trees flanking the lampstand. The masculine ἐστῶτες (read against the feminine ἐστῶσαι) agrees ad sensum with the persons symbolized, not with the feminine λυχνίαι.

## οὗτοί

these

Nominative

*demonstrative pronoun (subject)*

οὗτος: 'these'; pointing back to the two witnesses of v.3.

## εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*copula*

→ stative — the symbolic identification

εἰμί: 'to be'; the identifying copula, 'these are...!'

## αἱ

the

Nominative

*article*

## δύο

two

Nominative

*cardinal numeral (with ἐλαῖαι)*

δύο: two.

## ἐλαῖαι

olive trees

Nominative

*predicate nominative*

ἐλαία: olive tree; the two anointed ones supplying oil in Zech 4 (the 'sons of oil').

## καὶ

and

*coordinating conjunction*

## αἱ

the

Nominative

*article*

## δύο

two

Nominative

*cardinal numeral (with λυχνίαι)*

δύο: two.

## λυχνίαι

lampstands

Nominative

*predicate nominative*

λυχνία: lampstand; in Revelation the symbol of the churches (1:20), here the witnessing community bearing light.

## αἱ

the ones

Nominative

*article (attributive, with ἐνώπιον-phrase)*

## ἐνώπιον

before

*improper preposition + genitive*

ἐνώπιον: 'before, in the presence of!'

## τοῦ

the

Genitive

*article*

## κυρίου

Lord

Genitive

*object of ἐνώπιον*

κύριος: 'Lord'; 'the Lord of the earth' (Zech 4:14), the sovereign before whom the witnesses stand to serve.

## τῆς

of the

Genitive

*article*

## γῆς

earth

Genitive

*genitive (Lord of the earth!)*

γῆ: earth; the whole earth over which the Lord rules.

## ἑστῶτες

standing

Perf Act Ptc · Nom Pl Masc · ἵστημι

*attributive participle (ad sensum, masc. for the persons)*

→ perfect-as-present — the settled stance of attendance

ἵστημι: 'stand'; the perfect ἑστῶτες = 'standing,' the posture of servants before their Lord (the masculine agreeing with the persons, not the feminine λυχνίαι).

5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

And if anyone wishes to harm them, fire pours out of their mouth and devours their enemies; and if anyone should wish to harm them, in this way he must be killed.

THE WITNESSES' INVIOLABILITY — FIRST POWER **καί** Their first plague-power: fire from the mouth devouring foes, the prophet's word as judging fire (Jer 5:14; 2 Kgs 1:10, Elijah). The doubled conditional (present θέλει, then aorist subjunctive θελήσῃ) and the impersonal δεῖ ('it is necessary') stress the inevitability of the would-be harmer's doom.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἴ if <i>conditional conjunction (1st class)</i>   εἰ: 'if'; with the indicative θέλει, a real/general condition.</p>	<p>τις anyone Nominative <i>indefinite pronoun (subject)</i>   τις: 'anyone'; the hypothetical assailant.</p>	<p>αὐτοὺς them Accusative <i>direct object (of ἀδικῆσαι)</i></p>
<p>θέλει wishes Pres Act Indic 3 Sg · θέλω <i>verb of protasis</i> → imperfective — the wish entertained   θέλω: 'wish, will'; the desire to harm, even attempted, draws the fire.</p>	<p>ἀδικῆσαι to harm Aor Act Infin · ἀδικέω <i>complementary infinitive</i> → aoristic — the act of harm contemplated   ἀδικέω: 'wrong, injure'; to do them harm.</p>	<p>πῦρ fire Nominative <i>subject of ἐκπορεύεται</i>   πῦρ: fire; the consuming word of the prophet (Jer 5:14), the judging breath of their mouth.</p>	<p>ἐκπορεύεται pours out Pres Mid Indic 3 Sg · ἐκπορεύομαι <i>main verb (gnomic present)</i> → imperfective/gnomic — the standing rule of their defense   ἐκπορεύομαι: 'go out, proceed'; the fire issues from their mouth.</p>

ἐκ

out of

*preposition + genitive (source)*

ἐκ: 'out of,' the source of the fire.

τοῦ

the

Genitive

*article*

στόματος

mouth

Genitive

*object of ἐκ*

στόμα: mouth; the organ of prophecy, here issuing judgment.

αὐτῶν

their

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

κατεσθίει

devours

Pres Act Indic 3 Sg · κατεσθίω

*main verb (gnomic present)*

→ imperfective/gnomic – the consuming as habitual

κατεσθίω: 'devour, eat up'; the fire wholly consumes the foes.

τούς

the

Accusative

*article*

ἐχθρούς

enemies

Accusative

*direct object*

ἐχθρός: 'enemy, hostile one'; those who would harm the witnesses.

αὐτῶν

their

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

εἴ

if

*conditional conjunction (3rd class)*

εἰ: 'if'; here with the subjunctive θελήσῃ, a prospective condition.

τις

anyone

Nominative

*indefinite pronoun (subject)*

τις: 'anyone.'

θελήσῃ

should wish

Aor Act Subj 3 Sg · θέλω

*verb of protasis (subjunctive)*

→ aoristic – the wish viewed as a contemplated act

θέλω: 'wish'; the mere will to harm them seals his doom.

αὐτούς

them

Accusative

*direct object (of ἀδικῆσαι)*

ἀδικῆσαι

to harm

Aor Act Infin · ἀδικέω

*complementary infinitive*

→ aoristic – the harm contemplated

ἀδικέω: 'injure, harm.'

οὕτως

in this way

*adverb of manner*

οὕτως: 'thus, in this way'; i.e. by the same fire he must die.

**δεῖ**

must

Pres Act Indic 3 Sg · δεῖ

*impersonal verb (necessity) + infinitive*

→ imperfective — the standing divine necessity

δεῖ: 'it is necessary'; the impersonal of divine inevitability (cf. 1:1; 4:1).

**αὐτόν**

he

Accusative

*accusative subject of the infinitive*

**ἀποκτανθῆναι**

to be killed

Aor Pass Infin · ἀποκτείνω

*infinitive (subject of δεῖ)*

→ aoristic — the appointed death

ἀποκτείνω: 'kill'; the would-be harmer is himself slain by the same fire.

6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὡσάκις ἐὰν θελήσωσιν.

These have the authority to shut the sky, so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them to blood and to strike the earth with every plague, as often as they wish.

THE WITNESSES' POWERS — ELIJAH AND MOSES **ASYNDETON** Asyndeton resumes the catalogue: drought (Elijah, 1 Kgs 17:1; cf. Luke 4:25, three and a half years) and water-to-blood with every plague (Moses, Exod 7:17–20). The two witnesses thus embody the Law and the Prophets, or the twin offices of the covenant, exercising their plagues 'as often as they wish.'

**οὗτοι**

these

Nominative

*demonstrative pronoun (subject)*

οὗτος: 'these'; the two witnesses again.

**ἔχουσιν**

have

Pres Act Indic 3 Pl · ἔχω

*main verb*

→ imperfective — their possessed authority

ἔχω: 'have, hold'; they possess delegated authority.

**τὴν**

the

Accusative

*article*

**ἐξουσίαν**

authority

Accusative

*direct object*

ἐξουσία: 'authority, right'; the granted power over sky and waters.

## κλειῖσαι

to shut

Aor Act Infin · κλείω

*exegetical infinitive (defining the authority)*

→ aoristic — the act of shutting heaven

κλείω: 'shut, close'; to shut the sky against rain, as Elijah (1 Kgs 17; cf. Luke 4:25).

## τόν

the

Accusative

article

## οὐρανόν

sky

Accusative

*direct object (of κλειῖσαι)*

οὐρανός: 'heaven, sky'; here the source of rain, shut up in drought.

