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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Revelation to John, Chapter 12

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΒ΄

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 · 12:1–6

#### **The woman, the dragon, and the male child**

A great sign appears in heaven: a woman clothed with the sun, the moon under her feet, crowned with twelve stars, crying out in birth-pangs (1–2). A second sign: a great fiery-red dragon with seven heads, ten horns, and seven diadems, whose tail sweeps a third of the stars to earth, poised to devour the child at birth (3–4). She bears a male son destined to rule the nations with an iron rod, who is snatched up to God and his throne (5), while the woman flees to a wilderness place prepared by God, nourished there 1,260 days (6).

B · 12:7–12

### War in heaven; the dragon cast down; the victory hymn

War breaks out in heaven: Michael and his angels fight the dragon and his angels (7); the dragon loses and is found no place in heaven (8). The great dragon is thrown down — the ancient serpent, called the Devil and Satan, the deceiver of the whole world — cast to the earth with his angels (9). A loud heavenly voice proclaims the arrival of salvation, power, kingdom, and the Messiah's authority, for the accuser of the brethren is thrown down (10); they conquered him by the blood of the Lamb and the word of their testimony, not loving their lives unto death (11). Heaven rejoices, but woe to earth and sea, for the devil has come down in great wrath, knowing his time is short (12).

C · 12:13–17

### The dragon pursues the woman and wars on her offspring

Seeing himself thrown to earth, the dragon pursues the woman who bore the male child (13); she is given two wings of the great eagle to fly to her wilderness place, nourished there for a time, times, and half a time, away from the serpent (14). The serpent spews water like a river to sweep her away (15), but the earth helps her, swallowing the river (16). Enraged, the dragon goes off to make war on the rest of her offspring — those who keep God's commandments and hold the testimony of Jesus (17).

D · 12:18

### The dragon stands on the sand of the sea

A single transitional line: the dragon takes his stand on the sand of the sea (18), poised to summon the beast that rises from the sea in the following vision. In the critical text this is 12:18 (ἔστάθη, 'he stood'); the Byzantine/KJV tradition reads ἐστάθην ('I stood') and prints the clause as 13:1a.

1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα,

And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars,

VISION-OPENING (NEW SIGN) **καί** The καί + 'a great sign appeared in heaven' opens the central interlude of the book (chs. 12–14). σημεῖον ('sign') here is portent rather than miracle — a symbolic tableau. The woman is best read as the messianic community / true Israel (Zion) from whom Messiah comes, drawing on Gen 37:9 (sun, moon, stars) and the OT image of Zion in labor.

Καὶ

And

*coordinating conjunction (paratactic)*

σημεῖον

a sign

Nominative

*subject of ὤφθη*

σημεῖον: 'sign, portent'; in Revelation a symbolic heavenly spectacle pointing beyond itself (cf. 12:3; 15:1).

μέγα

great

Nominative

*attributive adjective*

μέγας: 'great'; marks the cosmic scale and significance of the portent.

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

*main verb*

→ aoristic (punctiliar appearance)

ὀράω (pass. ὤφθη): 'was seen, appeared'; the passive of visionary disclosure — the sign is shown to John.

ἐν

in

*preposition + dative (location)*

τῷ

the

Dative

*article*

οὐρανῷ

heaven

Dative

*object of ἐν (sphere)*

οὐρανός: 'heaven, sky'; the heavenly stage on which the drama is first displayed.

γυνή

a woman

Nominative

*apposition to σημεῖον (content of the sign)*

γυνή: 'woman'; the central figure — the messianic people / Zion who gives birth to the Messiah.

περιβεβλημένη

clothed with

Perf Mid/Pass Ptc · Nom Sg Fem · περιβάλλω

*attributive participle (modifies γυνή)*

→ intensive perfect (resultant state)

περιβάλλω: 'clothe, wrap around'; the perfect depicts the woman as abidingly arrayed in the sun's splendor.

τὸν

the

Accusative

*article*

ἥλιον

sun

Accusative

*accusative of thing put on (w/ περιβεβλημένη)*

ἥλιος: 'sun'; the woman's solar garment signals heavenly glory (cf. Gen 37:9).

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

σελήνη

moon

Nominative

*subject (nominal clause, ἐστίν implied)*

σελήνη: 'moon'; under her feet — the woman stands above the heavenly bodies.

ὑποκάτω

under

*improper preposition + genitive*

ὑποκάτω: 'underneath'; spatial subordination of the moon to the woman.

τῶν

the

Genitive

*article*

<p><b>ποδῶν</b> feet Genitive <i>object of ὑποκάτω</i> πούς: 'foot'; the moon beneath her feet.</p>	<p><b>αὐτῆς</b> her Genitive <i>possessive genitive</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐπὶ</b> on <i>preposition + genitive (position)</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>κεφαλῆς</b> head Genitive <i>object of ἐπί</i> κεφαλή: 'head'; the place of the stellar crown.</p>	<p><b>αὐτῆς</b> her Genitive <i>possessive genitive</i></p>	<p><b>στέφανος</b> a crown Nominative <i>subject (nominal clause)</i> στέφανος: 'crown, wreath'; the victor's/honor garland, here of twelve stars (the tribes / the people of God).</p>
<p><b>ἀστέρων</b> of stars Genitive <i>genitive of content/material</i> ἀστήρ: 'star'; the twelve stars evoke the twelve tribes/patriarchs (Gen 37:9).</p>	<p><b>δώδεκα</b> twelve <i>indeclinable numeral (modifies ἀστέρων)</i> δώδεκα: 'twelve'; the covenant-people number — twelve tribes / twelve apostles.</p>		

## 2 καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

and being pregnant, she cries out, being in labor and in agony to give birth.

CONTINUATION (DESCRIPTION OF THE WOMAN) **καί** The idiom ἐν γαστρὶ ἔχουσα ('having in the womb') = 'pregnant.' The historic present κράζει ('she cries out') vividly stages the labor. The labor-pains motif draws on Isa 26:17; 66:7–8 and Mic 4:9–10 — Zion's anguished birthing of the messianic deliverance.

καὶ  
and

*coordinating conjunction*

ἐν  
in

*preposition + dative (idiom 'in womb')*

γαστήρ  
womb

Dative

*object of ἐν (idiom: ἐν γαστρὶ ἔχειν = be pregnant)*

γαστήρ: 'belly, womb'; the fixed idiom ἐν γαστρὶ ἔχειν, 'to be pregnant!'

ἔχουσα  
having

Pres Act Ptc · Nom Sg Fem · ἔχω

*attendant-circumstance / predicate participle (modifies γυνή)*

→ imperfective (ongoing state of pregnancy)

ἔχω: 'have, hold'; with ἐν γαστρὶ completes the pregnancy idiom.

καὶ  
and

*coordinating conjunction*

κράζει  
she cries out

Pres Act Indic 3 Sg · κράζω

*main verb (historic present)*

→ dramatic present (vivid)

κράζω: 'cry out, scream'; the loud cry of birth-anguish.

ὠδίνουσα  
being in labor

Pres Act Ptc · Nom Sg Fem · ὠδίνω

*circumstantial participle (manner/cause)*

→ imperfective (ongoing travail)

ὠδίνω: 'have birth-pains, travail'; the OT figure of Zion in labor (Isa 66:7-8).

καὶ  
and

*coordinating conjunction*

βασανιζομένη

being in agony

Pres Pass Ptc · Nom Sg Fem · βασανίζω

*circumstantial participle (coordinate w/ ὠδίνουσα)*

→ imperfective (ongoing torment)

βασανίζω: 'torment, be in pain'; the intense distress of childbirth.

τεκεῖν

to give birth

Aor Act Infin · τίκτω

*complementary infinitive (w/ βασανιζομένη)*

→ aoristic (the act of delivery)

τίκτω: 'bear, give birth'; the goal toward which the agony presses.

