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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 14

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΔ΄

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 · 14:1–5

The Lamb and the 144,000 on Mount Zion

Over against the beast and its mark (ch. 13), the Lamb stands on Zion with the 144,000 sealed with the divine Name (1); a heavenly thunder-voice and harpists accompany a new song only the redeemed can learn (2–3); these are the firstfruits, undefiled and truthful, who follow the Lamb wherever he goes (4–5).

B · 14:6–11

The three angels: gospel, the fall of Babylon, and the doom of the beast's worshipers

A first angel proclaims an eternal gospel and summons the earth to fear and worship the Creator (6–7); a second announces the fall of Babylon the great, who made the nations drink her wine (8); a third warns that whoever worships the beast and takes its mark drinks the undiluted wine of God's wrath and is tormented forever (9–11).

C · 14:12–13

The endurance of the saints and the beatitude on the dead in the Lord

The threefold angelic warning grounds a call for the patient endurance of the saints who keep God's commandments and the faith of Jesus (12); a voice from heaven, confirmed by the Spirit, pronounces blessed the dead who die in the Lord — they rest from their labors and their works follow them (13).

D · 14:14–20

The double harvest: the grain reaped and the vintage trodden in wrath

One like a son of man, crowned and sickle in hand, reaps the ripe grain of the earth at the angel's call (14–16); then another angel with a sharp sickle, prompted by the angel of the altar-fire, gathers the vine of the earth and casts it into the great winepress of God's wrath, trodden outside the city until blood flows to the bridles for 1,600 stadia (17–20).

1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

And I looked, and behold, the Lamb standing on Mount Zion, and with him a hundred forty-four thousand having his name and his Father's name written on their foreheads.

NEW VISION **Καί** The καὶ εἶδον καὶ ἰδοὺ formula opens a fresh tableau, set deliberately against the beast-vision of ch. 13: the sealed company of the Lamb answers the marked followers of the beast.

Καὶ

and

narrative connective (paratactic καί)

εἶδον

I looked

Aor Act Indic 1 Sg · ὁράω

main verb (visionary narration)

→ aoristic/punctiliar (vision onset)

ὁράω: 'see, behold'; the standard verb introducing John's apocalyptic visions.

καὶ

and

connective introducing the presentation

ἰδοὺ

behold

presentative particle (deictic)

ἰδοὺ: frozen aorist imperative of ὁράω used as an attention-marker, 'look!'

τὸ

the

Nominative

article with ἀρνίον

ἀρνίον

Lamb

Nominative

subject of the presentation

ἀρνίον: 'lamb'; Revelation's distinctive title for the slain-yet-standing Christ (28× in the book).

ἑστὸς

standing

Perf Act Ptc · Nom Sg Neut · ἴστημι

predicate participle agreeing with the nominative ἀρνίον

→ intensive perfect (a settled standing posture)

ἴστημι (perf. 'stand'); the neuter nom./acc. are identical in form; the Lamb stands triumphantly, contrasting the dragon 'standing' on the sand (12:18).

ἐπὶ

on

preposition + accusative (location)

τὸ

the

Accusative

article with ὄρος

ὄρος

Mount

Accusative

object of ἐπί (place)

ὄρος: 'mountain'; with Σιών, the eschatological Zion of Ps 2:6, the place of the Messiah's enthronement.

Σιών

Zion

Accusative

indeclinable proper noun in apposition to ὄρος (accusative by position)

Σιών: Zion; the Hebrew place-name, indeclinable in form but here filling the accusative slot.

καὶ

and

connective

μετ'

with

preposition + genitive (accompaniment)

μετά: 'with'; here the Lamb's company on Zion.

αὐτοῦ

him

Genitive

object of μετά

ἑκατὸν

hundred

indeclinable cardinal (with the following numerals)

ἑκατόν: 'one hundred'; numerals are indeclinable here.

τεσσεράκοντα

forty

indeclinable cardinal

τεσσεράκοντα: 'forty.'

τέσσαρες

four

Nominative

cardinal agreeing with *χιλιάδες*

τέσσαρες: 'four'; 144,000 = 12 × 12 × 1000, the symbolic full number of the redeemed (cf. 7:4).

χιλιάδες

thousand

Nominative

subject (with the Lamb) of the presented scene

χιλιάς: 'a thousand'; the plural with the multipliers gives 144,000.

ἔχουσαι

having

Pres Act Ptc · Nom Pl Fem · ἔχω

attributive participle modifying *χιλιάδες*

→ imperfective (durative possession)

ἔχω: 'have, bear'; the feminine plural agrees with *χιλιάδες*.

τὸ

the

Accusative

article with *ὄνομα*

ὄνομα

name

Accusative

object of *ἔχουσαι*

ὄνομα: 'name'; the divine Name on the forehead is the seal of ownership opposed to the beast's mark (13:16–17).

αὐτοῦ

his

Genitive

possessive genitive (of the Lamb)

καὶ

and

connective

τὸ

the

Accusative

article with *ὄνομα*

ὄνομα

name

Accusative

second object of *ἔχουσαι*

τοῦ

the

Genitive

article with *πατρός*

πατρός

Father

Genitive

genitive of relationship

πατήρ: 'father'; the Father of the Lamb, jointly named on the redeemed.

αὐτοῦ

his

Genitive

possessive genitive

γεγραμμένον

written

Perf Pass Ptc · Acc Sg Neut · γράφω

attributive participle modifying *ὄνομα*

→ intensive perfect (inscribed and remaining)

γράφω: 'write, inscribe'; the perfect marks a permanent, official inscription.

ἐπὶ

on

preposition + genitive (location)

τῶν

the

Genitive

article with *μετώπων*

μετώπων

foreheads

Genitive

object of *ἐπὶ* (place)

μέτωπον: 'forehead'; the locus of the seal (7:3) over against the beast's mark (13:16).

αὐτῶν

their

Genitive

possessive genitive

2 Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῶδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder, and the voice I heard was like harpists playing on their harps.

AUDITORY EXPANSION **Καί** The vision shifts from sight to sound: the heavenly voice is rendered by three comparisons (waters, thunder, harpists), preparing for the new song of v. 3.

Καὶ
and

narrative connective

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ aoristic (vision report)

ἀκούω: 'hear'; the auditory counterpart to εἶδον.

φωνήν

voice

Accusative

object of ἤκουσα

φωνή: 'voice, sound'; here a vast heavenly sound.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article with οὐρανοῦ

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven'; the voice's celestial origin.

ὡς

like

comparative particle

ὡς: 'as, like'; John's recurring tool for describing the indescribable.

φωνήν

sound

Accusative

accusative in the comparison

ὕδατων

of waters

Genitive

genitive of source/origin

ὕδωρ: 'water!'; the roar of many waters
echoes Ezek 1:24; 43:2.

πολλῶν

many

Genitive

attributive adjective

πολύς: 'many, much!'

καὶ

and

connective

ὡς

like

comparative particle

φωνήν

sound

Accusative

accusative in the comparison

βροντῆς

of thunder

Genitive

genitive of source

βροντή: 'thunder!'; theophanic clamor (cf.
4:5; 19:6).

μεγάλης

loud

Genitive

attributive adjective

μέγας: 'great, loud!'

καὶ

and

connective

ἡ

the

Nominative

article with φωνή

φωνή

voice

Nominative

subject (verbless clause, with ὡς-predicate)

φωνή: resumed as the topic of the third
comparison.

ἣν

which

Accusative

relative pronoun, object of ἤκουσα

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

verb of the relative clause

→ aoristic

ὡς

like

comparative particle (predicate)

κιθαρῶδῶν

of harpists

Genitive

genitive in the comparison

κιθαρῶδης: 'harp-singer, harpist!'; one who
sings to the kithara.

κιθαρίζοντων

playing

Pres Act Ptc · Gen Pl Masc · κιθαρίζω

attributive participle modifying κιθαρῶδῶν

→ imperfective (ongoing playing)

κιθαρίζω: 'play the harp!'; from κιθάρα.

ἐν

on

preposition + dative (instrument/means)

ταῖς

the

Dative

article with *κιθάραις*

κιθάραις

harps

Dative

instrumental dative (means)

κιθάρα: 'lyre, harp'; the heavenly worship-instrument (cf. 5:8; 15:2).