## ἵνα

so that

*purpose/result conjunction*

ἵνα: introducing the purpose of the shutting, 'that no rain fall.'

## μή

not

*negative (with subjunctive)*

μή: negating the subjunctive βρέχη.

## ὑετός

rain

Nominative

*subject of βρέχη*

ὑετός: rain; withheld during the drought.

## βρέχη

may fall

Pres Act Subj 3 Sg · βρέχω

*subjunctive of purpose*

→ imperfective — the raining continuously prevented

βρέχω: 'rain, send rain'; here intransitive, 'no rain may fall.'

## τάς

the

Accusative

article

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: day; the days of their prophesying = the 1,260 days.

## τῆς

of the

Genitive

article

## προφητείας

prophesying

Genitive

*genitive (defining the days)*

προφητεία: prophecy, prophesying; the period of their testimony.

## αὐτῶν

their

Genitive

*genitive of possession*

## καί

and

*coordinating conjunction*

## ἐξουσίαν

authority

Accusative

*direct object (of ἔχουσιν)*

ἐξουσία: authority; now over the waters.

## ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

*main verb*

→ imperfective — their continuing authority

ἔχω: 'have, hold.'

## ἐπὶ

over

*preposition + genitive (authority over)*

ἐπί: 'over,' with the genitive of the sphere of authority.

**τῶν**

the

Genitive

article

**ὕδατων**

waters

Genitive

object of ἐπί

ὕδωρ: water; the waters turned to blood, as in the first Egyptian plague.

**στρέφειν**

to turn

Pres Act Infin · στρέφω

epexegetic infinitive (defining the authority)

→ imperfective — the turning at will

στρέφω: 'turn, change'; to change the waters into blood (Exod 7:17–20).

**αὐτὰ**

them

Accusative

direct object (of στρέφειν)

**εἰς**

into

preposition + accusative (transformation)

εἰς: 'into,' of the resulting state.

**αἷμα**

blood

Accusative

object of εἰς (predicate of transformation)

αἷμα: blood; the Mosaic sign of judgment on the waters.

**καὶ**

and

coordinating conjunction

**πατάξαι**

to strike

Aor Act Infin · πατάσσω

epexegetic infinitive (defining the authority)

→ aoristic — the striking with plague

πατάσσω: 'strike, smite'; the verb of the Egyptian plagues (Exod 9:15 LXX).

**τὴν**

the

Accusative

article

**γῆν**

earth

Accusative

direct object (of πατάξαι)

γῆ: earth, land; struck with plague.

**ἐν**

with

preposition + dative (instrument)

ἐν: instrumental, 'with every plague.'

**πάσῃ**

every

Dative

attributive adjective

πάς: 'every, all'; every kind of plague.

**πληγῇ**

plague

Dative

dative of instrument

πληγῇ: 'blow, plague'; the Exodus-plague language now turned on the earth-dwellers.

**ὡσάκις**

as often as

temporal adverb (correlative, with ἐάν)

ὡσάκις: 'as often as'; the frequency of the plagues left to their will.

**ἐάν**

ever

indefinite particle (with subjunctive)

ἐάν: generalizing particle with the subjunctive, '-ever.'

**Θελήσωσιν**

they wish

Aor Act Subj 3 Pl · θέλω

subjunctive in indefinite temporal clause

→ aoristic — each occasion of willing

θέλω: 'wish, will'; the plagues are at the witnesses' discretion, under God.

7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτούς καὶ ἀποκτενεῖ αὐτούς.

And when they finish their testimony, the beast that comes up out of the abyss will make war with them and conquer them and kill them.

REVERSAL — THE BEAST PREVAILS **καί** The turn: only 'when they finish their testimony' (ὅταν τελέσωσιν) can the beast — here first named in the book, 'the beast that comes up out of the abyss' (cf. Dan 7:3, 21; Rev 13:1; 17:8) — make war, conquer (νικήσει, the verb of the overcomer, here grimly inverted), and kill them. Their death is permitted only after their commission is complete.

καὶ  
and

*coordinating conjunction*

ὅταν  
when

*temporal conjunction (+ subjunctive)*

ὅταν: 'whenever, when'; with the aorist subjunctive, the completed point in time.

τελέσωσιν  
they finish

Aor Act Subj 3 Pl · τελέω

*verb of temporal clause*

→ aoristic — the completion of the testimony

τελέω: 'finish, complete'; their testimony has a divinely set term.

τὴν  
the

Accusative

*article*

μαρτυρίαν  
testimony

Accusative

*direct object*

μαρτυρία: 'testimony, witness'; the very word the witnesses bear (cf. 1:2, 9; 12:11).

αὐτῶν  
their

Genitive

*genitive of possession*

τὸ  
the

Nominative

*article*

θηρίον  
beast

Nominative

*subject*

θηρίον: 'wild beast'; first appearance of the book's antagonist (full disclosure in ch. 13), drawn from Daniel's beasts.

τὸ

the one

Nominative

article (attributive, with participle)

ἀναβαῖνον

coming up

Pres Act Ptc · Nom Sg Neut · ἀναβαίνω

attributive participle (modifying *θηρίον*)

→ imperfective — its characteristic rising

ἀναβαίνω: 'come up, ascend'; the beast rises from the abyss (cf. 17:8), the demonic deep.

ἐκ

out of

preposition + genitive (source)

ἐκ: 'out of,' the beast's origin.

τῆς

the

Genitive

article

ἀβύσσου

abyss

Genitive

object of *ἐκ*

ἄβυσσος: 'abyss, bottomless deep'; the prison of demonic powers (cf. 9:1–2, 11; 20:1–3).

ποιήσει

will make

Fut Act Indic 3 Sg · ποιέω

main verb (future)

→ future — the coming assault

ποιέω: 'make, do'; ποιεῖν πόλεμον, the idiom 'to make war' (Dan 7:21 LXX).

μετ'

with

preposition + genitive (against)

μετά: 'with,' here in the hostile sense 'against.'

αὐτῶν

them

Genitive

object of *μετά*

πόλεμον

war

Accusative

direct object (of *ποιήσει*)

πόλεμος: 'war, battle'; the beast's assault on the witnesses.

καὶ

and

coordinating conjunction

νικήσει

will conquer

Fut Act Indic 3 Sg · νικάω

main verb (future)

→ future — the beast's apparent victory

νικάω: 'conquer, overcome'; the overcomer-verg (chs. 2–3) here grimly inverted — the beast 'conquers' the saints (cf. 13:7).

αὐτούς

them

Accusative

direct object

καὶ  
and

*coordinating conjunction*

**ἀποκτενεῖ**

will kill

Fut Act Indic 3 Sg · ἀποκτείνω

*main verb (future)*

→ future — the slaying of the witnesses

ἀποκτείνω: 'kill, put to death'; the witnesses' martyrdom, after which the gloating begins.

**αὐτούς**

them

Accusative

*direct object*

8 καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

And their corpse lies in the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified.

THE UNBURIED CORPSE — THE GREAT CITY NAMED **καί** The verbless clause leaves the corpse exposed in the street of 'the great city.' The adverb πνευματικῶς ('spiritually, allegorically') names it Sodom (lust and judgment) and Egypt (bondage and the plagues) — and 'where also their Lord was crucified' fixes it on Jerusalem under judgment, yet typologically the whole hostile world-order. The singular τὸ πτώμα ('corpse') treats the two as one testimony.

καὶ  
and

*coordinating conjunction*

**τὸ**

the

Nominative

*article*

**πτῶμα**

corpse

Nominative

*subject (verbless clause)*

πτῶμα: 'fallen body, corpse'; the singular treats the two witnesses' bodies as one fallen testimony.