3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

And another sign appeared in heaven: and behold, a great fiery-red dragon, having seven heads and ten horns, and on his heads seven diadems,

VISION-OPENING (SECOND SIGN) **καὶ** The 'second sign' is the antagonist. δράκων ('dragon') evokes the OT sea-monster Leviathan/Rahab (Ps 74:13–14; Isa 27:1; Job 41). Seven heads, ten horns, seven diadems portray totalizing, usurped imperial power (cf. Dan 7); the dragon is decoded explicitly in v.9 as Satan.

<p>Καὶ And <i>coordinating conjunction</i></p>	<p>ὤφθη appeared Aor Pass Indic 3 Sg · ὀράω <i>main verb</i> → aoristic (punctiliar appearance) ὀράω (pass.): 'was seen, appeared!'; parallel to v.1, introducing the counter-sign.</p>	<p>ἄλλο another Nominative <i>attributive adjective</i> ἄλλος: 'another (of the same kind)'; a second portent matching the first.</p>	<p>σημεῖον sign Nominative <i>subject of ὤφθη</i> σημεῖον: 'sign, portent'; cf. v.1.</p>
<p>ἐν in <i>preposition + dative (location)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>οὐρανῷ heaven Dative <i>object of ἐν</i> οὐρανός: 'heaven!'; the same heavenly stage.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

ἰδοῦ

behold

*presentative particle (attention-marker)*

ἰδοῦ: 'behold, look!'; fixed demonstrative interjection summoning the reader's gaze.

δράκων

a dragon

Nominative

*subject (nominal clause)*

δράκων: 'dragon, serpent-monster'; the chaos-monster of OT myth, decoded as Satan (v.9).

μέγας

great

Nominative

*attributive adjective*

μέγας: 'great, huge'; matching the 'great sign' — a vast adversary.

πυρρός

fiery-red

Nominative

*attributive adjective*

πυρρός: 'fire-colored, red'; the color of bloodshed and destruction (cf. 6:4).

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

*attributive participle (modifies δράκων)*

→ imperfective (possessing state)

ἔχω: 'have'; describes the dragon's menacing anatomy.

κεφαλᾶς

heads

Accusative

*direct object of ἔχων*

κεφαλή: 'head'; seven heads = fullness of usurped sovereignty (cf. 13:1; 17:9).

ἑπτὰ

seven

*indeclinable numeral*

ἑπτὰ: 'seven'; the number of completeness, here of pretended total power.

καὶ

and

*coordinating conjunction*

κέρατα

horns

Accusative

*direct object of ἔχων*

κέρας: 'horn'; ten horns = plenitude of power/kingship (Dan 7:7).

δέκα

ten

*indeclinable numeral*

δέκα: 'ten'; from Daniel's fourth beast (Dan 7:7, 24).

καὶ

and

*coordinating conjunction*

ἐπὶ

on

*preposition + accusative (position)*

τὰς

the

Accusative

*article*

κεφαλᾶς

heads

Accusative

*object of ἐπί*

κεφαλή: 'head'; the diadems sit upon the heads.

αὐτοῦ

his

Genitive

*possessive genitive*

ἑπτὰ

seven

*indeclinable numeral (modifies διαδήματα)*

ἑπτὰ: 'seven'; the dragon wears the royal diadems the Lamb alone deserves (cf. 19:12).

## διαδήματα

diadems

Nominative

*subject (nominal clause, ἦν/εἰσὶν implied)*

διάδημα: 'diadem, royal crown'; insignia of usurped kingship (contrast στέφανος, the victor's wreath).

4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγη.

And his tail sweeps away a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it.

CONTINUATION (THE DRAGON'S THREAT) **καί** The tail sweeping a third of the stars echoes Dan 8:10 (the little horn casting stars down) — a display of cosmic destructiveness, not necessarily the 'fall of angels.' The ἵνα-clause discloses the dragon's murderous intent: to devour the Messiah at birth (cf. Pharaoh, Herod). ἔστηκεν is a perfect with present force, 'stands poised.'

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

οὐρὰ

tail

Nominative

*subject of σύρει*

οὐρά: 'tail'; the sweeping instrument of the dragon's destruction.

αὐτοῦ

his

Genitive

*possessive genitive*

## σύρει

sweeps away

Pres Act Indic 3 Sg · σύρω

*main verb (historic present)*

→ dramatic present (vivid)

σύρω: 'drag, sweep along'; the tail drags the stars down.

## τὸ

the

Accusative

*article (substantival)*

## τρίτον

third

Accusative

*direct object of σύρει*

τρίτος: 'third'; the recurrent fractional judgment of Revelation (cf. 8:7–12).

## τῶν

of the

Genitive

*article*

## ἀστέρων

stars

Genitive

*partitive genitive*

ἀστήρ: 'star'; cf. Dan 8:10.

## τοῦ

of the

Genitive

*article*

## οὐρανοῦ

heaven

Genitive

*genitive of place/source*

οὐρανός: 'heaven, sky'; the stars belong to the heavenly host.

## καί

and

*coordinating conjunction*

## ἔβαλεν

cast

Aor Act Indic 3 Sg · βάλλω

*main verb (shift to aorist)*

→ aoristic (completed act)

βάλλω: 'throw, cast'; the keyword of the chapter — the dragon casts down (stars), and is himself 'cast down' (vv.9–10, 13).

## αὐτούς

them

Accusative

*direct object of ἔβαλεν*

## εἰς

to

*preposition + accusative (direction)*

## τήν

the

Accusative

*article*

## γῆν

earth

Accusative

*object of εἰς (goal)*

γῆ: 'earth, land'; the destination of all that the dragon casts down.

## καί

and

*coordinating conjunction*

## ὁ

the

Nominative

*article*

## δράκων

dragon

Nominative

*subject of ἔστηκεν*

δράκων: 'dragon'; cf. v.3.

## ἕστηκεν

stood

Perf Act Indic 3 Sg · ἕστημι

*main verb (perfect w/ present force)*

→ stative perfect (stands poised)

ἕστημι: 'stand'; the intransitive perfect ἕστηκεν = 'stands', the dragon crouched menacingly before the woman.

## ἐνώπιον

before

*improper preposition + genitive*

ἐνώπιον: 'before, in front of!'; spatial confrontation.

## τῆς

the

Genitive

*article*

## γυναικός

woman

Genitive

*object of ἐνώπιον*

γυνή: 'woman'; cf. v.1.

## τῆς

the (one)

Genitive

*article (w/ participle, attributive)*

## μελλούσης

who was about

Pres Act Ptc · Gen Sg Fem · μέλλω

*attributive participle (modifies γυναικός)*

→ imperfective (imminent action)

μέλλω: 'be about to, be on the point of!'; marks the imminence of the birth.

## τεκεῖν

to give birth

Aor Act Infin · τίκτω

*complementary infinitive (w/ μελλούσης)*

→ aoristic (the act of birth)

τίκτω: 'bear, give birth!'; cf. v.2.

## ἵνα

so that

*conjunction introducing purpose clause*

ἵνα: 'in order that!'; introduces the dragon's deadly purpose.

## ὅταν

when

*temporal conjunction + subjunctive*

ὅταν: 'whenever, when!'; indefinite temporal protasis.

## τέκη

she bore

Aor Act Subj 3 Sg · τίκτω

*subjunctive in temporal clause*

→ aoristic (the moment of birth)

τίκτω: 'give birth!'; the moment the dragon awaits to strike.

## τὸ

the

Accusative

*article*

## τέκνον

child

Accusative

*direct object of τέκη*

τέκνον: 'child, offspring!'; the messianic son the dragon means to devour.

## αὐτῆς

her

Genitive

*possessive genitive*

## καταφάγη

he might devour

Aor Act Subj 3 Sg · κατεσθίω

*subjunctive in purpose clause (w/ ἵνα)*

→ aoristic (consummated act)

κατεσθίω: 'eat up, devour!'; the perfective κατα- intensifies — to consume utterly.

5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρᾷ. καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

And she bore a son, a male child, who is to shepherd all the nations with an iron rod. And her child was caught up to God and to his throne.