αὐτῶν

their

Genitive

possessive genitive

3 καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred forty-four thousand, who had been purchased from the earth.

CONTINUATION OF VISION **καί** The new song is sung before the throne; its restriction to the redeemed marks the 144,000 as a uniquely ransomed company.

καὶ

and

narrative connective

ᾄδουσιν

they sing

Pres Act Indic 3 Pl · ᾄδω

main verb

→ *vivid present (durative worship)*

ᾄδω: 'sing'; the present makes the heavenly song immediate.

ᾠδὴν

song

Accusative

object of ᾄδουσιν (cognate)

ᾠδή: 'song, ode'; the eschatological 'new song' of redemption (cf. 5:9; Ps 33:3; 96:1).

καινὴν

new

Accusative

attributive adjective

καινός: 'new' in kind/quality; the song of the new creation.

ἔνώπιον

before

improper preposition + genitive (place)

ἔνώπιον: 'in the presence of, before!'

τοῦ

the

Genitive

article with θρόνου

θρόνου

throne

Genitive

object of ἐνώπιον

θρόνος: 'throne'; the central locus of heaven's worship in Revelation.

καὶ

and

connective

ἔνώπιον

before

improper preposition + genitive

τῶν

the

Genitive

article with ζώων

τεσσάρων

four

Genitive

cardinal modifying ζώων

τέσσαρες: 'four!'

ζώων

living creatures

Genitive

object of ἐνώπιον

ζῶον: 'living creature'; the four cherubic beings around the throne (4:6-8).

καὶ

and

connective

τῶν

the

Genitive

article with πρεσβυτέρων

πρεσβυτέρων

elders

Genitive

object of ἐνώπιον (shared)

πρεσβύτερος: 'elder'; the twenty-four enthroned elders (4:4).

καὶ

and

connective (adversative force)

οὐδεὶς

no one

Nominative

subject of ἐδύνατο

οὐδεὶς: 'no one!'

ἐδύνατο

could

Impf Mid/Pass Indic 3 Sg · δύναμαι

main verb (ability)

→ imperfect of capability (ongoing inability)

δύναμαι: 'be able'; deponent.

μαθεῖν

to learn

Aor Act Inf · μαθάνω

complementary infinitive with ἐδύνατο

→ aoristic (acquisition of the song)

μαθάνω: 'learn!'; the song can only be 'learned' by the redeemed who have lived its story.

τὴν

the

Accusative

article with ᾠδὴν

ὠδήν

song

Accusative

object of μαθεῖν

εἰ

if

with μή, exceptive 'except'

μή

not

with εἰ, exceptive particle

εἰ μή: 'except, unless!'

αἱ

the

Nominative

article with χιλιάδες

ἑκατὸν

hundred

indeclinable cardinal

τεσσεράκοντα

forty

indeclinable cardinal

τέσσαρες

four

Nominative

cardinal with χιλιάδες

χιλιάδες

thousand

Nominative

subject of the exceptive clause

χιλιάς: 'thousand'; the redeemed 144,000.

οἱ

the

Nominative

article with the substantival participle (*ad sensum masculine*)

ἠγορασμένοι

purchased

Perf Pass Ptc · Nom Pl Masc · ἀγοράζω

substantival participle in apposition to χιλιάδες
(*constructio ad sensum*)

→ intensive perfect (a permanent ransomed status)

ἀγοράζω: 'buy, purchase'; the redemption-as-purchase of 5:9; the masculine shifts from the feminine χιλιάδες to the people.

ἀπὸ

from

preposition + genitive (*separation*)

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἀπό (*separation*)

γῆ: 'earth'; ransomed out of the world that bears the beast's mark.

4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν· οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ,

These are the ones who were not defiled with women, for they are virgins; these are the ones who follow the Lamb wherever he goes. These were purchased from among men as firstfruits to God and to the Lamb,

IDENTIFICATION OF THE 144,000 **ASYNDETON** A threefold οὗτοι characterization: undefiled virgins, Lamb-followers, firstfruits. The 'virginity' is best read as the cultic/spiritual purity of the holy-war army, undefiled by idolatry's fornication.

<p>οὗτοί these Nominative subject (demonstrative) οὗτος: 'these'; resumes the 144,000.</p>	<p>εἰσιν are Pres Act Indic 3 Pl · εἰμί copula → stative present εἰμί: 'be!'</p>	<p>οἱ who Nominative relative pronoun, subject of ἐμολύνθησαν</p>	<p>μετὰ with preposition + genitive (association)</p>
<p>γυναικῶν women Genitive object of μετὰ γυνή: 'woman, wife'; the imagery draws on cultic-purity rules for holy war (cf. 1 Sam 21:5).</p>	<p>οὐκ not negation of ἐμολύνθησαν</p>	<p>ἐμολύνθησαν were defiled Aor Pass Indic 3 Pl · μολύνω verb of the relative clause → aoristic (settled non-defilement) μολύνω: 'soil, defile'; metaphorically of moral/idolatrous contamination (cf. 3:4).</p>	<p>παρθένοι virgins Nominative predicate nominative παρθένος: 'virgin'; here a corporate metaphor of the pure, faithful covenant people undefiled by spiritual fornication.</p>
<p>γάρ for explanatory conjunction γάρ: 'for'; grounds the prior statement.</p>	<p>εἰσιν they are Pres Act Indic 3 Pl · εἰμί copula → stative present</p>	<p>οὗτοι these Nominative subject (second characterization)</p>	<p>οἱ the ones Nominative article substantivizing the participle</p>

ἀκολουθοῦντες

following

Pres Act Ptc · Nom Pl Masc · ἀκολουθέω

substantival participle (predicate)

→ imperfective (habitual discipleship)

ἀκολουθέω: 'follow'; discipleship-term — they follow the Lamb as sheep their shepherd.

τῷ

the

Dative

article with ἀρνίῳ

ἀρνίῳ

Lamb

Dative

dative complement of ἀκολουθέω

ἀρνίον: 'Lamb'; the object of their following.

ὅπου

wherever

relative adverb of place

ὅπου: 'where'; with ἄν, generalizing.

ἄν

ever

modal particle (indefinite)

ἄν: indefinite/contingent particle with the subjunctive.

ὑπάγῃ

he goes

Pres Act Subj 3 Sg · ὑπάγω

subjunctive in indefinite local clause

→ imperfective (ongoing journeying)

ὑπάγω: 'go, depart'; the Lamb's path the redeemed share.

οὗτοι

these

Nominative

subject (third characterization)

ἠγοράσθησαν

were purchased

Aor Pass Indic 3 Pl · ἀγοράζω

main verb

→ aoristic (the act of redemption)

ἀγοράζω: 'purchase, ransom'; cf. 5:9.

ἀπὸ

from

preposition + genitive (separation)

τῶν

the

Genitive

article with ἀνθρώπων

ἀνθρώπων

men

Genitive

object of ἀπό

ἄνθρωπος: 'human being'; ransomed out of humanity.

ἀπαρχή

firstfruits

Nominative

nominative in apposition to οὗτοι (loose/pendens)

ἀπαρχή: 'firstfruits'; the consecrated first portion offered to God (cf. Jas 1:18; Rom 16:5), here marking the redeemed as a dedicated, pledge-bearing offering.

τῷ

to

Dative

article with θεῷ

θεῷ

God

Dative

dative of advantage (the offering's recipient)

θεός: God; the firstfruits belong to God.

καὶ

and

connective

τῷ

to the

Dative

article with ἀρνίῳ

ἀρνίῳ

Lamb

Dative

dative of advantage (joint recipient)

ἀρνίον: 'Lamb'; God and the Lamb jointly receive the firstfruits.

5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος· ἄωμοί εἰσιν.

and in their mouth no lie was found; they are blameless.

FINAL CHARACTERIZATION **καί** The truthful, blameless tongue echoes the faithful remnant of Zeph 3:13 and the Servant of Isa 53:9; the 144,000 are the antithesis of the lying beast and false prophet.