**αὐτῶν**

their

Genitive

*genitive of possession*

ἐπὶ

in

*preposition + genitive (place)*

ἐπί: 'on, in,' locating the corpse upon the street.

τῆς

the

Genitive

*article*

πλατείας

street

Genitive

*object of ἐπί*

πλατεία: 'broad street, public square'; the place of maximum exposure and shame.

τῆς

of the

Genitive

*article*

πόλεως

city

Genitive

*genitive (defining the street)*

πόλις: city; 'the great city' (ἡ πόλις ἡ μεγάλη), a recurring designation (cf. 16:19; 17:18; 18:10) of the world-capital under judgment.

τῆς

the

Genitive

*article (attributive)*

μεγάλης

great

Genitive

*attributive adjective*

μέγας: 'great'; 'the great city,' here glossed Sodom/Egypt and the place of the crucifixion.

ἣτις

which

Nominative

*relative pronoun (qualitative, subject of καλεῖται)*

ὅστις: 'which, of such a kind as'; the qualitative relative, 'the very city that is called...'

καλεῖται

is called

Pres Pass Indic 3 Sg · καλέω

*verb of relative clause*

→ imperfective — the standing allegorical name

καλέω: 'call, name'; the city's symbolic name.

πνευματικῶς

spiritually

*adverb (mode of naming)*

πνευματικῶς: 'spiritually, allegorically'; signaling a symbolic, prophetic reading of the city's identity.

Σόδομα

Sodom

Nominative

*predicate (indeclinable proper name)*

Σόδομα: Sodom; the byword for gross sin and fiery judgment (Gen 19; Isa 1:9–10, where Jerusalem is itself called Sodom).

καὶ

and

*coordinating conjunction*

Αἴγυπτος

Egypt

Nominative

*predicate (second symbolic name)*

Αἴγυπτος: Egypt; the land of bondage and of the plagues now visited on the persecutors.

ὅπου

where

*relative adverb of place*

ὅπου: 'where'; pinning the symbol to the historical site of the crucifixion.

καὶ

also

*adverbial (ascensive, 'also')*

καί: 'also, even'; adding the crucifixion as the climactic mark of the city.

ὁ

the

Nominative

*article*

## κύριος

Lord

Nominative

*subject of ἔσταυρώθη*

κύριος: 'Lord'; 'their Lord' — Christ, whose crucifixion locates the city and binds the witnesses' fate to his.

## αὐτῶν

their

Genitive

*genitive of possession*

## ἔσταυρώθη

was crucified

Aor Pass Indic 3 Sg · σταυρώω

*verb of relative clause (passive)*

→ aoristic — the historical crucifixion

σταυρώω: 'crucify'; the only explicit mention of the cross in Revelation, anchoring the symbol in history.

9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

And some from the peoples and tribes and tongues and nations look at their corpse three and a half days, and they do not permit their corpses to be placed in a tomb.

THE WORLD'S GAZE — DENIAL OF BURIAL **καὶ** Vivid presents (βλέπουσιν, ἀφίουσιν) bring the scene close. The fourfold 'peoples, tribes, tongues, nations' (the book's universal formula, cf. 5:9; 7:9) gawk at the bodies for three and a half days — the period of v.2's months reduced to days — and deny them burial, the ultimate dishonor in the ancient world (cf. Ps 79:2–3).

## καὶ

and

*coordinating conjunction*

## βλέπουσιν

look at

Pres Act Indic 3 Pl · βλέπω

*main verb (vivid present)*

→ imperfective — the prolonged gazing

βλέπω: 'look at, gaze'; the gloating spectacle, drawn out over the days.

## ἐκ

from

*preposition + genitive (partitive subject)*

ἐκ: partitive 'some from among,' the implied subject of βλέπουσιν.

## τῶν

the

Genitive

*article*

## λαῶν

peoples

Genitive

*partitive genitive*

λαός: 'people'; first of the fourfold universal formula.

## καὶ

and

*coordinating conjunction*

## φυλῶν

tribes

Genitive

*partitive genitive*

φυλή: 'tribe!'

## καὶ

and

*coordinating conjunction*

## γλωσσῶν

tongues

Genitive

*partitive genitive*

γλῶσσα: 'tongue, language!'

## καὶ

and

*coordinating conjunction*

## ἔθνῶν

nations

Genitive

*partitive genitive*

ἔθνος: 'nation'; the fourfold formula of all humanity (cf. 5:9; 7:9; 13:7).

## τὸ

the

Accusative

*article*

## πτῶμα

corpse

Accusative

*direct object (of βλέπουσιν)*

πτῶμα: 'corpse'; the singular fallen body again.

## αὐτῶν

their

Genitive

*genitive of possession*

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: day; three and a half days, the half-week of dishonor matching the half-seven of trampling.

## τρεις

three

Accusative

*cardinal numeral (with ἡμέρας)*

τρεις: three.

## καὶ

and

*coordinating conjunction*

## ἡμισυ

a half

Accusative

*substantival adjective (with τρεις)*

ἡμισυ: 'half'; 'three and a half days!'

## καὶ

and

*coordinating conjunction*

## τὰ

the

Accusative

*article*

## πτώματα

corpses

Accusative

*direct object (of ἀφίουσιν)*

πτῶμα: 'corpse'; the plural here distributes the single corpse to the two bodies.

## αὐτῶν

their

Genitive

*genitive of possession*

## οὐκ

not

*negative*

οὐ: the negative of fact.

## ἀφίουσιν

do permit

Pres Act Indic 3 Pl · ἀφίημι

*main verb (vivid present)*

→ imperfective — the ongoing refusal

ἀφίημι: 'permit, let, leave'; they refuse to let the bodies be buried (a late-form present of the verb).

## τεθῆναι

to be placed

Aor Pass Infin · τίθημι

*complementary infinitive (with ἀφίουσιν)*

→ aoristic — the act of laying in a tomb

τίθημι: 'place, lay'; here of laying a body in the tomb.

## εἰς

in

*preposition + accusative (goal)*

εἰς: 'into,' of the tomb as destination.

## μνήμα

a tomb

Accusative

*object of εἰς*

μνήμα: 'tomb, grave'; burial denied, the climax of contempt.

10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

And those who dwell on the earth rejoice over them and make merry, and they will send gifts to one another, because these two prophets had tormented those who dwell on the earth.

THE EARTH-DWELLERS' FESTIVAL **καί** A grotesque anti-Christmas: the 'earth-dwellers' (οἱ κατοικοῦντες ἐπὶ τῆς γῆς, the book's term for the unbelieving world, cf. 3:10; 6:10; 8:13) celebrate with gift-exchange, glad the prophets' tormenting word is silenced. The verb ἐβασάνισαν ('tormented') concedes the prophets' real power — their testimony was a torment to a guilty world.

καὶ  
and

*coordinating conjunction*

οἱ  
those

Nominative

*article (substantizing the participle)*

**κατοικοῦντες**

dwelling

Pres Act Ptc · Nom Pl Masc · κατοικέω

*substantival participle (subject)*

→ imperfective — settled earth-bound dwelling

κατοικέω: 'dwell, settle'; 'the earth-dwellers,' Revelation's term for the unbelieving, hostile world.

ἐπὶ  
on

*preposition + genitive (place)*

ἐπί: 'on, upon.'

τῆς  
the

Genitive

*article*

γῆς  
earth

Genitive

*object of ἐπί*

γῆ: earth; their fixed sphere and allegiance.

**χαίρουσιν**

rejoice

Pres Act Indic 3 Pl · χαίρω

*main verb (vivid present)*

→ imperfective — their gloating joy

χαίρω: 'rejoice'; over the silencing of the witnesses.