CLIMAX (THE BIRTH AND RESCUE) **καί** The child's destiny — 'to shepherd all the nations with an iron rod' — is a direct citation of the royal Ps 2:9 (LXX ποιμανεῖς), the messianic enthronement psalm (cf. Rev 2:27; 19:15). ἀρπάζω ('snatch up') telescopes incarnation-to-ascension: the dragon's prey is rescued to God's throne, the place of cosmic rule. The redundant ἄρσεν ('male') after υἱόν heightens the Ps 2 / Isa 66:7 echo.

καὶ

and

coordinating conjunction

ἔτεκεν

she bore

Aor Act Indic 3 Sg · τίκτω

main verb

→ aoristic (the birth accomplished)

τίκτω: 'give birth'; the long-awaited delivery, defeating the dragon's design.

υἱόν

a son

Accusative

direct object of ἔτεκεν

υἱός: 'son'; the messianic child.

ἄρσεν

a male child

Accusative

apposition to υἱόν (emphatic)

ἄρσεν: 'male'; here neuter ἄρσεν, an emphatic appositive ('a son — a male!'), echoing Isa 66:7 LXX.

ὃς

who

Nominative

relative pronoun (subject of μέλλει)

μέλλει

is to

Pres Act Indic 3 Sg · μέλλω

main verb of relative clause (w/ infin.)

→ imperfective (destined future)

μέλλω: 'be destined to'; expresses the child's sure messianic destiny.

ποιμαίνειν

shepherd

Pres Act Infin · ποιμαίνω

complementary infinitive (w/ μέλλει)

→ imperfective (ongoing rule)

ποιμαίνω: 'shepherd, rule'; Ps 2:9 LXX — rule that can also smash (the verb covers both).

πάντα

all

Accusative

attributive adjective

πᾶς: 'all'; the universal scope of the Messiah's reign.

**τὰ**

the

Accusative

article

**ἔθνη**

nations

Accusative

direct object of ποιμαίνειν

ἔθνος: 'nation, gentiles'; the object of messianic rule (Ps 2:8).

**ἐν**

with

preposition + dative (instrument)

**ῥάβδω**

a rod

Dative

dative of means (object of ἐν)

ῥάβδος: 'rod, staff, scepter'; the shepherd's rod that is also the iron scepter of judgment (Ps 2:9).

**σιδηρᾷ**

iron

Dative

attributive adjective

σιδηροῦς: 'iron, of iron'; the unbreakable, judging quality of the messianic scepter.

**καὶ**

and

coordinating conjunction

**ἠρπάσθη**

was caught up

Aor Pass Indic 3 Sg · ἠρπάζω

main verb

→ aoristic (decisive rescue)

ἠρπάζω: 'snatch, seize, carry off'; the divine passive — God snatches the child to safety (telescoping ascension).

**τὸ**

the

Nominative

article

**τέκνον**

child

Nominative

subject of ἠρπάσθη

τέκνον: 'child'; cf. v.4 — the very child the dragon meant to devour.

**αὐτῆς**

her

Genitive

possessive genitive

**πρὸς**

to

preposition + accusative (direction)

**τὸν**

the

Accusative

article

**θεὸν**

God

Accusative

object of πρὸς (goal)

θεός: 'God'; the destination of the rescue — the divine presence.

**καὶ**

and

coordinating conjunction

**πρὸς**

to

preposition + accusative (direction)

**τὸν**

the

Accusative

article

## θρόνον

throne

Accusative

object of *πρός* (goal)

θρόνος: 'throne'; the seat of cosmic rule — the child reaches the place of authority the dragon usurped.

## αὐτοῦ

his

Genitive

possessive genitive (God's throne)

6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

And the woman fled into the wilderness, where she has a place prepared by God, so that there they might nourish her for one thousand two hundred sixty days.

RESOLUTION (THE WOMAN'S FLIGHT) **καί** The wilderness (ἔρημος) is the classic place of refuge and divine provision (Israel's exodus; Elijah; cf. v.14). The 1,260 days = 42 months = 3½ years = 'a time, times, and half a time' (Dan 7:25; 12:7) — the limited period of the church's tribulation, restated at v.14. The impersonal plural τρέφωσιν ('they might nourish') is idiomatic for a divine passive ('she is nourished').

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject of ἔφυγεν

γυνή: 'woman'; cf. v.1.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb

→ aoristic (decisive flight)

φεύγω: 'flee'; the woman escapes the dragon's reach.

εἰς

into

*preposition + accusative (direction)*

τὴν

the

Accusative

*article*

ἔρημον

wilderness

Accusative

*object of εἰς (goal)*

ἔρημος: 'wilderness, desert'; the place of refuge and divine sustenance (exodus typology).

ὅπου

where

*relative adverb (local)*

ὅπου: 'where'; introduces the locative relative clause.

ἔχει

she has

Pres Act Indic 3 Sg · ἔχω

*verb of relative clause*

→ imperfective (continuing possession)

ἔχω: 'have'; the prepared place is hers, secured by God.

ἐκεῖ

there

*adverb of place (resumptive w/ ὅπου)*

ἐκεῖ: 'there'; the redundant locative, a Semitism resuming ὅπου.

τόπον

a place

Accusative

*direct object of ἔχει*

τόπος: 'place'; the divinely appointed refuge.

ἠτοιμασμένον

prepared

Perf Pass Ptc · Acc Sg Masc · ἐτοιμάζω

*attributive participle (modifies τόπον)*

→ intensive perfect (settled, ready state)

ἐτοιμάζω: 'prepare, make ready'; the perfect stresses that the refuge stands ready, divinely furnished in advance.

ἀπὸ

by

*preposition + genitive (source/agent)*

ἀπό: 'from'; here marking ultimate agent/source — 'prepared by God.'

τοῦ

the

Genitive

*article*

θεοῦ

God

Genitive

*object of ἀπό (agent)*

θεός: 'God'; the one who prepares and provides the refuge.

ἵνα

so that

*conjunction introducing purpose clause*

ἵνα: 'in order that'; purpose of the prepared place.

ἐκεῖ

there

*adverb of place*

ἐκεῖ: 'there'; resuming the wilderness refuge.

τρέφωσιν

they might nourish

Pres Act Subj 3 Pl · τρέφω

*subjunctive in purpose clause*

→ imperfective (continual nourishing)

τρέφω: 'feed, nourish'; impersonal plural ('one nourishes' = she is nourished by God).

αὐτήν

her

Accusative

*direct object of τρέφωσιν*

ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: 'day'; the duration of the wilderness sojourn.

**χιλίας**

thousand

Accusative

*cardinal numeral (modifies ἡμέρας)*

χίλιοι: 'thousand'; component of the symbolic 1,260.

**διακοσίας**

two hundred

Accusative

*cardinal numeral (modifies ἡμέρας)*

διακόσιοι: 'two hundred'; component of 1,260.

**ἑξήκοντα**

sixty

*indeclinable numeral*

ἑξήκοντα: 'sixty'; completing 1,260 days = 42 months = 3½ years (Dan 7:25).

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,

And there was war in heaven: Michael and his angels waging war with the dragon. And the dragon fought, and his angels,

NEW SCENE (WAR IN HEAVEN) **καί** ἐγένετο πόλεμος, 'war broke out.' The syntax is famously rough: the articular ὁ Μιχαὴλ with the genitive articular infinitive τοῦ πολεμῆσαι ('to wage war') stands in loose apposition to πόλεμος — 'war... namely, Michael... to fight!' Michael, the angelic 'prince' who stands for God's people (Dan 10:13, 21; 12:1), leads the heavenly host against the dragon.

**Καὶ**

And

*coordinating conjunction*

**ἐγένετο**

there was

Aor Mid Indic 3 Sg · γίνομαι

*main verb (existential)*

→ aoristic (event came to pass)

γίνομαι: 'become, happen, come to be'; 'war broke out.'