καὶ
and
connective

ἐν
in
preposition + dative (location)

τῷ
the
Dative
article with στόματι

στόματι
mouth
Dative
object of ἐν (place)
στόμα: 'mouth'; the organ of speech and witness.

αὐτῶν
their
Genitive
possessive genitive

οὐχ
not
negation of εὐρέθη

εὐρέθη
was found
Aor Pass Indic 3 Sg · εὐρίσκω
main verb
→ aoristic (decisive verdict)
εὐρίσκω: 'find'; the passive 'was found' is a judicial idiom (cf. Isa 53:9 LXX).

ψεῦδος
lie
Nominative
subject of εὐρέθη
ψεῦδος: 'falsehood, lie'; the variant δόλος ('deceit') matches Isa 53:9; ψεῦδος sets them against the beast's lie.

ἄμωμοί

blameless

Nominative

predicate nominative

ἄμωμος: 'without blemish'; sacrificial term
— fitting for the firstfruits offering of v. 4.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

And I saw another angel flying in midheaven, having an eternal gospel to proclaim to those who dwell on the earth and to every nation and tribe and tongue and people,

NEW VISION (FIRST ANGEL) **Καί** A fresh καὶ εἶδον opens the cycle of three angels. The 'eternal gospel' here is a universal summons to fear and worship the Creator before judgment falls.

Καί

and

narrative connective

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ aoristic (new vision)

ὁράω: 'see.'

ἄλλον

another

Accusative

attributive adjective with ἄγγελον

ἄλλος: 'another (of the same kind).'

ἄγγελον

angel

Accusative

object of εἶδον

ἄγγελος: 'messenger, angel'; the first of three heralds.

πετόμενον

flying

Pres Mid/Pass Ptc · Acc Sg Masc · πέτομαι

attributive participle modifying ἄγγελον

→ imperfective (in flight)

πέτομαι: 'fly'; cf. the eagle of 8:13.

ἐν

in

preposition + dative (place)

μεσουρανήματι

midheaven

Dative

object of ἐν

μεσουράνημα: 'mid-heaven, the zenith'; the most visible point of the sky (8:13; 19:17).

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

attributive participle in apposition to ἄγγελον (solecistic accusative)

→ imperfective (bearing)

ἔχω: 'have, hold.'

εὐαγγέλιον

gospel

Accusative

object of ἔχοντα

εὐαγγέλιον: 'good news'; the term's only occurrence in Revelation — a creation-and-judgment proclamation.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, everlasting'; valid for all ages.

εὐαγγελίσαι

to proclaim

Aor Act Inf · εὐαγγελίζω

infinitive of purpose with ἔχοντα

→ aoristic (the act of proclaiming)

εὐαγγελίζω: 'announce good news'; cognate with εὐαγγέλιον.

ἐπὶ

to

preposition + accusative (over/to)

ἐπί: here 'to/over' the earth's inhabitants.

τούς

those

Accusative

article substantivizing καθήμενος

καθήμενος

dwelling

Pres Mid/Pass Ptc · Acc Pl Masc · κάθημαι

substantival participle, object of ἐπί

→ imperfective (settled dwelling)

κάθημαι: 'sit, dwell'; 'those who sit/dwell on the earth' = earth's inhabitants.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth, land!'

καί

and

connective

ἐπὶ

to

preposition + accusative

πάν

every

Accusative

attributive adjective

πᾶς: 'every, all!'; distributes over the fourfold list.

ἔθνος

nation

Accusative

object of ἐπί

ἔθνος: 'nation'; first member of the universal fourfold formula.

καί

and

connective

φυλὴν

tribe

Accusative

object of ἐπί

φυλή: 'tribe!'

καί

and

connective

γλῶσσαν

tongue

Accusative

object of *ἐπί*

γλῶσσα: 'tongue, language!'

καὶ

and

connective

λαόν

people

Accusative

object of *ἐπί*

λαός: 'people!'; closes the fourfold universal formula (cf. 5:9; 7:9).

7 λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

saying with a loud voice: "Fear God and give him glory, because the hour of his judgment has come; and worship the one who made the heaven and the earth and sea and springs of waters."

CONTENT OF THE PROCLAMATION ASYNDETON Three imperatives (fear, give glory, worship) grounded by ὅτι; the object of worship is the Creator, deliberately set against beast-worship (ch. 13).

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech (fixed nominative, loosely attached to ἄγγελον)

→ imperfective (introducing direct speech)

λέγω: 'say'; the recurring Semitic nominative λέγων introducing oracular speech.

ἐν

with

preposition + dative (manner/means)

φωνῇ

voice

Dative

dative of manner

φωνή: 'voice!'

μεγάλῃ

loud

Dative

attributive adjective

μέγας: 'great, loud!'

Φοβήθητε

fear

Aor Pass Impv 2 Pl · φοβέομαι

imperative (command)

→ ingressive aorist (come to fear/revere)

φοβέομαι: 'fear, reverence'; reverent awe of God, not terror.

τὸν

the

Accusative

article with θεόν

θεόν

God

Accusative

object of Φοβήθητε

θεός: God; the proper object of fear and worship.

καὶ

and

connective

δότε

give

Aor Act Impv 2 Pl · δίδωμι

imperative

→ aoristic (do-it command)

δίδωμι: 'give'; 'give glory' = acknowledge God's worth (cf. 11:13).

αὐτῷ

him

Dative

indirect object

δόξαν

glory

Accusative

direct object of δότε

δόξα: 'glory, honor'

ὅτι

because

causal conjunction

ὅτι: 'because'; grounds the imperatives.

ἦλθεν

has come

Aor Act Indic 3 Sg · ἔρχομαι

verb of the causal clause

→ dramatic/proleptic aorist (the hour is arrived)

ἔρχομαι: 'come'; the decisive arrival of judgment's hour.

ἡ

the

Nominative

article with ὥρα

ὥρα

hour

Nominative

subject of ἦλθεν

ὥρα: 'hour, appointed time!'

τῆς

of the

Genitive

article with κρίσεως

κρίσεως

judgment

Genitive

genitive of content/quality

κρίσις: 'judgment'; the eschatological assize.

αὐτοῦ

his

Genitive

subjective genitive (God judges)

καὶ

and

connective

προσκυνήσατε

worship

Aor Act Impv 2 Pl · προσκυνέω

imperative

→ ingressive aorist (render worship)

προσκυνέω: 'worship, prostrate before'; the verb the beast usurps in ch. 13.

<p>τῷ the one Dative article substantivizing ποιήσαντι</p>	<p>ποιήσαντι who made Aor Act Ptc · Dat Sg Masc · ποιέω substantival participle, object of προσκυνήσατε → aoristic (the completed act of creation) ποιέω: 'make, create'; the Creator-formula echoes Exod 20:11; Ps 145:6 — the ground for worship.</p>	<p>τὸν the Accusative article with οὐρανόν</p>	<p>οὐρανόν heaven Accusative object of ποιήσαντι οὐρανός: 'heaven, sky!'</p>
<p>καὶ and connective</p>	<p>τὴν the Accusative article with γῆν</p>	<p>γῆν earth Accusative object of ποιήσαντι γῆ: 'earth.'</p>	<p>καὶ and connective</p>
<p>θάλασσαν sea Accusative object of ποιήσαντι θάλασσα: 'sea.'</p>	<p>καὶ and connective</p>	<p>πηγάς springs Accusative object of ποιήσαντι πηγή: 'spring, fountain.'</p>	<p>ὑδάτων of waters Genitive genitive of content ὑδωρ: 'water.'</p>

8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων· Ἔπεσεν, ἔπεσεν Βαβυλῶν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

And another, a second angel, followed, saying: "Fallen, fallen is Babylon the great, who has made all the nations drink of the wine of the passion of her fornication."

SECOND ANGEL **Καί** The proleptic announcement of Babylon's fall (Isa 21:9; Jer 51:8), anticipating chs. 17–18. The doubled ἔπεσεν heightens the certainty of the verdict.

Καὶ
and

narrative connective

ἄλλος
another

Nominative

attributive with ἄγγελος

ἄλλος: 'another.'

ἄγγελος
angel

Nominative

subject of ἠκολούθησεν

ἄγγελος: 'angel'; the second herald.