ἐπ’  
over

*preposition + dative (cause/occasion)*

ἐπί: 'over, at,' the occasion of rejoicing.

**αὐτοῖς**

them

Dative

*object of ἐπί*

καὶ  
and

*coordinating conjunction*

**εὐφραίνονται**

make merry

Pres Mid Indic 3 Pl · εὐφραίνω

*main verb (vivid present)*

→ imperfective — festive celebration

εὐφραίνω: 'make merry, celebrate'; the verb of feasting and revelry.

καὶ  
and

*coordinating conjunction*

## δῶρα

gifts

Accusative

*direct object*

δῶρον: 'gift, present'; the festal exchange (cf. Esth 9:19, 22; Neh 8:10) marking a holiday of relief.

## πέμψουσιν

will send

Fut Act Indic 3 Pl · πέμπω

*main verb (future)*

→ future — the planned celebration

πέμπω: 'send'; sending gifts in mutual congratulation.

## ἀλλήλοις

to one another

Dative

*reciprocal pronoun (indirect object)*

ἀλλήλων: 'one another'; the shared festivity of the wicked.

## ὅτι

because

*causal conjunction*

ὅτι: 'because,' the reason for their joy.

## οὗτοι

these

Nominative

*demonstrative pronoun (subject)*

οὗτος: 'these,' the two prophets.

## οἱ

the

Nominative

*article*

## δύο

two

Nominative

*cardinal numeral*

δύο: two.

## προφῆται

prophets

Nominative

*subject (in apposition to οὗτοι)*

προφήτης: 'prophet'; the witnesses are now explicitly called prophets.

## ἐβασάνισαν

tormented

Aor Act Indic 3 Pl · βασανίζω

*verb of causal clause*

→ aoristic — the prophets' tormenting witness summed up

βασανίζω: 'torment, torture'; their convicting word was a torment to the guilty (cf. the plagues of v.6).

## τούς

those

Accusative

*article (substantizing the participle)*

## κατοικοῦντας

dwelling

Pres Act Ptc · Acc Pl Masc · κατοικέω

*substantival participle (object)*

→ imperfective — the earth-bound dwellers

κατοικέω: 'dwell'; the same 'earth-dwellers,' object of the torment.

## ἐπὶ

on

*preposition + genitive (place)*

ἐπί: 'on, upon.'

## τῆς

the

Genitive

*article*

## γῆς

earth

Genitive

*object of ἐπί*

γῆ: earth.

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

And after the three and a half days a breath of life from God entered into them, and they stood on their feet, and great fear fell upon those who beheld them.

RESURRECTION — THE REVERSAL **καὶ** The festival is shattered. 'A breath of life from God' (πνεῦμα ζωῆς, echoing Ezek 37:5, 10, the valley of dry bones) re-enters them; they stand, and the gawking crowd is seized with great fear. The aorists drive the sudden reversal of the witnesses' fortunes.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μετὰ</b> after <i>preposition + accusative (time)</i>   μετά: 'after,' with the accusative of time elapsed.</p>	<p><b>τὰς</b> the Accusative <i>article</i></p>	<p><b>τρεῖς</b> three Accusative <i>cardinal numeral</i>   τρεῖς: three.</p>
<p><b>ἡμέρας</b> days Accusative <i>object of μετά</i>   ἡμέρα: day; the three and a half days now ended.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἥμισυ</b> a half Accusative <i>substantival adjective</i>   ἥμις: 'half!'</p>	<p><b>πνεῦμα</b> breath Nominative <i>subject of εἰσῆλθεν</i>   πνεῦμα: 'breath, spirit'; 'breath of life,' the life-giving πνεῦμα of Ezek 37 (Gen 2:7).</p>
<p><b>ζωῆς</b> of life Genitive <i>genitive of quality/content</i>   ζωή: 'life'; the breath that is life itself.</p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i>   ἐκ: 'from,' the divine source.</p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>object of ἐκ</i>   θεός: God; the life comes from God alone, who raises the dead.</p>

## εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb*

→ aoristic — the entry of life

εἰσέρχομαι: 'enter, go in'; the breath enters the corpses (ἐν αὐτοῖς, a Semitic εἰς-for-ἐν).

## ἐν

into

*preposition + dative (for εἰς, Semitism)*

ἐν: 'in/into'; the LXX-style ἐν after a verb of motion (Ezek 37:5 LXX).

## αὐτοῖς

them

Dative

*object of ἐν*

## καὶ

and

*coordinating conjunction*

## ἔστησαν

they stood

Aor Act Indic 3 Pl · ἵστημι

*main verb (intransitive)*

→ aoristic — they rose to their feet

ἵστημι: 'stand'; the intransitive aorist, 'they stood up' (Ezek 37:10).

## ἐπὶ

on

*preposition + accusative (position)*

ἐπί: 'on, upon,' with the accusative of the feet.

## τούς

the

Accusative

*article*

## πόδας

feet

Accusative

*object of ἐπί*

πούς: foot; 'on their feet,' upright and alive again.

## αὐτῶν

their

Genitive

*genitive of possession*

## καὶ

and

*coordinating conjunction*

## φόβος

fear

Nominative

*subject of ἐπέπεσεν*

φόβος: 'fear, terror'; the dread that grips the onlookers at the resurrection.

## μέγας

great

Nominative

*attributive adjective*

μέγας: 'great'; the great fear, a recurring response to divine acts.

## ἐπέπεσεν

fell

Aor Act Indic 3 Sg · ἐπιπίπτω

*main verb*

→ aoristic — the sudden seizure of fear

ἐπιπίπτω: 'fall upon'; fear 'fell upon' them, a Semitic idiom (cf. Luke 1:12).

## ἐπὶ

upon

*preposition + accusative (goal of falling)*

ἐπί: 'upon.'

## τούς

those

Accusative

*article (substantizing the participle)*

## θεωροῦντας

beholding

Pres Act Ptc · Acc Pl Masc · θεωρέω

*substantival participle (object of ἐπί)*

→ imperfective — those then watching

θεωρέω: 'behold, look at'; the spectators who had gloated now watch in terror.

αὐτούς

them

Accusative

direct object (of θεωροῦντας)

12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς· Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν.

And they heard a great voice from heaven saying to them, "Come up here," and they went up to heaven in the cloud, and their enemies beheld them.

ASCENSION OF THE WITNESSES **καί** The vindication completes: a heavenly voice summons 'Come up here' (Ἀνάβατε ὧδε, echoing 4:1), and they ascend in the cloud (cf. Elijah, 2 Kgs 2:11; Christ, Acts 1:9) before the very eyes of their enemies — the public dishonor answered by a public exaltation.

καὶ

and

coordinating conjunction

ἤκουσαν

they heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ aoristic — the hearing of the summons

ἀκούω: 'hear'; the witnesses hear the heavenly call.

φωνῆς

a voice

Genitive

genitive object of ἤκουσα (thing heard)

φωνή: 'voice, sound'; the great voice from heaven.

μεγάλης

great

Genitive

attributive adjective

μέγας: 'great, loud!'

ἐκ

from

preposition + genitive (source)

ἐκ: 'from,' the heavenly source.

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

object of ἐκ

οὐρανός: 'heaven'; the voice of God or his angel.

λεγούσης

saying

Pres Act Ptc · Gen Sg Fem · λέγω

attributive participle (agreeing with φωνῆς)

→ imperfective — the utterance heard

λέγω: 'say'; introducing the summons, agreeing with φωνῆς.