**πόλεμος**

war

Nominative

*subject of ἐγένετο*

πόλεμος: 'war, battle'; the heavenly conflict.

**ἐν**

in

*preposition + dative (location)*

τῷ

the

Dative

article

οὐρανῷ

heaven

Dative

object of ἐν

οὐρανός: 'heaven'; the locus of the cosmic battle.

ὁ

the

Nominative

article (w/ proper name)

Μιχαήλ

Michael

*indeclinable proper name (in apposition, nom. sense)*

Μιχαήλ: 'Michael' (Heb. 'Who is like God?'); the archangel, guardian of God's people (Dan 12:1; Jude 9).

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἄγγελοι

angels

Nominative

coordinate w/ Μιχαήλ

ἄγγελος: 'angel, messenger'; the heavenly host under Michael.

αὐτοῦ

his

Genitive

possessive genitive

τοῦ

to

Genitive

article governing infinitive

πολεμῆσαι

wage war

Aor Act Infin · πολεμέω

articular infinitive (epexegetical/loose apposition)

→ aoristic (the act of warring)

πολεμέω: 'make war, fight'; the genitive articular infinitive explicates the πόλεμος.

μετὰ

with

preposition + genitive (against, in conflict)

μετά: 'with'; here adversative — 'to war against.'

τοῦ

the

Genitive

article

δράκοντος

dragon

Genitive

object of μετά

δράκων: 'dragon'; cf. v.3.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

δράκων

dragon

Nominative

subject of ἐπολέμησεν

δράκων: 'dragon'; the adversary who fights back.

## ἐπολέμησεν

fought

Aor Act Indic 3 Sg · πολεμέω

*main verb*

→ aoristic (the battle engaged)

πολεμέω: 'make war'; the dragon's counter-attack.

## καὶ

and

*coordinating conjunction*

## οἱ

the

Nominative

*article*

## ἄγγελοι

angels

Nominative

*coordinate subject (w/ δράκων)*

ἄγγελος: 'angel'; the dragon's host (fallen angels).

## αὐτοῦ

his

Genitive

*possessive genitive*

## 8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

but he did not prevail, nor was a place found for them any longer in heaven.

**OUTCOME (THE DRAGON'S DEFEAT)** **καὶ** The terse double negation reports the dragon's rout: he 'had no strength' (οὐκ ἴσχυσεν), and 'no place was found' — a Danielic idiom (Dan 2:35 Theod.) for total expulsion. The singular verb ἴσχυσεν has the dragon as subject, while αὐτῶν ('for them') sweeps in his angels.

## καὶ

but

*coordinating conjunction (adversative sense)*

## οὐκ

not

*negative particle*

οὐ: 'not'; objective negation of fact.

## ἴσχυσεν

he prevailed

Aor Act Indic 3 Sg · ἰσχύω

*main verb (w/ οὐκ)*

→ aoristic (decisive failure)

ἰσχύω: 'be strong, prevail, win out'; the dragon could not overpower Michael.

## οὐδὲ

nor

*negative conjunction (correlative)*

οὐδέ: 'and not, nor'; adds the second negation.

## τόπος

a place

Nominative

subject of *εὐρέθη*

τόπος: 'place'; the standing-room the dragon forfeits in heaven.

## εὐρέθη

was found

Aor Pass Indic 3 Sg · εὐρίσκω

main verb (divine passive)

→ aoristic (final exclusion)

εὐρίσκω: 'find'; the passive idiom of expulsion — no place remained (Dan 2:35).

## αὐτῶν

for them

Genitive

possessive/objective genitive ('their place')

## ἔτι

any longer

temporal adverb

ἔτι: 'still, yet, any longer'; the dragon's heavenly tenure is ended.

## ἐν

in

preposition + dative (location)

## τῷ

the

Dative

article

## οὐρανῷ

heaven

Dative

object of *ἐν*

οὐρανός: 'heaven'; from which the dragon is now barred.

9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

And the great dragon was thrown down, the ancient serpent, the one called the Devil and Satan, the deceiver of the whole world — he was thrown to the earth, and his angels were thrown down with him.

CLIMAX (THE DRAGON CAST DOWN) **καί** The verse heaps up four titles identifying the dragon: (1) ὁ ὄφις ὁ ἀρχαῖος, 'the ancient serpent' (Gen 3); (2) ὁ Διάβολος, 'the Devil' (the slanderer); (3) ὁ Σατανᾶς, 'Satan' (the adversary); and the participial epithet ὁ πλανῶν, 'the deceiver of the whole world.' The repeated ἐβλήγη/ἐβλήθησαν (cast down) inverts the dragon's own casting-down of the stars (v.4) — measure for measure.

καὶ  
and

*coordinating conjunction*

ἐβλήθη

was thrown down

Aor Pass Indic 3 Sg · βάλλω

*main verb (divine passive)*

→ aoristic (decisive expulsion)

βάλλω: 'throw, cast'; the dragon who cast down stars is himself cast down.

ὁ

the

Nominative

*article*

δράκων

dragon

Nominative

*subject of ἐβλήθη*

δράκων: 'dragon'; cf. v.3.

ὁ

the

Nominative

*article*

μέγας

great

Nominative

*attributive adjective*

μέγας: 'great'; the fearsome scale of the adversary, now defeated.

ὁ

the

Nominative

*article*

ὄφης

serpent

Nominative

*apposition to δράκων (first title)*

ὄφης: 'serpent, snake'; recalls the tempter of Eden (Gen 3:1).

ὁ

the

Nominative

*article*

ἀρχαῖος

ancient

Nominative

*attributive adjective*

ἀρχαῖος: 'ancient, original'; the serpent from the beginning — Eden's deceiver.

ὁ

the one

Nominative

*article (substantival, w/ participle)*

καλούμενος

called

Pres Pass Ptc · Nom Sg Masc · καλέω

*attributive participle (substantival, naming)*

→ imperfective (customary designation)

καλέω: 'call, name'; introduces the proper names that follow.

Διάβολος

Devil

Nominative

*predicate/title (apposition)*

διάβολος: 'slanderer, accuser, Devil'; the Greek name (second title), unfolded as 'accuser' in v.10.

καὶ

and

*coordinating conjunction*

ὁ

the

Nominative

*article*

Σατανᾶς

Satan

Nominative

*title (apposition)*

Σατανᾶς: 'Satan' (Heb. 'adversary'); the Semitic name (third title).

ὁ

the one

Nominative

article (substantival, w/ participle)

πλανῶν

deceiving

Pres Act Ptc · Nom Sg Masc · πλανᾶω

substantival participle (fourth title)

→ imperfective (habitual deceiving)

πλανᾶω: 'lead astray, deceive'; 'the deceiver of the whole world' — the dragon's signature work (cf. 13:14; 20:3).

τὴν

the

Accusative

article

οἰκουμένην

world

Accusative

direct object of πλανῶν

οἰκουμένη: 'inhabited world'; the whole human realm Satan deceives.

ὅλην

whole

Accusative

attributive adjective

ὅλος: 'whole, entire'; the universal scope of the deception.

ἐβλήθη

was thrown

Aor Pass Indic 3 Sg · βάλλω

main verb (resumptive, divine passive)

→ aoristic (decisive casting-down)

βάλλω: 'throw, cast'; resumes the verb after the long string of titles.

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article

γῆν

earth

Accusative

object of εἰς (goal)

γῆ: 'earth'; the dragon's place of exile, now the arena of his rage.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἄγγελοι

angels

Nominative

subject of ἐβλήθησαν

ἄγγελος: 'angel'; the dragon's fallen host, sharing his fate.

αὐτοῦ

his

Genitive

possessive genitive

μετ'

with

preposition + genitive (accompaniment)

μετά: 'with'; the angels share the dragon's downfall.

αὐτοῦ

him

Genitive

object of μετά

ἐβλήθησαν

were thrown down

Aor Pass Indic 3 Pl · βάλλω

main verb (plural, of the angels)

→ aoristic (decisive expulsion)

βάλλω: 'throw, cast'; the threefold ἐβλήθη/ἐβλήθησαν hammers the reversal home.