δεύτερος
second

Nominative

ordinal adjective

δεύτερος: 'second.'

ἠκολούθησεν
followed

Aor Act Indic 3 Sg · ἀκολουθέω

main verb

→ aoristic (succession)

ἀκολουθέω: 'follow'; here of one angel succeeding another.

λέγων
saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech

→ imperfective (introducing speech)

λέγω: 'say!'

Ἔπεσεν
fallen

Aor Act Indic 3 Sg · πίπτω

main verb (prophetic perfect-sense)

→ proleptic/prophetic aorist (the fall as good as done)

πίπτω: 'fall'; the doubled aorist renders the Hebrew prophetic perfect of Isa 21:9.

Ἔπεσεν
fallen

Aor Act Indic 3 Sg · πίπτω

emphatic repetition

→ proleptic aorist (intensifying repetition)

πίπτω: repeated for emphasis.

Βαβυλῶν
Babylon

Nominative

indeclinable proper noun, subject of ἔπεσεν (nominative by position)

Βαβυλῶν: Babylon; in Revelation a cipher for Rome, the idolatrous world-city (chs. 17–18).

ἡ
the

Nominative

article with μεγάλη

μεγάλη
great

Nominative

attributive adjective (the standing epithet)

μέγας: 'great'; 'Babylon the great' (cf. Dan 4:30; Rev 17:5).

ἣ
who

Nominative

relative pronoun, subject of πεπότικεν

ἐκ
of

preposition + genitive (partitive/source)

τοῦ
the

Genitive

article with οἴνου

οἴνου
wine

Genitive

object of ἐκ

οἴνος: 'wine'; the intoxicating wine of Babylon's seductions (cf. Jer 51:7).

τοῦ
of the

Genitive

article with θυμοῦ

θυμοῦ

passion

Genitive

genitive of quality (the wine's nature)

θυμός: 'passion, wrath'; here the maddening 'passion' of her fornication — the word that turns to God's 'wrath' in vv. 10, 19.

τῆς

of the

Genitive

article with πορνείας

πορνείας

fornication

Genitive

genitive of source/quality

πορνεία: 'sexual immorality, fornication'; metaphor for idolatry and corrupt alliance with the world-system.

αὐτῆς

her

Genitive

possessive genitive

ΠΕΠΟΤΙΚΕΝ

has made drink

Perf Act Indic 3 Sg · ποτίζω

verb of the relative clause

→ consummative perfect (an accomplished, abiding seduction)

ποτίζω: 'give to drink, cause to drink'; causative.

πάντα

all

Accusative

attributive adjective with ἔθνη

πᾶς: 'all!'

τὰ

the

Accusative

article with ἔθνη

ἔθνη

nations

Accusative

object of πεπότικεν

ἔθνος: 'nation'; all the world's peoples intoxicated by Babylon.

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

And another, a third angel, followed them, saying with a loud voice: "If anyone worships the beast and its image, and receives a mark on his forehead or on his hand,

THIRD ANGEL (PROTASIS) **Καί** The third angel issues the most solemn warning of the book. This verse is the protasis (the condition); v. 10 supplies the apodosis (the consequence).

Καὶ
and

narrative connective

ἄλλος
another

Nominative

attributive with ἄγγελος

ἄλλος: 'another.'

ἄγγελος
angel

Nominative

subject of ἠκολούθησεν

ἄγγελος: 'angel'; the third herald.

τρίτος
third

Nominative

ordinal adjective

τρίτος: 'third!'

ἠκολούθησεν
followed

Aor Act Indic 3 Sg · ἀκολουθέω

main verb

→ aoristic (succession)

ἀκολουθέω: 'follow!'

αὐτοῖς
them

Dative

dative complement of ἠκολούθησεν

λέγων
saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech

→ imperfective (introducing speech)

λέγω: 'say!'

ἐν
with

preposition + dative (manner)

φωνῆ
voice

Dative

dative of manner

φωνή: 'voice.'

μεγάλη
loud

Dative

attributive adjective

μέγας: 'great, loud!'

εἴ
if

conditional conjunction (first-class, real condition)

εἰ: 'if'; with the present indicative, a real/assumed condition.

τις
anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone, someone!'

προσκυνεῖ
worships

Pres Act Indic 3 Sg · προσκυνέω

verb of the protasis

→ imperfective (habitual worship)

προσκυνέω: 'worship'; here the idolatrous beast-worship of 13:4, 8.

τὸ
the

Accusative

article with θηρίον

θηρίον
beast

Accusative

object of προσκυνεῖ

θηρίον: 'wild beast'; the blasphemous empire of ch. 13.

καὶ
and

connective

τὴν

the

Accusative

article with *εἰκόνα*

εἰκόνα

image

Accusative

object of *προσκυνεῖ*

εἰκών: 'image'; the cult-image of the beast
(13:14–15).

αὐτοῦ

its

Genitive

possessive genitive

καὶ

and

connective

λαμβάνει

receives

Pres Act Indic 3 Sg · λαμβάνω

second verb of the protasis

→ imperfective (accepting the mark)

λαμβάνω: 'take, receive.'

χάραγμα

mark

Accusative

object of *λαμβάνει*

χάραγμα: 'stamp, brand, mark'; the beast's
counter-seal (13:16–17).

ἐπὶ

on

preposition + genitive (place)

τοῦ

the

Genitive

article with *μετώπου*

μετώπου

forehead

Genitive

object of *ἐπί*

μέτωπον: 'forehead.'

αὐτοῦ

his

Genitive

possessive genitive

ἢ

or

disjunctive conjunction

ἢ: 'or.'

ἐπὶ

on

preposition + accusative (place)

τὴν

the

Accusative

article with *χεῖρα*

χεῖρα

hand

Accusative

object of *ἐπί*

χεῖρ: 'hand.'

αὐτοῦ

his

Genitive

possessive genitive

10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου.

he too will drink of the wine of the wrath of God, poured undiluted into the cup of his anger, and he will be tormented with fire and sulfur before the holy angels and before the Lamb.

ΑΠΟΔΟΣΙΣ ΤΗΣ ΠΡΟΒΛΕΨΗΣ **καὶ** The lex talionis of judgment: those who shared Babylon's intoxicating wine (v. 8) must drink God's undiluted wrath. The oxymoron 'mixed unmixed' (κεκρασμένου ἀκράτου) intensifies the cup's potency.

<p>καὶ and <i>connective (introducing apodosis)</i></p>	<p>αὐτὸς he too Nominative <i>intensive pronoun, subject</i> αὐτός: 'he himself'; emphatic — that very person.</p>	<p>πίεται will drink Fut Mid Indic 3 Sg · πίνω <i>main verb</i> → predictive future (certain doom) πίνω: 'drink'; deponent future middle.</p>	<p>ἐκ of <i>preposition + genitive (partitive)</i></p>
<p>τοῦ the Genitive <i>article with οἴνου</i></p>	<p>οἴνου wine Genitive <i>object of ἐκ</i> οἴνος: 'wine'; the cup-of-wrath image (Ps 75:8; Jer 25:15).</p>	<p>τοῦ of the Genitive <i>article with θυμοῦ</i></p>	<p>θυμοῦ wrath Genitive <i>genitive of quality</i> θυμός: 'wrath, fury'; the same word as Babylon's 'passion' (v. 8) — the punishment mirrors the crime.</p>

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

subjective/possessive genitive

θεός: God; whose the wrath is.

τοῦ

which

Genitive

article with κεκερασμένου

κεκερασμένου

poured

Perf Pass Ptc · Gen Sg Masc · κεράννυμι

attributive participle modifying οἴνου

→ intensive perfect (already prepared)

κεράννυμι: 'mix, pour out (wine)'; the perfect marks the cup as ready.

ἄκράτου

undiluted

Genitive

predicate adjective (the manner of mixing)

ἄκρατος: 'unmixed, full strength'; the oxymoron 'mixed unmixed' — wrath at undiluted potency.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article with ποτηρίῳ

ποτηρίῳ

cup

Dative

object of ἐν

ποτήριον: 'cup'; the prophetic cup of divine judgment.