**αὐτοῖς**

to them

Dative

*indirect object (of λεγούσης)*

**Ἄνάβατε**

Come up

Aor Act Impv 2 Pl · ἀναβαίνω

*imperative (heavenly summons)*

→ aoristic imperative — the call to ascend

ἀναβαίνω: 'come up, ascend!'; 'come up here' (Ἀνάβατε ὧδε), echoing the seer's own call in 4:1.

**ᾧδε**

here

*adverb of place*

ᾧδε: 'here!'; up to the heavenly presence.

**καὶ**

and

*coordinating conjunction*

**ἀνέβησαν**

they went up

Aor Act Indic 3 Pl · ἀναβαίνω

*main verb*

→ aoristic — the ascent

ἀναβαίνω: 'go up, ascend!'; their ascension into heaven.

**εἰς**

to

*preposition + accusative (goal)*

εἰς: 'into, to! the goal of ascent.

**τὸν**

the

Accusative

*article*

**οὐρανὸν**

heaven

Accusative

*object of εἰς*

οὐρανός: 'heaven!'; the place of their vindication.

**ἐν**

in

*preposition + dative (means/accompaniment)*

ἐν: 'in! the cloud as vehicle of ascent.

**τῇ**

the

Dative

*article*

**νεφέλη**

cloud

Dative

*object of ἐν*

νεφέλη: 'cloud!'; the cloud of divine glory and ascent (cf. Acts 1:9; Dan 7:13).

**καὶ**

and

*coordinating conjunction*

**ἐθεώρησαν**

beheld

Aor Act Indic 3 Pl · θεωρέω

*main verb*

→ aoristic — the enemies' witnessing of the ascent

θεωρέω: 'behold, watch!'; the enemies are forced to see their vindication.

**αὐτούς**

them

Accusative

*direct object*

**οἱ**

the

Nominative

*article*

**ἐχθροὶ**

enemies

Nominative

*subject of ἐθεώρησαν*

ἐχθρός: 'enemy!'; the very foes who killed them now watch them rise.

αὐτῶν

their

Genitive

*genitive of possession*

13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

And in that hour there was a great earthquake, and a tenth of the city fell, and seven thousand persons were killed in the earthquake, and the rest became terrified and gave glory to the God of heaven.

EARTHQUAKE AND THE SURVIVORS' GLORY **καί** The vindication culminates in judgment: a great earthquake topples a tenth of the city and kills 'seven thousand persons' (ὀνόματα ἀνθρώπων, lit. 'names of men,' a Semitic idiom for counted persons). The survivors 'gave glory to the God of heaven' — whether terrified homage or genuine repentance is debated, but the formula (cf. 14:7; 16:9) here marks a turning godward, perhaps the first-fruits of the nations.

Καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (time)*

ἐν: 'in,' temporal, 'in that hour'

ἐκείνη

that

Dative

*demonstrative adjective*

ἐκεῖνος: 'that'; the very hour of the ascent.

τῇ

the

Dative

*article*

**ὥρα**

hour

Dative

*dative of time*

ὥρα: 'hour, moment'; the decisive hour of judgment.

**ἐγένετο**

there was

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ aoristic — the occurrence of the quake

γίνομαι: 'become, happen'; 'there occurred a great earthquake.'

**σεισμός**

earthquake

Nominative

*subject of ἐγένετο*

σεισμός: 'shaking, earthquake'; the theophanic upheaval (cf. 6:12; 8:5; 11:19; 16:18).

**μέγας**

great

Nominative

*attributive adjective*

μέγας: 'great!'

**καὶ**

and

*coordinating conjunction*

**τὸ**

the

Nominative

*article*

**δέκατον**

tenth

Nominative

*subject of ἔπεσεν (substantival adjective)*

δέκατος: 'tenth'; a tenth of the city fell — a partial, measured judgment (contrast the totality elsewhere).

**τῆς**

of the

Genitive

*article*

**πόλεως**

city

Genitive

*partitive genitive*

πόλις: city; the great city of v.8.

**ἔπεσεν**

fell

Aor Act Indic 3 Sg · πίπτω

*main verb*

→ aoristic — the collapse

πίπτω: 'fall'; the buildings collapse in the quake.

**καὶ**

and

*coordinating conjunction*

**ἀπεκτάνθησαν**

were killed

Aor Pass Indic 3 Pl · ἀποκτείνω

*main verb (passive)*

→ aoristic — the slaying in the quake

ἀποκτείνω: 'kill'; the dead of the earthquake.

**ἐν**

in

*preposition + dative (means/circumstance)*

ἐν: 'in, by,' the earthquake as the agent of death.

**τῷ**

the

Dative

*article*

**σεισμῷ**

earthquake

Dative

*object of ἐν*

σεισμός: 'earthquake'; the instrument of the deaths.

**ὀνόματα**

persons

Nominative

*subject of ἀπεκτάνθησαν (Semitic idiom)*

ὄνομα: 'name'; 'names of men' = counted persons, a Hebraism (cf. 3:4; Num 1:2 LXX).

## ἄνθρώπων

of men

Genitive

*genitive (defining 'names')*

ἄνθρωπος: 'man, person'; the human beings counted.

## χιλιάδες

thousand

Nominative

*numeral noun (in apposition, the total)*

χιλιάς: 'a thousand'; seven thousand persons slain.

## ἑπτά

seven

Nominative

*cardinal numeral (with χιλιάδες)*

ἑπτά: seven; 'seven thousand,' a symbolically complete number of the slain (inverting Elijah's 7,000 spared, 1 Kgs 19:18).

## καὶ

and

*coordinating conjunction*

## οἱ

the

Nominative

*article*

## λοιποὶ

rest

Nominative

*subject (substantival adjective)*

λοιπός: 'rest, remaining'; the survivors of the quake.

## ἔμβοβοι

terrified

Nominative

*predicate adjective (with ἐγένοντο)*

ἔμβοβος: 'terrified, full of fear'; the survivors' awe.

## ἐγένοντο

became

Aor Mid Indic 3 Pl · γίνομαι

*main verb (copular)*

→ aoristic — they were brought to fear

γίνομαι: 'become'; 'became terrified.'

## καὶ

and

*coordinating conjunction*

## ἔδωκαν

gave

Aor Act Indic 3 Pl · δίδωμι

*main verb*

→ aoristic — the act of glorifying

δίδωμι: 'give'; 'gave glory,' the idiom of acknowledging God (cf. 14:7; 16:9; Josh 7:19).

## δόξαν

glory

Accusative

*direct object*

δόξα: 'glory, honor'; the homage rendered to God.

## τῷ

the

Dative

*article*

## θεῷ

God

Dative

*indirect object*

θεός: God; 'the God of heaven,' a Danielic title (Dan 2:18–19) for the sovereign Most High.

## τοῦ

of

Genitive

*article*

## οὐρανοῦ

heaven

Genitive

*genitive (defining 'God of heaven')*

οὐρανός: 'heaven'; the title 'God of heaven' set over against the 'earth-dwellers.'

## 14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

The second Woe has passed; behold, the third Woe is coming quickly.

HINGE — THE WOES COUNTED **ASYNDETON** Asyndeton; the narrator's hinge between the witnesses-interlude and the seventh trumpet, picking up the three-Woe scheme of 8:13 and 9:12. The second Woe (the sixth trumpet, with its interlude) is past; the third — the seventh trumpet — comes 'quickly,' though it unfolds into the whole final movement of the book.

Ἡ

the

Nominative

article

οὐαὶ

Woe

Nominative

*indeclinable noun (subject; here with feminine article)*

οὐαὶ: 'woe!'; the interjection used as an indeclinable noun, 'the Woe,' the second of the three eagle-woes (8:13).