10 καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγορ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

And I heard a loud voice in heaven saying: Now have come the salvation and the power and the kingdom of our God and the authority of his Christ, for the accuser of our brothers has been thrown down, the one who accuses them before our God day and night.

HEAVENLY HYMN (INTERPRETIVE RESPONSE) **καί** The first of the chapter's hymnic interpretations. ἄρτι ('now') marks the eschatological turning-point: the dragon's expulsion = the inbreaking of God's salvation, power, kingdom, and the Messiah's authority. The rare ὁ κατήγορ ('accuser,' a Semitized form of κατήγορος) names the devil's courtroom role (cf. Job 1; Zech 3), now silenced.

καὶ  
and

*coordinating conjunction*

**ἤκουσα**

I heard

Aor Act Indic 1 Sg · ἀκούω  
*main verb (John as seer)*

→ aoristic (the hearing)

ἀκούω: 'hear'; the seer's auditory witness to the heavenly proclamation.

**φωνήν**

a voice

Accusative  
*direct object of ἤκουσα*

φωνή: 'voice, sound'; an unidentified heavenly herald (perhaps the redeemed, cf. 'our brothers').

**μεγάλην**

loud

Accusative  
*attributive adjective*

μέγας: 'great, loud'; the volume of triumphant proclamation.

ἐν  
in

*preposition + dative (location)*

**τῷ**

the

Dative  
*article*

**οὐρανῷ**

heaven

Dative  
*object of ἐν*

οὐρανός: 'heaven'; the source of the victory hymn.

**λέγουσαν**

saying

Pres Act Ptc · Acc Sg Fem · λέγω  
*attributive participle (modifies φωνήν)*

→ imperfective (the ongoing utterance)

λέγω: 'say'; introduces direct speech, agreeing with φωνήν.

ἄρτι

Now

*temporal adverb (emphatic, fronted)*

ἄρτι: 'now, just now'; the decisive 'now' of the eschatological turn.

ἔγένετο

have come

Aor Mid Indic 3 Sg · γίνομαι

*main verb of the hymn*

→ aoristic (the new state arrived)

γίνομαι: 'come to be, arrive'; the singular verb governs the compound subject as one reality.

ἡ

the

Nominative

*article*

σωτηρία

salvation

Nominative

*subject of ἐγένετο*

σωτηρία: 'salvation, deliverance'; the first of four nouns naming God's now-arrived reign.

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

δύναμις

power

Nominative

*coordinate subject*

δύναμις: 'power, might'; God's manifest power.

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

βασιλεία

kingdom

Nominative

*coordinate subject*

βασιλεία: 'kingdom, reign'; God's royal rule now disclosed.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive genitive*

θεός: 'God'; whose salvation, power, and kingdom these are.

ἡμῶν

our

Genitive

*possessive genitive (pronoun)*

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

ἐξουσία

authority

Nominative

*coordinate subject*

ἐξουσία: 'authority, right'; the Messiah's delegated rule.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

possessive genitive

Χριστός: 'Christ, Anointed'; the male child of v.5, now enthroned in authority.

αὐτοῦ

his

Genitive

possessive genitive (God's Christ)

ὅτι

for

causal conjunction

ὅτι: 'because, for'; gives the ground of the victory shout.

ἐβλήθη

has been thrown down

Aor Pass Indic 3 Sg · βάλλω

verb of causal clause (divine passive)

→ aoristic (the accomplished casting-down)

βάλλω: 'throw, cast'; the accuser's expulsion grounds the praise.

ὁ

the

Nominative

article

κατήγωρ

accuser

Nominative

subject of ἐβλήθη

κατήγωρ: 'accuser' (rare Semitized form of κατήγορος); Satan's prosecutorial role (cf. Zech 3:1; Job 1–2).

τῶν

of the

Genitive

article

ἀδελφῶν

brothers

Genitive

objective genitive (those accused)

ἀδελφός: 'brother'; the believing community the accuser indicts.

ἡμῶν

our

Genitive

possessive genitive (pronoun)

ὁ

the one

Nominative

article (substantival, w/ participle)

κατηγορῶν

who accuses

Pres Act Ptc · Nom Sg Masc · κατηγορέω

substantival participle (apposition to κατήγωρ)

→ imperfective (relentless, habitual accusing)

κατηγορέω: 'accuse, bring charges'; the present stresses the ceaseless prosecution now ended.

αὐτούς

them

Accusative

direct object of κατηγορῶν

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before, in the presence of'; the heavenly courtroom setting.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον

θεός: 'God'; the judge before whom the charges were laid.

ἡμῶν

our

Genitive

possessive genitive (pronoun)

ἡμέρας

day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; with νυκτός, 'day and night' = incessantly.

καὶ

and

coordinating conjunction

νυκτός

night

Genitive

genitive of time (within which)

νύξ: 'night'; the accuser's tireless, round-the-clock indictment, now stopped.

11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

And they conquered him by the blood of the Lamb and by the word of their testimony, and they did not love their lives even unto death.

HYMN CONTINUED (HOW VICTORY WAS WON) **καὶ** The hymn now turns to the saints' share in the victory. They 'conquered' (ἐνίκησαν, the book's keyword for faithful overcomers) by two means introduced by διὰ: the blood of the Lamb (the objective ground of their acquittal that silences the accuser) and the word of their testimony (their faithful witness). Their conquest is paradoxically through martyrdom — 'they did not love their life unto death' (cf. the Lamb's own victory by slaughter, 5:5–6, 9).

καὶ

and

coordinating conjunction

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

αὐτός: 'they (themselves)'; the emphatic subject — the brothers of v.10.

ἐνίκησαν

conquered

Aor Act Indic 3 Pl · νικάω

main verb

→ aoristic (decisive victory)

νικάω: 'conquer, overcome'; Revelation's signature verb of the faithful overcomer (cf. 2:7; 5:5).

αὐτὸν

him

Accusative

direct object (the accuser)

διὰ

by

*preposition + accusative (means/ground)*

διὰ: 'because of, by means of'; here the ground of victory.

τὸ

the

Accusative

*article*

αἷμα

blood

Accusative

*object of διὰ (ground of victory)*

αἷμα: 'blood'; the Lamb's sacrificial death, the objective basis that disarms the accuser.

τοῦ

of the

Genitive

*article*

ἀρνίου

Lamb

Genitive

*possessive/source genitive*

ἀρνίον: 'lamb'; the slain-yet-standing Lamb of Revelation (5:6), whose blood ransoms (5:9).

καὶ

and

*coordinating conjunction*

διὰ

by

*preposition + accusative (means/ground)*

διὰ: 'by means of'; the second ground of victory.

τὸν

the

Accusative

*article*

λόγον

word

Accusative

*object of διὰ*

λόγος: 'word'; the saints' confessing word of witness.

τῆς

of the

Genitive

*article*

μαρτυρίας

testimony

Genitive

*epeexegetical/objective genitive*

μαρτυρία: 'testimony, witness'; their faithful confession, even to death (cf. 1:9; 6:9).

αὐτῶν

their

Genitive

*possessive genitive (pronoun)*

καὶ

and

*coordinating conjunction*

οὐκ

not

*negative particle*

οὐ: 'not'; negates ἠγάπησαν.

ἠγάπησαν

they loved

Aor Act Indic 3 Pl · ἀγαπάω

*main verb (w/ οὐκ)*

→ aoristic (their settled choice)

ἀγαπάω: 'love'; they did not cling to their own lives — martyr-readiness.

τὴν

the

Accusative

*article*

## ψυχὴν

life

Accusative

direct object of ἠγάπησαν

ψυχὴ: 'soul, life'; here earthly life, which they did not prize above their witness.

## αὐτῶν

their

Genitive

possessive genitive (pronoun)

## ἄχρι

even unto

improper preposition + genitive (extent)

ἄχρι: 'until, as far as!'; marks the extreme limit — even to death.