τῆς

of the

Genitive

article with ὀργῆς

ὀργῆς

anger

Genitive

genitive of content

ὀργή: 'anger, wrath'; paired with θυμός for full settled judicial anger.

αὐτοῦ

his

Genitive

possessive genitive

καί

and

connective

βασανισθήσεται

will be tormented

Fut Pass Indic 3 Sg · βασανίζω

main verb

→ predictive future

βασανίζω: 'torment, torture'; originally 'test by the touchstone (βάσανος).'

ἐν

with

preposition + dative (means)

πυρὶ

fire

Dative

instrumental dative

πῦρ: 'fire'; with sulfur, the Sodom-imagery of judgment (Gen 19:24).

καί

and

connective

<p>θείῳ sulfur</p> <p>Dative <i>instrumental dative</i></p> <p>θείῳ: 'sulfur, brimstone!'</p>	<p>ἐνώπιον before</p> <p><i>improper preposition + genitive</i></p> <p>ἐνώπιον: 'before, in the presence of!'</p>	<p>ἀγγέλων angels</p> <p>Genitive <i>object of ἐνώπιον</i></p> <p>ἄγγελος: 'angel!'; the holy witnesses of judgment.</p>	<p>ἁγίων holy</p> <p>Genitive <i>attributive adjective</i></p> <p>ἅγιος: 'holy!'</p>
<p>καὶ and</p> <p><i>connective</i></p>	<p>ἐνώπιον before</p> <p><i>improper preposition + genitive</i></p>	<p>τοῦ the</p> <p>Genitive <i>article with ἀρνίου</i></p>	<p>ἀρνίου Lamb</p> <p>Genitive <i>object of ἐνώπιον</i></p> <p>ἄρνιον: 'Lamb!'; the slain Lamb presides even over the judgment of his enemies.</p>

11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

And the smoke of their torment goes up forever and ever, and they have no rest day and night — those who worship the beast and its image, and whoever receives the mark of its name.

CONSEQUENCE ELABORATED **καί** The rising smoke (Isa 34:10) and the denial of 'rest' deliberately invert the saints' rest of v. 13: the worshipers of the beast have no ἀνάπαυσις.

<p>καὶ and</p> <p><i>connective</i></p>	<p>ὁ the</p> <p>Nominative <i>article with καπνός</i></p>	<p>καπνός smoke</p> <p>Nominative <i>subject of ἀναβαίνει</i></p> <p>καπνός: 'smoke!'; the rising smoke of judgment (Isa 34:10; Gen 19:28).</p>	<p>τοῦ of the</p> <p>Genitive <i>article with βασανισμοῦ</i></p>
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βασανισμοῦ

torment

Genitive

genitive of source

βασανισμός: 'torment'; cognate with βασανίζω (v. 10).

αὐτῶν

their

Genitive

possessive genitive

εἰς

for

preposition + accusative (extent of time)

αἰῶνας

ages

Accusative

object of εἰς (duration)

αἰών: 'age'; εἰς αἰῶνας αἰώνων, 'forever and ever.'

αἰώνων

of ages

Genitive

genitive intensifying (Hebraic superlative)

αἰών: the doubled phrase expresses unending duration.

ἀναβαίνει

goes up

Pres Act Indic 3 Sg · ἀναβαίνω

main verb

→ gnomic/durative present (perpetual ascent)

ἀναβαίνω: 'go up, ascend.'

καὶ

and

connective

οὐκ

not

negation

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb

→ durative present (continuous unrest)

ἔχω: 'have.'

ἀνάπαυσιν

rest

Accusative

object of ἔχουσιν

ἀνάπαυσις: 'rest, respite'; pointedly denied here, granted to the dead in the Lord (v. 13).

ἡμέρας

day

Genitive

genitive of time (within which)

ἡμέρα: 'day.'

καὶ

and

connective

νυκτὸς

night

Genitive

genitive of time

νύξ: 'night'; 'day and night' = ceaselessly.

οἱ

those

Nominative

article substantivizing προσκυνούντες (subject of ἔχουσιν)

προσκυνοῦντες

worshipping

Pres Act Ptc · Nom Pl Masc · προσκυνέω

substantival participle, delayed subject

→ imperfective (habitual worship)

προσκυνέω: 'worship.'

τὸ

the

Accusative

article with θηρίον

θηρίον

beast

Accusative

object of προσκυνούντες

θηρίον: 'beast!'

καὶ

and

connective

τήν

the

Accusative

article with εικόνα

εἰκόνα

image

Accusative

object of προσκυνούντες

εἰκών: 'image!'

αὐτοῦ

its

Genitive

possessive genitive

καὶ

and

connective

εἴ

if

conditional conjunction

εἴ: 'if!'

τις

anyone

Nominative

subject of λαμβάνει

τις: 'anyone!'

λαμβάνει

receives

Pres Act Indic 3 Sg · λαμβάνω

verb of the conditional clause

→ imperfective

λαμβάνω: 'receive!'

τὸ

the

Accusative

article with χάραγμα

χάραγμα

mark

Accusative

object of λαμβάνει

χάραγμα: 'mark, brand!'

τοῦ

of the

Genitive

article with ὀνόματος

ὀνόματος

name

Genitive

genitive of source/identification

ὄνομα: 'name!'; the mark identifies its bearer with the beast's name (13:17).

αὐτοῦ

its

Genitive

possessive genitive

12 Ἦδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

Here is the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

HORTATORY ASIDE **ASYNDETON** A direct address to the reader (as at 13:10, 18), drawing the practical point: the certainty of the beast-worshippers' doom is the ground for the saints' patient endurance.

Ἦδε

here

adverb (focal)

Ἦδε: 'here'; calls attention to the lesson (cf. 13:10, 18).

ἡ

the

Nominative

article with ὑπομονή

ὑπομονή

endurance

Nominative

subject (predicate of ἐστίν)

ὑπομονή: 'steadfast endurance, patient perseverance'; the saints' cardinal virtue under the beast.

τῶν

of the

Genitive

article with ἁγίων

ἁγίων

saints

Genitive

subjective genitive (the saints endure)

ἅγιος: 'holy one, saint'; the faithful covenant people.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

οἱ

those

Nominative

article substantivizing τηροῦντες (nominative pendens, ad sensum with ἁγίων)

τηροῦντες

keeping

Pres Act Ptc · Nom Pl Masc · τηρέω

substantival participle in loose apposition to ἁγίων (the famous nominative-of-pendens solecism)

→ imperfective (continual keeping)

τηρέω: 'keep, observe, guard'; the nominative does not agree with the genitive ἁγίων – a characteristic Johannine apocalyptic irregularity.

τὰς

the

Accusative

article with ἐντολὰς

ἐντολὰς

commandments

Accusative

object of τηροῦντες

ἐντολή: 'commandment'; cf. 12:17.

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

possessive/subjective genitive

θεός: God.

καὶ
and
connective

τὴν
the
Accusative
article with πίστιν

πίστιν
faith
Accusative
second object of τηροῦντες

Ἰησοῦ
of Jesus
Genitive
objective or qualitative genitive

πίστις: 'faith, faithfulness'; 'the faith of Jesus' — faith in him or faithfulness like his.

Ἰησοῦς: 'Jesus!'; the genitive is debated — objective ('faith in Jesus') or 'the faithfulness of Jesus!'

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης· Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

And I heard a voice from heaven saying: "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "that they may rest from their labors, for their works follow with them."

HEAVENLY BEATITUDE **Καί** The second of Revelation's seven beatitudes. The Spirit confirms the heavenly voice; the saints' 'rest' (ἀνάπαυσις-cognate) deliberately answers the beast-worshippers' restlessness (v. 11).

Καὶ
and
narrative connective

ἤκουσα
I heard
Aor Act Indic 1 Sg · ἀκούω
main verb
→ aoristic (vision report)
ἀκούω: 'hear!'

φωνῆς
voice
Genitive
genitive object of ἤκουσα

φωνή: 'voice!'; ἀκούω with genitive of the thing/person heard.

ἐκ
from
preposition + genitive (source)

τοῦ

the

Genitive

article with οὐρανοῦ

οὐρανοῦ

heaven

Genitive

object of ἐκ

οὐρανός; 'heaven.'