ἡ

the

Nominative

article (attributive)

δευτέρα

second

Nominative

*attributive ordinal*

δεύτερος: 'second!'; the second Woe = the sixth trumpet (chs. 9–11).

ἀπῆλθεν

has passed

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ aoristic — the Woe completed

ἀπέρχομαι: 'go away, depart!'; 'has passed,' the second Woe is over.

ἰδοὺ

behold

*presentative interjection*

ἰδοὺ: 'behold!'; the fossilized imperative pointing to the imminent third Woe.

ἡ

the

Nominative

article

οὐαὶ

Woe

Nominative

*indeclinable noun (subject)*

οὐαὶ: 'woe!'; the third and climactic Woe.

ἡ

the

Nominative

article (attributive)

τρίτη

third

Nominative

attributive ordinal

τρίτος: 'third'; the third Woe = the seventh trumpet (v.15).

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ imperfective/futuristic — the Woe already on its way

ἔρχομαι: 'come'; the futuristic present, 'is coming!'

ταχύ

quickly

adverb of manner/time

ταχύ: 'quickly, soon'; the imminence-formula of the book (cf. 2:16; 3:11; 22:7, 20).

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες· Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become our Lord's and his Christ's, and he will reign forever and ever."

THE SEVENTH TRUMPET — THE KINGDOM ANNOUNCED **καὶ** The climax of the trumpet-cycle. The seventh angel sounds, and loud heavenly voices proclaim the consummation as already accomplished (ἐγένετο, 'has become'): the singular βασιλεία ('kingdom, sovereignty') of the world has passed to 'our Lord and his Christ' (Ps 2:2), who 'will reign forever and ever' (Dan 7:14, 27). The masculine λέγοντες clashes with feminine φωναί — another constructio ad sensum for the angelic speakers.

Καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

ἕβδομος

seventh

Nominative

attributive ordinal

ἕβδομος: 'seventh'; the last of the seven trumpet-angels (8:2, 6).

ἄγγελος

angel

Nominative

subject

ἄγγελος: 'angel, messenger'; the seventh trumpeter.

## ἔσάλπισεν

sounded

Aor Act Indic 3 Sg · σαλπίζω

*main verb*

→ aoristic — the trumpet-blast

σαλπίζω: 'sound a trumpet'; releasing the seventh and climactic trumpet.

## καὶ

and

*coordinating conjunction*

## ἔγένοντο

there were

Aor Mid Indic 3 Pl · γίνομαι

*main verb*

→ aoristic — the arising of the voices

γίνομαι: 'become, arise'; 'there were' loud voices.

## φωναὶ

voices

Nominative

*subject of ἔγένοντο*

φωνή: 'voice'; the loud chorus of heaven.

## μεγάλοι

loud

Nominative

*attributive adjective*

μέγας: 'great, loud.'

## ἐν

in

*preposition + dative (place)*

ἐν: 'in,' locating the voices in heaven.

## τοῦ

the

Dative

*article*

## οὐρανῶ

heaven

Dative

*object of ἐν*

οὐρανός: 'heaven'; the celestial source of the proclamation.

## λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*participle (ad sensum, masc. for the speakers)*

→ imperfective — the ongoing proclamation

λέγω: 'say'; masculine ad sensum, agreeing with the angelic persons rather than the feminine φωναί.

## Ἐγένετο

has become

Aor Mid Indic 3 Sg · γίνομαι

*verb of the proclamation*

→ aoristic — the accomplished transfer of sovereignty

γίνομαι: 'become'; the proleptic aorist, 'has become' — the consummation announced as done.

## ἡ

the

Nominative

*article*

## βασιλεία

kingdom

Nominative

*subject of Ἐγένετο*

βασιλεία: 'kingdom, reign, sovereignty'; the singular world-sovereignty now passed to God (against the Byzantine plural).

## τοῦ

of the

Genitive

*article*

## κόσμου

world

Genitive

*genitive (sovereignty over the world)*

κόσμος: 'world'; the world-order whose rule has changed hands.

## τοῦ

of

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of possession (predicate)*

κύριος: 'Lord'; the kingdom has 'become our Lord's,' i.e. God's possession.

ἡμῶν

our

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

τοῦ

of

Genitive

*article*

χριστοῦ

Christ

Genitive

*genitive of possession (predicate)*

Χριστός: 'Anointed, Christ'; 'his Christ' (Ps 2:2), sharing the reign of God.

αὐτοῦ

his

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

βασιλεύσει

he will reign

Fut Act Indic 3 Sg · βασιλεύω

*main verb (future)*

→ future — the everlasting reign

βασιλεύω: 'reign, be king'; the singular subject (God-in-Christ) reigns 'forever and ever' (Dan 7:14).

εἰς

for

*preposition + accusative (duration)*

εἰς: 'unto, for'; the idiom of endless duration.

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*

αἰῶνων

of ages

Genitive

*genitive (intensifying, 'ages of ages')*

αἰών: 'age'; the doubled genitive of unending eternity.

16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

And the twenty-four elders who sit before God on their thrones fell on their faces and worshipped God,

**THE ELDERS' PROSTRATION** **καί** The heavenly response to the proclamation: the twenty-four elders (the glorified people of God, cf. 4:4, 10; 5:8) leave their thrones, fall on their faces, and worship — the recurring liturgy of Revelation, where every divine act draws forth adoration.

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative  
*article*

εἴκοσι

twenty

Nominative  
*cardinal numeral*

εἴκοσι: twenty.

τέσσαρες

four

Nominative  
*cardinal numeral (with πρεσβύτεροι)*

τέσσαρες: four; the twenty-four elders, perhaps the twelve patriarchs and twelve apostles, the redeemed of both covenants.

πρεσβύτεροι

elders

Nominative  
*subject*

πρεσβύτερος: 'elder'; the enthroned elders of the heavenly council (4:4).

οἱ

who

Nominative  
*article (with participial phrase)*

ἐνώπιον

before

*improper preposition + genitive*  
ἐνώπιον: 'before, in the presence of'

τοῦ

the

Genitive  
*article*

## θεοῦ

God

Genitive

object of ἐνώπιον

θεός: God; before whose throne the elders are seated.

## καθήμενοι

sitting

Pres Mid Ptc · Nom Pl Masc · κάθημαι

attributive participle (modifying πρεσβύτεροι)

→ imperfective — their enthroned posture

κάθημαι: 'sit'; the elders seated on their thrones, now rising to worship.

## ἐπὶ

on

preposition + accusative (position)

ἐπί: 'on, upon.'

## τούς

the

Accusative

article

## θρόνους

thrones

Accusative

object of ἐπί

θρόνος: 'throne'; the elders' thrones, signs of their share in God's reign.

## αὐτῶν

their

Genitive

genitive of possession

## ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb

→ aoristic — the act of prostration

πίπτω: 'fall'; the elders fall down in worship (cf. 4:10; 5:14).

## ἐπὶ

on

preposition + accusative (goal)

ἐπί: 'on, upon,' of falling on the face.

## τὰ

the

Accusative

article

## πρόσωπα

faces

Accusative

object of ἐπί

πρόσωπον: 'face'; falling on the face, the posture of deepest reverence.

## αὐτῶν

their

Genitive

genitive of possession

## καὶ

and

coordinating conjunction

## προσεκύνησαν

worshipped

Aor Act Indic 3 Pl · προσκυνέω

main verb

→ aoristic — the act of worship

προσκυνέω: 'worship, prostrate before'; the proper response to God's reign.

## τῷ

the

Dative

article

## θεῷ

God

Dative

indirect object (object of προσκυνέω)

θεός: God; the sole object of the elders' worship.