## θανάτου

death

Genitive

object of ἄχρι

θάνατος: 'death'; the furthest extent of their non-self-love — willing martyrdom.

12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Therefore rejoice, O heavens and you who dwell in them! Woe to the earth and the sea, because the devil has come down to you having great wrath, knowing that he has but little time.

HYMN CONCLUSION (CALL TO REJOICE; WOE) **διὰ τοῦτο** διὰ τοῦτο ('therefore') draws the hymn's conclusion: a summons to heaven's rejoicing and a woe upon earth and sea. The accusative τὴν γῆν after οὐαὶ is unusual (normally dative) — an Apocalyptic solecism. The devil's wrath is fueled by knowledge that his καιρὸς ('appointed time') is short — the theological key to the persecutions of chs. 13ff.

## διὰ

because of

preposition + accusative (in idiom διὰ τοῦτο)

διὰ: 'because of'; with τοῦτο forms the inferential 'therefore!'

## τοῦτο

this

Accusative

object of διὰ (idiom: 'therefore')

οὗτος: 'this'; the demonstrative completing 'for this reason!'

## εὐφραίνεσθε

rejoice

Pres Pass Impv 2 Pl · εὐφραίνω

main verb (imperative)

→ imperfective (sustained rejoicing)

εὐφραίνω: 'gladden'; passive-deponent imperative 'be glad, rejoice!'

## οἱ

O

Nominative

article (nominative of address)

## οὐρανοὶ

heavens

Nominative

*nominative of address (subject of impv.)*

οὐρανός: 'heaven'; the heavens summoned to joy (cf. Isa 44:23; 49:13).

## καὶ

and

*coordinating conjunction*

## οἱ

you

Nominative

*article (substantival, w/ participle)*

## ἐν

in

*preposition + dative (location)*

## αὐτοῖς

them

Dative

*object of ἐν*

## σκηνοῦντες

who dwell

Pres Act Ptc · Nom Pl Masc · σκηνόω

*substantival participle (address, w/ οἱ)*

→ imperfective (ongoing dwelling)

σκηνόω: 'dwell, tabernacle'; the redeemed/angelic inhabitants of heaven.

## οὐαὶ

woe

*interjection of lament/threat*

οὐαὶ: 'woe!'; a cry of doom against earth and sea.

## τὴν

to the

Accusative

*article*

## γῆν

earth

Accusative

*accusative w/ οὐαὶ (solecistic; normally dat.)*

γῆ: 'earth'; recipient of the woe, now the dragon's hunting-ground.

## καὶ

and

*coordinating conjunction*

## τὴν

the

Accusative

*article*

## θάλασσαν

sea

Accusative

*accusative w/ οὐαὶ (coordinate w/ γῆν)*

θάλασσα: 'sea'; the second domain of woe (anticipating the sea-beast, 13:1).

## ὅτι

because

*causal conjunction*

ὅτι: 'because'; grounds the woe.

## κατέβη

has come down

Aor Act Indic 3 Sg · καταβαίνω

*verb of causal clause*

→ aoristic (the descent accomplished)

καταβαίνω: 'come/go down'; the devil's descent to earth (v.9), the source of earth's woe.

## ὁ

the

Nominative

*article*

## διάβολος

devil

Nominative

*subject of κατέβη*

διάβολος: 'devil, slanderer'; cf. v.9 — now raging on earth.

πρὸς

to

*preposition + accusative (direction)*

ὑμᾶς

you

Accusative

*object of πρὸς (earth and sea)*

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

*circumstantial participle (manner)*

→ *imperfective (continuing rage)*

ἔχω: 'have'; describes the devil's furious state.

θυμὸν

wrath

Accusative

*direct object of ἔχων*

θυμός: 'rage, fury'; the devil's boiling anger, knowing his end is near.

μέγαν

great

Accusative

*attributive adjective*

μέγας: 'great'; the intensity of the devil's wrath.

εἰδώς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

*causal participle*

→ *stative perfect (settled knowledge)*

οἶδα: 'know'; the perfect-with-present-sense — the devil's grim awareness fuels his rage.

ὅτι

that

*conjunction (content of εἰδώς)*

ὅτι: 'that'; introduces the object of his knowing.

ὀλίγον

little

Accusative

*attributive adjective*

ὀλίγος: 'little, short'; the brevity of the devil's remaining season.

καιρὸν

time

Accusative

*direct object of ἔχει*

καιρός: 'appointed time, season'; the divinely limited interval of the devil's freedom.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

*verb of content clause*

→ *imperfective (present possession)*

ἔχω: 'have'; the devil has only a short time left.

### 13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά.

And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child.

NEW SCENE (THE PURSUIT RESUMES) **καί** After the hymnic interlude (vv.10–12), the narrative resumes from v.6, now showing the dragon's earthly campaign. The aorist ἐδίωξεν ('he pursued') initiates the persecution-on-earth phase. The relative ἣτις ('she who') is qualitative — 'the very woman who bore the male child' — linking back to vv.2, 5.

**Καὶ**

And

*coordinating conjunction*

**ὅτε**

when

*temporal conjunction*

ὅτε: 'when'; introduces the temporal protasis.

**εἶδεν**

saw

Aor Act Indic 3 Sg · ὁράω

*verb of temporal clause*

→ aoristic (the realization)

ὁράω: 'see, perceive'; the dragon's recognition of his defeat.

**ὁ**

the

Nominative

*article*

**δράκων**

dragon

Nominative

*subject*

δράκων: 'dragon'; cf. v.3.

**ὅτι**

that

*conjunction (content of εἶδεν)*

ὅτι: 'that'; introduces the object of his seeing.

**ἐβλήθη**

he had been thrown down

Aor Pass Indic 3 Sg · βάλλω

*verb of content clause (divine passive)*

→ aoristic (the accomplished casting-down)

βάλλω: 'throw, cast'; the dragon perceives his expulsion (v.9).

**εἰς**

to

*preposition + accusative (direction)*

**τήν**

the

Accusative

article

**γῆν**

earth

Accusative

object of εἰς (goal)

γῆ: 'earth'; the place of his exile.

**ἔδίωξεν**

he pursued

Aor Act Indic 3 Sg · διώκω

main verb (apodosis)

→ aoristic (the pursuit launched)

δίωκω: 'pursue, persecute'; the dragon turns his wrath on the woman.

**τήν**

the

Accusative

article

**γυναῖκα**

woman

Accusative

direct object of ἐδίωξεν

γυνή: 'woman'; cf. v.1 — now the object of persecution.

**ἧτις**

who

Nominative

relative pronoun (qualitative, subject of ἔτεκεν)

ὅστις: 'whoever, the very one who'; qualitative relative — 'the one who indeed bore!'

**ἔτεκεν**

had borne

Aor Act Indic 3 Sg · τίκω

verb of relative clause

→ aoristic (the past birth)

τίκω: 'give birth'; cf. v.5.

**τὸν**

the

Accusative

article

**ἄρσενά**

male child

Accusative

direct object of ἔτεκεν

ἄρσεν: 'male'; the messianic son of v.5 (here the masculine accusative ἄρσενά).

14 καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφραως.

And the two wings of the great eagle were given to the woman, so that she might fly into the wilderness, to her place, where she is nourished for a time, and times, and half a time, away from the presence of the serpent.