λεγούσης

saying

Pres Act Ptc · Gen Sg Fem · λέγω

attributive participle modifying φωνῆς

→ imperfective (introducing speech)

λέγω: 'say'; agrees with φωνῆς.

Γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative (command to John)

→ aoristic (do-it command)

γράφω: 'write'; the seer is told to record the oracle (cf. 1:11, 19).

Μακάριοι

blessed

Nominative

predicate adjective (beatitude)

μακάριος: 'blessed, happy'; the macarism formula.

οἱ

the

Nominative

article with νεκροί

νεκροί

dead

Nominative

subject of the beatitude

νεκρός: 'dead'; the believing dead – martyrs and faithful alike.

οἱ

the ones

Nominative

article substantivizing ἀποθνήσκοντες

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dative of sphere ('in the Lord')

κύριος: 'Lord'; union with Christ as the sphere of blessed death.

ἀποθνήσκοντες

dying

Pres Act Ptc · Nom Pl Masc · ἀποθνήσκω

attributive participle modifying νεκροί

→ imperfective (those who go on dying)

ἀποθνήσκω: 'die.'

ἀπ'

from

preposition + genitive (temporal)

ἄρτι

now

temporal adverb (object of ἀπό)

ἄρτι: 'now'; ἀπ' ἄρτι, 'from now on' – possibly modifying the dying or the blessedness.

ναί

yes

affirmative particle

ναί: 'yes, indeed'; the Spirit's emphatic confirmation.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (Spirit's response)

→ vivid present

λέγω: 'say.'

τὸ

the

Nominative

article with πνεῦμα

πνεῦμα

Spirit

Nominative

subject of λέγει

πνεῦμα: 'spirit'; the Spirit corroborates the heavenly voice (cf. 22:17).

ἵνα

that

conjunction (here near-result/explanatory)

ἵνα: 'that'; introducing the substance of the blessing.

ἀναπαύσονται

they may rest

Fut Pass Indic 3 Pl · ἀναπαύω

verb of the ἵνα clause (future for subjunctive)

→ predictive future (assured rest)

ἀναπαύω: 'give rest'; the cognate of ἀνάπαυσις denied to the lost (v. 11).

ἐκ

from

preposition + genitive (separation)

τῶν

the

Genitive

article with κόπων

κόπων

labors

Genitive

object of ἐκ

κόπος: 'labor, toil'; the wearisome work of faithful endurance.

αὐτῶν

their

Genitive

possessive genitive

τὰ

the

Nominative

article with ἔργα

γάρ

for

explanatory conjunction

γάρ: 'for.'

ἔργα

works

Nominative

subject of ἀκολουθεῖ

ἔργον: 'work, deed'; their deeds accompany them as testimony before God.

αὐτῶν

their

Genitive

possessive genitive

ἀκολουθεῖ

follow

Pres Act Indic 3 Sg · ἀκολουθέω

main verb (neuter plural subject + singular verb)

→ gnomic present

ἀκολουθέω: 'follow'; neuter plural ἔργα takes a singular verb.

μετ'

with

preposition + genitive (accompaniment)

μετά: 'with.'

αὐτῶν

them

Genitive

object of μετά

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἷόν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

And I looked, and behold, a white cloud, and on the cloud one seated like a son of man, having on his head a golden crown and in his hand a sharp sickle.

NEW VISION (THE HARVEST) **Καί** The Danielic 'one like a son of man' (Dan 7:13) appears crowned and armed for harvest. The mixed cases (ὅμοιον with accusative υἷόν; ἔχων nominative) are characteristic apocalyptic solecisms.

Καὶ

and

narrative connective

εἶδον

I looked

Aor Act Indic 1 Sg · ὁράω

main verb

→ aoristic (new vision)

ὁράω: 'see.'

καὶ

and

connective

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold!'

νεφέλη

cloud

Nominative

subject of the presentation

νεφέλη: 'cloud!'; the cloud of theophany and the Son of Man's coming (Dan 7:13).

λευκή

white

Nominative

attributive adjective

λευκός: 'white, bright!'; the color of heavenly glory.

καὶ

and

connective

ἐπὶ

on

preposition + accusative (place)

τήν

the

Accusative

article with *νεφέλην*

νεφέλην

cloud

Accusative

object of *ἐπί*

νεφέλη: 'cloud.'

καθήμενον

seated

Pres Mid/Pass Ptc · Acc Sg Masc · *κάθημαι*

substantival participle, object of *εἶδον* (the one seated)

→ imperfective (seated posture)

κάθημαι: 'sit'; the enthroned harvester.

ὅμοιον

like

Accusative

predicate adjective (with the following accusative)

ὅμοιος: 'like, similar'; normally takes the dative, but here governs the accusative — a Revelation solecism.

υἰὸν

a son

Accusative

accusative after *ὅμοιον* (solecistic)

υἰός: 'son'; υἰὸν ἀνθρώπου, the Danielic 'one like a son of man' (Dan 7:13).

ἀνθρώπου

of man

Genitive

genitive of relationship

ἄνθρωπος: 'man, human being.'

ἔχων

having

Pres Act Ptc · Nom Sg Masc · *ἔχω*

participle (nominative, loosely attached — solecistic)

→ imperfective (bearing)

ἔχω: 'have, hold'; the nominative *ἔχων* does not agree with the accusative *καθήμενον*.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article with *κεφαλῆς*

κεφαλῆς

head

Genitive

object of *ἐπί*

κεφαλή: 'head.'

αὐτοῦ

his

Genitive

possessive genitive

στέφανον

crown

Accusative

object of *ἔχων*

στέφανος: 'crown, wreath'; the victor's golden crown of royal/triumphant authority.

χρυσοῦν

golden

Accusative

attributive adjective

χρυσούς: 'golden.'

καί

and

connective

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article with *χειρὶ*

χειρὶ

hand

Dative

object of ἐν

| χεῖρ: 'hand.'

αὐτοῦ

his

Genitive

possessive genitive

δρέπανον

sickle

Accusative

second object of ἔχων

| δρέπανον: 'sickle, pruning-hook'; the harvest-of-judgment tool (Joel 3:13).

ὄξύ

sharp

Accusative

attributive adjective

| ὄξύς: 'sharp.'

15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης: Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

And another angel came out of the temple, crying with a loud voice to the one seated on the cloud: "Send your sickle and reap, because the hour to reap has come, because the harvest of the earth is dry."

THE GRAIN-HARVEST COMMAND **καὶ** The angel emerges from the temple — the command comes from God's own presence. The double ὅτι grounds the summons in the harvest's ripeness (Joel 3:13).

καὶ

and

narrative connective

ἄλλος

another

Nominative

attributive with ἄγγελος

| ἄλλος: 'another.'

ἄγγελος

angel

Nominative

subject of ἐξῆλθεν

| ἄγγελος: 'angel.'

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic

| ἐξέρχομαι: 'go/come out.'

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with ναοῦ

ναοῦ

temple

Genitive

object of ἐκ

ναός: 'temple, sanctuary'; the heavenly shrine — the command bears divine authority.

κράζων

crying

Pres Act Ptc · Nom Sg Masc · κράζω

attendant-circumstance participle modifying ἄγγελος

→ imperfective (loud crying)

κράζω: 'cry out, shout!'

ἐν

with

preposition + dative (manner)

φωνῇ

voice

Dative

dative of manner

φωνή: 'voice.'

μεγάλη

loud

Dative

attributive adjective

μέγας: 'great, loud.'

τῷ

to the one

Dative

article substantivizing καθημένω

καθημένω

seated

Pres Mid/Pass Ptc · Dat Sg Masc · κάθημαι

substantival participle, addressee of κράζων

→ imperfective

κάθημαι: 'sit'; the Son of Man of v. 14.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article with νεφέλης

νεφέλης

cloud

Genitive

object of ἐπί

νεφέλη: 'cloud.'

Πέμψον

send

Aor Act Imprn 2 Sg · πέμπω

imperative (command)

→ aoristic (do-it command)

πέμπω: 'send'; 'put in / thrust the sickle.'