17 λέγοντες· Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.

saying, "We give you thanks, Lord God Almighty, who is and who was, because you have taken your great power and begun to reign.

THE ELDERS' THANKSGIVING HYMN **ASYNDETON** The hymn proper (introduced by λέγοντες). The divine name 'who is and who was' drops the third member 'who is coming' (ὁ ἐρχόμενος, 1:4, 8; 4:8) — for the coming is now realized: God has 'taken his great power and begun to reign' (the ingressive aorist ἐβασίλευσας). The perfect εἴληφας ('have taken') marks the abiding seizure of sovereignty.

### λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*participle of speech (introducing the hymn)*

→ imperfective — the ongoing utterance of praise

λέγω: 'say'; introducing the elders' thanksgiving.

### Εὐχαριστοῦμέν

We give thanks

Pres Act Indic 1 Pl · εὐχαριστέω

*main verb of the hymn*

→ imperfective — the act of thanksgiving

εὐχαριστέω: 'give thanks'; the elders' grateful acknowledgment of God's reign.

### σοι

you

Dative

*indirect object (dat. with εὐχαριστέω)*

### κύριε

Lord

Vocative

*vocative of address*

κύριος: 'Lord'; the address opening the hymn.

### ὁ

the

Nominative

*article (nominative for vocative)*

### θεός

God

Nominative

*nominative used as vocative (Semitic)*

θεός: God; 'Lord God Almighty,' the full divine title (cf. 1:8; 4:8; 15:3).

### ὁ

the

Nominative

*article (attributive)*

### παντοκράτωρ

Almighty

Nominative

*appositional title (nominative for vocative)*

παντοκράτωρ: 'Almighty, All-ruler'; the LXX rendering of 'LORD of hosts,' Revelation's favorite divine title.

ὁ

the one

Nominative

article (substantizing the participle)

ὢν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

substantival participle (divine name, 'the One who is')

→ imperfective — the eternal present being of God

εἰμί: 'be'; 'the One who is', the divine name of Exod 3:14 (ὁ ὢν).

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (with the indeclinable ἦν)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

finite verb frozen as a title ('the One who was')

→ imperfective/past — God's eternal pre-existence

εἰμί: 'be'; the imperfect ἦν fixed as a noun-title, 'the One who was'; the third member 'who is coming' is dropped, for he has come and reigns.

ὅτι

because

causal conjunction

ὅτι: 'because,' the ground of thanksgiving.

εἴληφας

you have taken

Perf Act Indic 2 Sg · λαμβάνω

verb of causal clause (perfect)

→ perfect — the abiding seizure of power

λαμβάνω: 'take, receive'; the perfect marks the lasting effect — God has taken his power and holds it.

τήν

the

Accusative

article

δύναμιν

power

Accusative

direct object

δύναμις: 'power, might'; the sovereign power God now openly wields.

σου

your

Genitive

genitive of possession

τήν

the

Accusative

article (attributive)

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great'; 'your great power!'

καὶ  
and

coordinating conjunction

ἔβασίλευσας

begun to reign

Aor Act Indic 2 Sg · βασιλεύω

verb of causal clause (ingressive aorist)

→ ingressive aorist — entering upon the reign

βασιλεύω: 'reign'; the ingressive aorist,  
'you have begun to reign,' the open  
assumption of kingship long held in right.

18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

And the nations raged, but your wrath came, and the time for the dead to be judged and to give the reward to your servants the prophets and to the saints and to those who fear your name, the small and the great, and to destroy those who destroy the earth.

THE HYMN'S CLIMAX — WRATH, JUDGMENT, REWARD, RUIN **καὶ** The thanksgiving reaches its theme (Ps 2:1, the nations 'raged,' ὠργίσθησαν, against the Lord's anointed): God's wrath came, and the 'time' (καιρὸς) for the fourfold consummation — the dead judged, the servants rewarded (prophets, saints, God-fearers, small and great alike), and the destroyers of the earth themselves destroyed (the *lex talionis* of διαφθεῖραι ... διαφθείροντας).

καὶ  
and

coordinating conjunction

τὰ

the

Nominative

article

ἔθνη

nations

Nominative

subject of ὠργίσθησαν

ἔθνος: 'nation'; the raging nations of Ps 2:1.

ὠργίσθησαν

raged

Aor Pass Indic 3 Pl · ὀργίζω

main verb (deponent-passive sense)

→ aoristic — the nations' outburst of rage

ὀργίζω: 'be angry, rage'; the passive used  
intransitively, echoing Ps 2:1 LXX  
(ἐφρούραξαν / ὠργίσθησαν).

καὶ

but

*coordinating conjunction (adversative force)*

καί: here adversative, contrasting the nations' rage with God's answering wrath.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb*

→ aoristic — the arrival of wrath and the time

ἔρχομαι: 'come'; God's wrath and appointed time 'came'!

ἡ

the

Nominative

*article*

ὀργή

wrath

Nominative

*subject of ἦλθεν*

ὀργή: 'wrath, anger'; God's settled judicial wrath (cf. 6:16–17; 14:10).

σου

your

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

ὁ

the

Nominative

*article*

καιρός

time

Nominative

*subject of ἦλθεν (second subject)*

καιρός: 'appointed time, season'; the decisive moment of judgment and recompense.

τῶν

of the

Genitive

*article*

νεκρῶν

dead

Genitive

*genitive (subject of the infinitive κριθῆναι)*

νεκρός: 'dead'; the dead now to be judged (cf. 20:12).

κριθῆναι

to be judged

Aor Pass Infin · κρίνω

*epexegetic infinitive (defining καιρός)*

→ aoristic — the act of judgment

κρίνω: 'judge'; the dead are judged at the appointed time.

καὶ

and

*coordinating conjunction*

δοῦναι

to give

Aor Act Infin · δίδωμι

*epexegetic infinitive (second, defining καιρός)*

→ aoristic — the giving of reward

δίδωμι: 'give'; to render the servants their reward.

τὸν

the

Accusative

*article*

μισθὸν

reward

Accusative

*direct object (of δοῦναι)*

μισθός: 'wage, reward'; the recompense of the faithful.

τοῖς

to the

Dative

*article*

## δούλοις

servants

Dative

*indirect object (recipient of reward)*

δούλος: 'slave, servant'; God's  
bondservants, the rewarded company.

## σου

your

Genitive

*genitive of possession*

## τοῖς

the

Dative

*article (appositional)*

## προφήταις

prophets

Dative

*apposition to δούλοις*

προφήτης: 'prophet'; first class of the  
rewarded.

## καὶ

and

*coordinating conjunction*

## τοῖς

the

Dative

*article*

## ἁγίοις

saints

Dative

*apposition to δούλοις*

ἅγιος: 'holy one, saint'; the consecrated  
people of God.

## καὶ

and

*coordinating conjunction*

## τοῖς

those

Dative

*article (substantizing the participle)*

## φοβουμένοις

fearing

Pres Mid Ptc · Dat Pl Masc · φοβέομαι

*substantival participle (third class of recipients)*

→ imperfective — those who reverence God's  
name

φοβέομαι: 'fear, reverence'; 'those who fear  
your name,' the God-fearers, perhaps  
including believing Gentiles.

## τὸ

the

Accusative

*article*

## ὄνομά

name

Accusative

*direct object (of φοβουμένοις)*

ὄνομα: 'name'; God's name, the object of  
reverent fear.

## σου

your

Genitive

*genitive of possession*

## τούς

the

Accusative

*article (loose apposition, acc. for dat.)*

## μικροὺς

small

Accusative

*substantival adjective (loose apposition)*

μικρός: 'small, little'; the lowly, in the  
merism 'small and great' (the accusative is  
a loose construction for the dative  
recipients).