**DIVINE DELIVERANCE (THE EAGLE'S WINGS)** **καί** The divine passive ἐδόθησαν ('were given') signals God's protection. The eagle's wings recall the exodus (Exod 19:4; Deut 32:11) and Isa 40:31 — God bearing his people to safety. 'A time, times, and half a time' (Dan 7:25; 12:7) restates the 1,260 days of v.6 — the same limited tribulation-period in Danielic idiom.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐδόθησαν</b> were given Aor Pass Indic 3 Pl · δίδωμι <i>main verb (divine passive)</i> → aoristic (the gift granted)   δίδωμι: 'give'; the passive marks God as the unnamed giver of deliverance.</p>	<p>τῇ to the Dative <i>article</i></p>	<p><b>γυναικὶ</b> woman Dative <i>indirect object (dative of recipient)</i>   γυνή: 'woman'; cf. v.1.</p>
<p><b>αἱ</b> the Nominative <i>article</i></p>	<p><b>δύο</b> two <i>indeclinable numeral (modifies πτέρυγες)</i>   δύο: 'two'; the pair of eagle's wings.</p>	<p><b>πτέρυγες</b> wings Nominative <i>subject of ἐδόθησαν</i>   πτέρυξ: 'wing'; means of swift escape, exodus imagery (Exod 19:4).</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>

## ἀετοῦ

eagle

Genitive

*possessive genitive*

ἀετός: 'eagle'; 'the great eagle' — God bearing his people on eagles' wings (Deut 32:11).

## τοῦ

the

Genitive

*article*

## μεγάλου

great

Genitive

*attributive adjective*

μέγας: 'great'; the eagle's might matches the scale of the rescue.

## ἵνα

so that

*conjunction introducing purpose clause*

ἵνα: 'in order that'; the purpose of the wings.

## πέτηται

she might fly

Pres Mid Subj 3 Sg · πέτομαι

*subjunctive in purpose clause*

→ imperfective (the flight)

πέτομαι: 'fly'; her swift flight to refuge.

## εἰς

into

*preposition + accusative (direction)*

## τὴν

the

Accusative

*article*

## ἔρημον

wilderness

Accusative

*object of εἰς*

ἔρημος: 'wilderness'; cf. v.6 — the place of refuge.

## εἰς

to

*preposition + accusative (direction, exegetical)*

## τὸν

the

Accusative

*article*

## τόπον

place

Accusative

*object of εἰς (apposition: her prepared place)*

τόπος: 'place'; the prepared refuge of v.6.

## αὐτῆς

her

Genitive

*possessive genitive*

## ὅπου

where

*relative adverb (local)*

ὅπου: 'where'; introduces the locative relative clause.

## τρέφεται

she is nourished

Pres Pass Indic 3 Sg · τρέφω

*verb of relative clause (divine passive)*

→ imperfective (continual nourishing)

τρέφω: 'feed, nourish'; cf. v.6 — God sustains her in the wilderness.

## ἐκεῖ

there

*adverb of place (resumptive w/ ὅπου)*

ἐκεῖ: 'there'; the redundant locative Semitism (cf. v.6).

## καιρὸν

a time

Accusative

*accusative of extent of time*

καιρός: 'time, season'; the singular component of the Danielic phrase (= 1 year).

καὶ  
and

*coordinating conjunction*

καιρούς  
times

Accusative

*accusative of extent of time*

καίρους: 'time'; the plural (= 2 years), per Dan 7:25.

καὶ  
and

*coordinating conjunction*

ἥμισυ  
half

Accusative

*accusative of extent (substantival adjective)*

ἥμισυς: 'half'; 'half a time' (= ½ year), completing 3½ years = 1,260 days.

καιροῦ  
of a time

Genitive

*partitive genitive (w/ ἥμισυ)*

καίρους: 'time'; 'half of a time!'

ἀπὸ  
away from

*preposition + genitive (separation)*

ἀπό: 'from, away from'; marks separation/protection.

προσώπου  
the presence

Genitive

*object of ἀπό (Semitic idiom: ἀπὸ προσώπου = away from)*

πρόσωπον: 'face, presence'; the Semitic 'from the face of' = out of the serpent's reach.

τοῦ  
of the

Genitive

*article*

ὄφεις  
serpent

Genitive

*possessive genitive (w/ προσώπου)*

ὄφις: 'serpent'; cf. v.9 — the dragon as the ancient serpent, kept at bay.

15 καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

And the serpent spewed from his mouth water like a river after the woman, so that he might sweep her away with the flood.

THE SERPENT'S ATTACK (THE FLOOD) **καί** The serpent's counter-move: a river of water 'from his mouth' (the source of his deceptive, persecuting speech). The flood evokes the chaos-waters of OT imagery and the 'overwhelming flood' of the enemy (Ps 18:4; 32:6; Isa 8:7-8). The rare adjective ποταμοφόρητον ('river-swept, carried off by a flood') is a Johannine coinage.

καὶ

and

*coordinating conjunction*

ἔβαλεν

spewed

Aor Act Indic 3 Sg · βάλλω

*main verb*

→ aoristic (the act of spewing)

βάλλω: 'throw, cast, pour out'; here of the serpent casting forth water.

ὁ

the

Nominative

*article*

ὄφης

serpent

Nominative

*subject of ἔβαλεν*

ὄφης: 'serpent'; cf. v.9 — the dragon under his Edenic title.

ἐκ

from

*preposition + genitive (source)*

ἐκ: 'out of, from'; marks the source — his mouth.

τοῦ

the

Genitive

*article*

στόματος

mouth

Genitive

*object of ἐκ*

στόμα: 'mouth'; the source of the persecuting flood (cf. deceptive speech, v.9).

αὐτοῦ

his

Genitive

*possessive genitive*

ὀπίσω

after

*improper preposition + genitive (direction)*

ὀπίσω: 'after, behind'; the flood pursues the woman.

τῆς

the

Genitive

*article*

γυναικὸς

woman

Genitive

*object of ὀπίσω*

γυνή: 'woman'; cf. v.1 — the target of the flood.

ὔδωρ

water

Accusative

*direct object of ἔβαλεν*

ὔδωρ: 'water'; the chaos-flood meant to drown her.

ὡς

like

*comparative particle*

ὡς: 'as, like'; introduces the comparison.

ποταμόν

a river

Accusative

*accusative in comparison (w/ ὡς)*

ποταμός: 'river'; the volume of the engulfing waters.

ἵνα

so that

*conjunction introducing purpose clause*

ἵνα: 'in order that'; the serpent's purpose.

αὐτήν

her

Accusative

*direct object of ποιήση*

ποταμοφόρητον

swept away by the flood

Accusative

*predicate adjective (object complement)*

ποταμοφόρητος: 'carried off by a river' (a Johannine coinage); the intended fate of the woman.

ποιήση

he might make

Aor Act Subj 3 Sg · ποιέω

*subjunctive in purpose clause*

→ aoristic (intended result)

ποιέω: 'make, cause'; with the predicate adj. — 'make her flood-swept,' i.e. drown her.

16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

But the earth helped the woman, and the earth opened its mouth and swallowed the river that the dragon had spewed from his mouth.

**DIVINE RESCUE (THE EARTH HELPS)** **καὶ** The earth becomes God's unexpected ally, 'opening its mouth' (cf. the earth swallowing Korah, Num 16:30–32) to swallow the river. The 'mouth' of the earth answers the 'mouth' of the serpent (v.15) — the very instrument of attack is undone. ἐβοήθησεν ('helped') frames creation itself as serving the woman's protection.

<p>καὶ but <i>coordinating conjunction (adversative sense)</i></p>	<p><b>ἐβοήθησεν</b> helped Aor Act Indic 3 Sg · βοηθέω <i>main verb</i> → aoristic (decisive aid) βοηθέω: 'help, come to the aid of'; creation aids the woman against the serpent.</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>γῆ</b> earth Nominative <i>subject of ἐβοήθησεν</i> γῆ: 'earth'; here the woman's ally, swallowing the flood.</p>
<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>γυναικί</b> woman Dative <i>indirect object (dative w/ βοηθέω)</i> γυνή: 'woman'; the one helped.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἤνοιξεν</b> opened Aor Act Indic 3 Sg · ἀνοίγω <i>main verb</i> → aoristic (the opening) ἀνοίγω: 'open'; the earth opens its mouth (cf. Num 16:30).</p>

ἡ

the

Nominative

article

γῆ

earth

Nominative

subject of ἤνοιξεν

γῆ: 'earth'; restated as the acting subject.