τὸ

the

Accusative

article with δρέπανον

δρέπανόν

sickle

Accusative

object of Πέμψον

δρέπανον: 'sickle.'

σου

your

Genitive

possessive genitive

καὶ
and
connective

θέρισον
reap
Aor Act Impv 2 Sg · θερίζω
imperative
→ aoristic (decisive reaping)
| θερίζω: 'reap, harvest!'

ὅτι
because
causal conjunction
| ὅτι: 'because!'

ἦλθεν
has come
Aor Act Indic 3 Sg · ἔρχομαι
verb of the causal clause
→ dramatic aorist (the hour arrived)
| ἔρχομαι: 'come!'

ἡ
the
Nominative
article with ὥρα

ὥρα
hour
Nominative
subject of ἦλθεν
| ὥρα: 'hour, appointed time!'

θερίσαι
to reap
Aor Act Inf · θερίζω
exegetical infinitive with ὥρα
→ aoristic
| θερίζω: 'reap!'

ὅτι
because
causal conjunction (second ground)
| ὅτι: 'because!'

ἐξηράνθη
is dry
Aor Pass Indic 3 Sg · ξηραίνω
verb of the second causal clause
→ consummative aorist (reached dryness/ripeness)

| ξηραίνω: 'dry up, ripen!'; the grain is over-ripe, ready for the sickle.

ὁ
the
Nominative
article with θερισμός

θερισμός
harvest
Nominative
subject of ἐξηράνθη
| θερισμός: 'harvest!'; here the grain-harvest of the earth.

τῆς
of the
Genitive
article with γῆς

γῆς
earth
Genitive
objective/possessive genitive
| γῆ: 'earth!'

16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

And the one seated on the cloud swung his sickle over the earth, and the earth was reaped.

EXECUTION OF THE COMMAND **καὶ** The terse fulfillment: command (v. 15) answered by act (v. 16).
The passive ἐθερίσθη leaves the grain-harvest's character (ingathering of the elect or judgment) deliberately open.

καὶ
and
narrative connective

ἔβαλεν
swung
Aor Act Indic 3 Sg · βάλλω
main verb
→ aoristic (decisive act)
βάλλω: 'throw, cast'; here 'put / swing' the sickle to the earth.

ὁ
the one
Nominative
article substantivizing καθήμενος

καθήμενος
seated
Pres Mid/Pass Ptc · Nom Sg Masc · κάθημαι
substantival participle, subject of ἔβαλεν
→ imperfective
κάθημαι: 'sit'; the Son of Man.

ἐπὶ
on
preposition + genitive (place)

τῆς
the
Genitive
article with νεφέλης

νεφέλης
cloud
Genitive
object of ἐπὶ
νεφέλη: 'cloud.'

τὸ
the
Accusative
article with δρέπανον

δρέπανον
sickle
Accusative
object of ἔβαλεν
δρέπανον: 'sickle.'

αὐτοῦ
his
Genitive
possessive genitive

ἐπὶ
over
preposition + accusative (direction)

τὴν
the
Accusative
article with γῆν

γῆν

earth

Accusative

object of ἐπί

| γῆ: 'earth.'

καὶ

and

connective

ἐθερίσθη

was reaped

Aor Pass Indic 3 Sg · θερίζω

main verb

→ consummative aorist (the harvest accomplished)

| θερίζω: 'reap'; divine passive — God brings in the harvest.

ἡ

the

Nominative

article with γῆ

γῆ

earth

Nominative

subject of ἐθερίσθη

| γῆ: 'earth.'

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

| And another angel came out of the temple that is in heaven, he too having a sharp sickle.

NEW VISION (THE VINTAGE) **Καί** The second, unambiguously judgmental harvest — the vintage. A new angel, also sickle-bearing, emerges from the heavenly temple.

Καὶ

and

narrative connective

ἄλλος

another

Nominative

attributive with ἄγγελος

| ἄλλος: 'another.'

ἄγγελος

angel

Nominative

subject of ἐξῆλθεν

| ἄγγελος: 'angel.'

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic

| ἐξέρχομαι: 'come out.'

<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>τοῦ the Genitive <i>article with ναοῦ</i></p>	<p>ναοῦ temple Genitive <i>object of ἐκ</i> ναός: 'temple, sanctuary!'</p>	<p>τοῦ that Genitive <i>article (attributive, with the prepositional phrase)</i></p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article with οὐρανῷ</i></p>	<p>οὐρανῷ heaven Dative <i>object of ἐν</i> οὐρανός: 'heaven!'</p>	<p>ἔχων having Pres Act Ptc · Nom Sg Masc · ἔχω <i>attributive participle modifying ἄγγελος</i> → imperfective (bearing) ἔχω: 'have, hold!'</p>
<p>καί also <i>adverbial/ascensive ('he too')</i> καί: here 'also, too!'</p>	<p>αὐτός he Nominative <i>intensive pronoun ('he himself too')</i> αὐτός: 'himself!'</p>	<p>δρέπανον sickle Accusative <i>object of ἔχων</i> δρέπανον: 'sickle'; here the pruning-hook for the vintage.</p>	<p>ὄξύ sharp Accusative <i>attributive adjective</i> ὄξύς: 'sharp!'</p>

18 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ λέγων· Πέμψον σου τὸ δρέπανον τὸ ὄξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

And another angel came out from the altar, the one who has authority over the fire, and he called with a loud voice to the one having the sharp sickle, saying: "Send your sharp sickle and gather the clusters of the vine of the earth, because its grapes are ripe."

THE VINTAGE COMMAND **καί** The angel of the altar-fire — recalling the saints' prayers under the altar (6:9–10; 8:3–5) — commands the vintage. The judgment answers the cry of the martyrs.

καὶ
and

narrative connective

ἄλλος

another

Nominative

attributive with ἄγγελος

ἄλλος: 'another.'

ἄγγελος

angel

Nominative

subject of ἐξήλθεν

ἄγγελος: 'angel.'

ἐξήλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic

ἐξέρχομαι: 'come out.'

ἐκ
from

preposition + genitive (source)

τοῦ

the

Genitive

article with θυσιαστηρίου

θυσιαστηρίου

altar

Genitive

object of ἐκ

θυσιαστήριον: 'altar'; the heavenly altar
where martyrs' prayers ascend (6:9; 8:3–5).

ὁ

the one

Nominative

article substantivizing ἔχων (apposition to ἄγγελος)

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle in apposition to ἄγγελος

→ imperfective (possessing)

ἔχω: 'have, hold.'

ἐξουσίαν

authority

Accusative

object of ἔχων

ἐξουσία: 'authority, power.'

ἐπὶ

over

preposition + genitive (authority-over)

τοῦ

the

Genitive

article with πυρός

πυρός

fire

Genitive

object of ἐπὶ

πῦρ: 'fire'; the altar-fire, instrument of
judgment.

καὶ

and

connective

ἐφώνησεν

called

Aor Act Indic 3 Sg · φωνέω

main verb

→ aoristic

φωνέω: 'call out, summon.'

φωνῆ

voice

Dative

dative of manner

φωνή: 'voice.'

μεγάλη

loud

Dative

attributive adjective

μέγας: 'great, loud.'

τῷ

to the one

Dative

article substantivizing ἔχοντι

ἔχοντι

having

Pres Act Ptc · Dat Sg Masc · ἔχω

substantival participle, addressee of ἐφώνησεν

→ imperfective

ἔχω: 'have'; the sickle-bearing angel of v. 17.

τὸ

the

Accusative

article with δρέπανον

δρέπανον

sickle

Accusative

object of ἔχοντι

δρέπανον: 'sickle.'

τὸ

the

Accusative

article (attributive) with ὄξύ

ὄξύ

sharp

Accusative

attributive adjective (second-attributive position)

ὄξύς: 'sharp.'

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech

→ imperfective (introducing speech)

λέγω: 'say.'

Πέμψον

send

Aor Act Impv 2 Sg · πέμπω

imperative (command)

→ aoristic (do-it command)

πέμπω: 'send, thrust in.'

σου

your

Genitive

possessive genitive (fronted)

τὸ

the

Accusative

article with δρέπανον

δρέπανον

sickle

Accusative

object of Πέμψον

δρέπανον: 'sickle.'