## καὶ

and

*coordinating conjunction*

<p><b>τούς</b> the Accusative article</p>	<p><b>μεγάλους</b> great Accusative substantival adjective μέγας: 'great'; completing the merism 'small and great' — all the faithful without distinction (cf. 19:5; 20:12).</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>διαφθεῖραι</b> to destroy Aor Act Infin · διαφθείρω epexegetic infinitive (third, defining καιρός) → aoristic — the destruction of the destroyers διαφθείρω: 'destroy, ruin'; the lex talionis — to destroy those who destroy.</p>
<p><b>τούς</b> those Accusative article (substantizing the participle)</p>	<p><b>διαφθείροντας</b> destroying Pres Act Ptc · Acc Pl Masc · διαφθείρω substantival participle (object of διαφθεῖραι) → imperfective — those characteristically ruining the earth διαφθείρω: 'destroy, corrupt'; 'those who destroy/corrupt the earth' — the same verb turned back on them in just recompense.</p>	<p><b>τήν</b> the Accusative article</p>	<p><b>γῆν</b> earth Accusative direct object (of διαφθείροντας) γῆ: earth; the earth ruined by the destroyers, now avenged.</p>

19 καὶ ἠνοιγή ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

And the temple of God in heaven was opened, and the ark of his covenant appeared in his temple; and there were lightnings and voices and thunders and an earthquake and great hail.

THE HEAVENLY TEMPLE OPENED — THEOPHANY **καί** The trumpet-cycle closes on theophany. The heavenly ναός is opened and the ark of the covenant — the earthly ark long lost, the sign of God's faithful presence and covenant — appears within; the storm-formula of lightnings, voices, thunders, earthquake, and great hail (cf. 4:5; 8:5; 16:18–21) seals the scene and bridges to the visions that follow.

καὶ  
and

*coordinating conjunction*

ἠνοίγη

was opened

Aor Pass Indic 3 Sg · ἀνοίγω

*main verb (passive)*

→ aoristic — the opening of the sanctuary

ἀνοίγω: 'open'; the heavenly temple is laid open to view (cf. 15:5).

ὁ

the

Nominative

*article*

ναὸς

temple

Nominative

*subject of ἠνοίγη*

ναὸς: 'sanctuary, temple'; the heavenly counterpart of the earthly shrine (cf. v.1).

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of possession*

θεός: God; whose temple this is.

ὁ

the one

Nominative

*article (attributive, with ἐν-phrase)*

ἐν

in

*preposition + dative (place)*

ἐν: 'in,' locating the temple in heaven.

τῷ

the

Dative

*article*

οὐρανῷ

heaven

Dative

*object of ἐν*

οὐρανός: 'heaven'; the locus of the true sanctuary.

καὶ

and

*coordinating conjunction*

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

*main verb (passive, 'was seen/appeared')*

→ aoristic — the appearing of the ark

ὀράω: 'see'; the passive ὤφθη = 'appeared, was made visible.'

ἡ

the

Nominative

*article*

κιβωτός

ark

Nominative

*subject of ὤφθη*

κιβωτός: 'ark, chest'; the ark of the covenant (Exod 25:10–22), lost from the earthly temple, seen now in heaven — the pledge of God's covenant faithfulness.

τῆς

of the

Genitive

*article*

διαθήκης

covenant

Genitive

*genitive (defining the ark)*

διαθήκη: 'covenant'; 'the ark of his covenant,' the throne of God's covenant presence.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**ἐν**

in

*preposition + dative (place)*

ἐν: 'in,' within the sanctuary.

**τῷ**

the

Dative

*article*

**ναῶ**

temple

Dative

*object of ἐν*

ναός: 'sanctuary'; the ark seen in the opened heavenly temple.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**καὶ**

and

*coordinating conjunction*

**ἐγένοντο**

there were

Aor Mid Indic 3 Pl · γίνομαι

*main verb*

→ aoristic — the breaking-out of the storm-signs

γίνομαι: 'become, occur'; introducing the theophany-formula.

**ἀστραπαὶ**

lightnings

Nominative

*subject of ἐγένοντο*

ἀστραπή: 'lightning'; first of the theophany signs (cf. 4:5; 8:5; 16:18).

**καὶ**

and

*coordinating conjunction*

**φωναὶ**

voices

Nominative

*subject (coordinate)*

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

**καὶ**

and

*coordinating conjunction*

**βρονταὶ**

thunders

Nominative

*subject (coordinate)*

βροντή: 'thunder'; the peals of Sinai's theophany (Exod 19:16).

**καὶ**

and

*coordinating conjunction*

**σεισμός**

earthquake

Nominative

*subject (coordinate)*

σεισμός: 'earthquake'; the shaking that accompanies God's appearing.

**καὶ**

and

*coordinating conjunction*

**χάλαζα**

hail

Nominative

*subject (coordinate)*

χάλαζα: 'hail'; great hail, the plague-sign closing the scene (cf. Exod 9:24; Rev 16:21).

## μεγάλη

great

Nominative

*attributive adjective*

μέγας; 'great'; the climactic 'great hail'  
sealing the theophany.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging. The grammar of Revelation is famously solecistic, and this chapter is no exception. At v.1 the angelic measurer is introduced abruptly by λέγων ('saying'), a nominative participle with no expressed antecedent — the characteristic loose syntax of the seer. At v.3 δώσω ('I will give') has 'my two witnesses' as object and the future force is real; the 1,260 days (v.3), the forty-two months (v.2), and the three-and-a-half days (vv.9, 11) are all reckonings of the same symbolic half-seven, the time of the trampling. At v.4 the predicate οὗτοί εἰσιν ('these are') with the plural αἱ ... λυχνίαι and the masculine participle ἐστῶτες (read against the variant ἐστῶσαι) is a constructio ad sensum drawn from the Zechariah-4 source. At v.8 the great city is glossed πνευματικῶς ('spiritually,' i.e. allegorically) as 'Sodom and Egypt, where also their Lord was crucified' — the only place in the book where the crucifixion is explicitly located, fixing the 'great city' as Jerusalem under judgment, yet typologically every city of the world-system. At v.8 the editions divide over the singular τὸ πτώμα ('the corpse') and the plural τὰ πτώματα; the singular is read, the two witnesses making one testimony. At v.9 βλέπουσιν ('they look at') and οὐκ ἀφίουσιν ('they do not permit') are vivid presents amid the aorist narrative. At v.15 the chorus ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν ('the kingdom of the world has become our Lord's') reads the singular βασιλεία (the world's sovereignty has passed, as a single realm, to God and his Christ), against the Byzantine plural αἱ βασιλείαι. At v.17 the title ὁ ὢν καὶ ὁ ἦν drops the third member (ὁ ἐρχόμενος, 'the coming one') of the divine name of 1:4, 8 and 4:8 — for now he has come and reigns. At v.18 the elders' hymn alludes to Psalm 2 (the nations raged, ὠργίσθησαν, against the Lord's anointed) and to the day of recompense. At v.19 the opening of the heavenly ναός and the appearing of the ark of the covenant, with lightnings, voices, thunders, earthquake, and great hail, close the trumpet-cycle on the theophany formula (cf. 4:5; 8:5; 16:18–21). The chapter is steeped in Old Testament source: the measuring-reed of Ezekiel 40–42 and Zechariah

2 (vv.1–2), the two olive trees and lampstands of Zechariah 4 (v.4), the Elijah-drought (1 Kgs 17; v.6a) and the Moses-plagues (Exod 7; v.6b), Daniel's beast from the deep (Dan 7; v.7), and the ark of Exodus 25 and 1 Kings 8 (v.19) — cited freely and not flagged word-by-word.

**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.