τὸ

the

Accusative

article

στόμα

mouth

Accusative

direct object of ἤνοιξεν

στόμα: 'mouth'; the earth's 'mouth' answering the serpent's mouth (v.15).

αὐτῆς

its

Genitive

possessive genitive

καὶ

and

coordinating conjunction

κατέπιεν

swallowed

Aor Act Indic 3 Sg · καταπίνω

main verb

→ aoristic (the swallowing)

καταπίνω: 'swallow, gulp down'; the earth drinks down the flood, neutralizing the attack.

τὸν

the

Accusative

article

ποταμόν

river

Accusative

direct object of κατέπιεν

ποταμός: 'river'; the serpent's flood, now consumed.

ὃν

that

Accusative

relative pronoun (object of ἔβαλεν)

ἔβαλεν

had spewed

Aor Act Indic 3 Sg · βάλλω

verb of relative clause

→ aoristic (the prior act)

βάλλω: 'throw, pour out'; cf. v.15.

ὁ

the

Nominative

article

δράκων

dragon

Nominative

subject of ἔβαλεν

δράκων: 'dragon'; identified again with the serpent of v.15.

ἐκ

from

preposition + genitive (source)

ἐκ: 'out of'; the flood's source.

τοῦ

the

Genitive

article

στόματος

mouth

Genitive

object of ἐκ

στόμα: 'mouth'; cf. v.15 — the dragon's mouth.

## αὐτοῦ

his

Genitive

possessive genitive

17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ·

And the dragon was enraged at the woman, and went off to make war with the rest of her offspring, those who keep the commandments of God and hold the testimony of Jesus.

CLIMAX (WAR ON THE OFFSPRING) **καί** Frustrated, the dragon turns from the woman to 'the rest of her offspring' (οἱ λοιποὶ τοῦ σπέρματος αὐτῆς) — the individual believers, defined by two participles: those keeping God's commandments and holding the testimony of Jesus. This recalls Gen 3:15 (the serpent's enmity with the woman's 'seed') and sets up the war of chs. 13ff. The 'testimony of Jesus' is the witness Jesus bore / about Jesus (cf. 1:9; 19:10).

καὶ

and

coordinating conjunction

ὠργίσθη

was enraged

Aor Pass Indic 3 Sg · ὀργίζω

main verb (passive-deponent)

→ aoristic (the onset of rage)

ὀργίζω: 'be angry, enraged'; the dragon's fury at being thwarted.

ὁ

the

Nominative

article

δράκων

dragon

Nominative

subject

δράκων: 'dragon'; cf. v.3.

ἐπὶ

at

preposition + dative (cause/object of emotion)

ἐπί: 'at, with'; marks the object of the dragon's anger.

τῇ

the

Dative

article

γυναικί

woman

Dative

object of ἐπί

γυνή: 'woman'; cf. v.1.

καὶ

and

coordinating conjunction

## ἀπήλθεν

went off

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ aoristic (departure for war)

ἀπέρχομαι: 'go away, depart'; the dragon goes off to wage war on the offspring.

## ποιῆσαι

to make

Aor Act Infin · ποιέω

*infinitive of purpose*

→ aoristic (purpose: to make war)

ποιέω: 'make, do'; ποιῆσαι πόλεμον = 'to wage war' (idiom).

## πόλεμον

war

Accusative

*direct object of ποιῆσαι*

πόλεμος: 'war, battle'; cf. v.7 — now the war moves to earth.

## μετά

with

*preposition + genitive (against, in conflict)*

μετά: 'with'; adversative — 'against'

## τῶν

the

Genitive

*article (substantival)*

## λοιπῶν

rest

Genitive

*object of μετά (substantival adjective)*

λοιπός: 'rest, remaining'; 'the rest of her offspring' — believers beyond the messianic child.

## τοῦ

of the

Genitive

*article*

## σπέρματος

offspring

Genitive

*partitive/possessive genitive*

σπέρμα: 'seed, offspring'; recalls Gen 3:15 — the woman's seed at enmity with the serpent.

## αὐτῆς

her

Genitive

*possessive genitive*

## τῶν

the (ones)

Genitive

*article (substantival, w/ participles)*

## τηρούντων

who keep

Pres Act Ptc · Gen Pl Masc · τηρέω

*substantival participle (defines the offspring)*

→ imperfective (continual keeping)

τηρέω: 'keep, observe'; faithful obedience as a defining mark of the offspring.

## τάς

the

Accusative

*article*

## ἐντολάς

commandments

Accusative

*direct object of τηρούντων*

ἐντολή: 'commandment'; God's commands, kept by the faithful (cf. 14:12).

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*possessive genitive*

θεός: 'God'; whose commandments they keep.

## καί

and

*coordinating conjunction*

## ἐχόντων

who hold

Pres Act Ptc · Gen Pl Masc · ἔχω

*substantival participle (coordinate w/ τηρούντων)*

→ imperfective (continual holding)

ἔχω: 'have, hold'; they hold fast the testimony of Jesus.

## τὴν

the

Accusative

*article*

## μαρτυρίαν

testimony

Accusative

*direct object of ἐχόντων*

μαρτυρία: 'testimony, witness'; the witness of/about Jesus (cf. 1:9; 19:10).

## Ἰησοῦ

of Jesus

Genitive

*objective/subjective genitive*

Ἰησοῦς: 'Jesus'; the testimony Jesus bore, and that the saints maintain about him.

## 18 Καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

And he stood on the sand of the sea.

TRANSITION (THE DRAGON TAKES HIS STAND) **καὶ** A single transitional line bridging to ch. 13: the dragon takes his stand on the seashore, poised to summon the beast from the sea (13:1). Critical text/versification: NA28/SBLGNT read the 3rd-singular ἐστάθη ('he [the dragon] stood') and number this as 12:18; the Majority text and KJV read the 1st-singular ἐστάθην ('I [John] stood') and attach it as 13:1a, so this clause appears there as the opening of chapter 13. The third-person reading, with the dragon as subject, is followed here and is strongly supported by the best witnesses.

## Καὶ

And

*coordinating conjunction*

## ἐστάθη

he stood

Aor Pass Indic 3 Sg · ἵστημι

*main verb*

→ aoristic (took his stand)

ἵστημι: 'stand'; the aorist passive (intransitive) ἐστάθη, 'he stood / took his stand'; the variant ἐστάθην ('I stood,' Maj./KJV) reassigns the subject to John and the clause to 13:1a.

## ἐπὶ

on

*preposition + accusative (position)*

ἐπί: 'on, upon'; the place of the dragon's stand.

## τὴν

the

Accusative

*article*

## ἄμμον

sand

Accusative

*object of ἐπί*

ἄμμος: 'sand'; the seashore, the threshold from which the sea-beast will rise (13:1).

## τῆς

of the

Genitive

*article*

## θαλάσσης

sea

Genitive

*possessive/partitive genitive*

θάλασσα: 'sea'; the abyssal source of the beast to come (13:1).

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. The most consequential editorial decision concerns the chapter's close: the critical editions (NA28/SBLGNT/THGNT, following the best Greek witnesses) end chapter 12 with v.18, Καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης ('And he [the dragon] stood on the sand of the sea'), reading the third-singular ἐστάθη; the Majority/Byzantine text and the KJV instead read the first-singular ἐστάθην ('And I stood...') and attach the clause to the next chapter as 13:1a, so that what is here 12:18 appears there as 13:1a and the older 'chapter 13' begins a clause earlier. This versification and reading are flagged here as authored (12:18, ἐστάθη). Other variants worth noting: at v.8 some witnesses read the singular οὐδὲ ('neither was a place found for them') against the plural construction; at v.17 a substantial body of witnesses adds the clause that v.18 stands as (so the verse-numbering split), and a few add 'Christ' to 'the testimony of Jesus.' A handful of minuscules add ὑμᾶς or vary the pronouns in the heavenly hymn (vv.10–12). Orthographic variants (movable-v, itacisms such as ἡμέρας/ἡμέρᾱς) 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.