τὸ

the

Accusative

article (attributive) with ὄξύ

ὄξύ

sharp

Accusative

attributive adjective

ὄξύς: 'sharp.'

καὶ

and

connective

τρύγησον

gather

Aor Act Impv 2 Sg · τρυγάω

imperative

→ aoristic (decisive vintage)

τρυγάω: 'gather (the vintage), pluck ripe grapes.'

<p>τοὺς the Accusative article with <i>βότρυας</i></p>	<p>βότρυας clusters Accusative object of <i>τρύγησον</i> βότρυς: 'cluster of grapes.'</p>	<p>τῆς of the Genitive article with <i>ἀμπέλου</i></p>	<p>ἀμπέλου vine Genitive possessive genitive ἀμπελος: 'vine'; the vine of the earth — the wicked ripe for wrath (cf. Isa 5; Joel 3:13).</p>
<p>τῆς of the Genitive article with <i>γῆς</i></p>	<p>γῆς earth Genitive possessive genitive γῆ: 'earth.'</p>	<p>ὅτι because causal conjunction ὅτι: 'because.'</p>	<p>ἤκμασαν are ripe Aor Act Indic 3 Pl · ἀκμάζω verb of the causal clause → consummative aorist (reached peak ripeness) ἀκμάζω: 'be at the prime, be ripe'; from ἀκμή, 'the highest point.'</p>
<p>αἱ the Nominative article with <i>σταφυλαί</i></p>	<p>σταφυλαί grapes Nominative subject of <i>ἤκμασαν</i> σταφυλή: 'ripe grape-cluster.'</p>	<p>αὐτῆς its Genitive possessive genitive (of the vine)</p>	

19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

And the angel swung his sickle to the earth and gathered the vine of the earth and threw it into the great winepress of the wrath of God.

EXECUTION OF THE VINTAGE **καί** The masculine τὸν μέγαν agrees ad sensum with the (normally feminine) ληνόν — a deliberate solecism; the vintage is cast into the great winepress of God's θυμός.

καὶ
and

narrative connective

ἔβαλεν

swung

Aor Act Indic 3 Sg · βάλλω

main verb

→ aoristic (decisive act)

βάλλω: 'throw, cast'; 'put / swing' the sickle.

ὁ

the

Nominative

article with ἄγγελος

ἄγγελος

angel

Nominative

subject of ἔβαλεν

ἄγγελος: 'angel!'

τὸ

the

Accusative

article with δρέπανον

δρέπανον

sickle

Accusative

object of ἔβαλεν

δρέπανον: 'sickle!'

αὐτοῦ

his

Genitive

possessive genitive

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article with γῆν

γῆν

earth

Accusative

object of εἰς

γῆ: 'earth!'

καὶ

and

connective

ἐτρύγησεν

gathered

Aor Act Indic 3 Sg · τρυγᾶω

main verb

→ aoristic

τρυγᾶω: 'gather the vintage!'

τὴν

the

Accusative

article with ἄμπελον

ἄμπελον

vine

Accusative

object of ἐτρύγησεν

ἄμπελος: 'vine!'

τῆς

of the

Genitive

article with γῆς

γῆς

earth

Genitive

possessive genitive

γῆ: 'earth!'

καὶ
and
connective

ἔβαλεν
threw
Aor Act Indic 3 Sg · βάλλω
main verb
→ aoristic
| βάλλω: 'throw, cast.'

εἰς
into
preposition + accusative (direction)

τὴν
the
Accusative
article with ληνόν

ληνόν
winepress
Accusative
object of εἰς

| ληνός: 'winepress, wine-trough'; the trodden press becomes the image of bloody judgment (Isa 63:1–6).

τοῦ
of the
Genitive
article with θυμοῦ

θυμοῦ
wrath
Genitive
genitive of quality/content
| θυμός: 'wrath, fury'; the winepress of God's wrath.

τοῦ
of
Genitive
article with θεοῦ

θεοῦ
God
Genitive
possessive/subjective genitive

| θεός: God.

τὸν
the
Accusative
article with μέγαν (resuming ληνόν ad sensum)

μέγαν
great
Accusative
attributive adjective — masculine ad sensum with the feminine ληνόν (solecism)
| μέγας: 'great'; the masculine τὸν μέγαν disagrees in gender with ληνόν, a Revelation irregularity.

20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

And the winepress was trodden outside the city, and blood came out of the winepress up to the bridles of the horses, for a thousand six hundred stadia.

CLIMAX OF JUDGMENT **καὶ** The vintage is trodden 'outside the city' (cf. Heb 13:12; Joel 3:12–13); the staggering flood of blood — to the bridles for 1,600 stadia (a symbolic $4 \times 4 \times 100$) — depicts the total extent of the eschatological judgment.

καὶ

and

narrative connective

ἐπατήθη

was trodden

Aor Pass Indic 3 Sg · πατέω

main verb

→ consummative aorist (the treading completed)

πατέω: 'tread, trample'; the divine passive — God treads the press (Isa 63:3).

ἡ

the

Nominative

article with ληνός

ληνός

winepress

Nominative

subject of ἐπατήθη

ληνός: 'winepress!'

ἔξωθεν

outside

improper preposition + genitive (place)

ἔξωθεν: 'outside, from without!'

τῆς

the

Genitive

article with πόλεως

πόλεως

city

Genitive

object of ἔξωθεν

πόλις: 'city'; the holy city — judgment falls outside its precincts (cf. Heb 13:12).

καὶ

and

connective

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic

ἐξέρχομαι: 'come out, flow out.'

αἷμα

blood

Nominative

subject of ἐξῆλθεν

αἷμα: 'blood'; the trodden 'wine' is blood — the slaughter of the wicked.

ἐκ

out of

preposition + genitive (source)

τῆς

the

Genitive

article with ληνοῦ

ληνοῦ

winepress

Genitive

object of ἐκ

ληνός: 'winepress.'

ἄχρι

up to

improper preposition + genitive (extent)

ἄχρι: 'up to, as far as.'

τῶν

the

Genitive

article with χαλινῶν

χαλινῶν

bridles

Genitive

object of ἄχρι

χαλινός: 'bridle, bit'; the blood reaches the horses' bridles — a hyperbolic depth.

τῶν

of the

Genitive

article with ἵππων

ἵππων

horses

Genitive

possessive genitive

ἵππος: 'horse.'

ἀπὸ

for

preposition + genitive (measure of distance)

ἀπό: here marking the extent, 'for / over a distance of.'

σταδίων

stadia

Genitive

genitive of measure

στάδιον: 'stadium' (c. 185 m); 1,600 stadia ≈ the length of Palestine, here a symbolic figure.

χιλίων

thousand

Genitive

cardinal with σταδίων

χίλιοι: 'a thousand.'

ἑξακοσίων

six hundred

Genitive

cardinal with σταδίων

ἑξακόσιοι: 'six hundred'; 1,600 = 4 × 4 × 100, a number of completeness/universality.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Revelation's Greek is notoriously Semitizing and irregular, and several of its grammatical roughnesses (solecisms) are deliberately preserved rather than

smoothed in the parsing: at v.3 the indeclinable cardinal is left in the nominative-shaped frame; at v.6 ἔχοντα stands in apposition to ἄλλον ἄγγελον; at v.7 λέγων is a fixed nominative participle loosely attached; at v.12 ἡ ὑπομονή stands in a nominative-of-pendens 'hanging' construction; at v.14 the famous nominative ὄμοιον υἱὸν ἀνθρώπου mixes case after ὄμοιον; and at v.19 the masculine τὸν μέγαν agrees ad sensum with ληνόν (normally feminine). A few points of variation are passed over without a marginal note: at v.1 some witnesses omit the article before ἀρνίον and read ἔστηκός/ἔστὸς; at v.3 ὡς before ᾧδὴν is read; at v.5 ψεῦδος ('a lie,' read here) is varied with δόλος in some witnesses; at v.8 the doubled ἔπεσεν ἔπεσεν and the addition of ἡ πόλις are textually fluid; at v.12 ᾧδε . . . ἐστὶν is variously placed. Orthographic variants (movable-ν, ι-subscript, itacisms) 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.