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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 15

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΕ΄

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 · 15:1 **The seventh sign: seven angels with the seven last plagues**
A heaven-sign, 'great and marvelous': seven angels holding seven plagues — the last, because in them God's wrath is brought to its end (ἐτελέσθη).
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- B · 15:2–4 **The conquerors by the glassy sea sing the song of Moses and the Lamb**
Beside a sea of glass mingled with fire stand the victors over the beast (2); holding harps, they sing the song of Moses the servant of God and the song of the Lamb — a hymn celebrating God's great and just works, summoning all nations to worship the only Holy One whose righteous acts are revealed (3–4).

The temple of the tent of witness opened; the bowls given; the sanctuary filled with smoke

The heavenly sanctuary — the tent of testimony — is opened (5); from it issue the seven angels, clothed in clean bright linen and golden sashes (6); one of the four living creatures gives them seven golden bowls full of God's wrath (7); and the temple fills with smoke from God's glory, so that none may enter until the seven plagues are finished (8).

1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἑσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

And I saw another sign in heaven, great and marvelous: seven angels having seven plagues, the last ones, because in them the wrath of God was finished.

NEW VISION-UNIT **καί** The third and climactic 'sign' of the heaven-visions (after 12:1, 3), formally a prologue to the bowls of ch. 16: the plagues are 'last' because they bring God's wrath to its eschatological completion.

Καὶ

And

coordinating conjunction (narrative καί)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ aorist of vision; the seer's recurrent καὶ εἶδον introduces a new tableau

ὁράω: to see, perceive; here of apocalyptic vision.

ἄλλο

another

Accusative

attributive adjective modifying σημεῖον

ἄλλος: another (of the same kind) — a further sign alongside those of ch. 12.

σημεῖον

sign

Accusative

direct object of εἶδον

σημεῖον: sign, portent; in Revelation a significant heavenly spectacle (12:1, 3).

ἐν

in

preposition governing dative (location)

τῷ

the

Dative

article with οὐρανῷ

οὐρανῷ

heaven

Dative

object of ἐν (locative)

οὐρανός: heaven, sky; the locus of the sign.

μέγα

great

Accusative

attributive adjective with σημεῖον

μέγας: great, vast — emphatic, framing the sign's significance.

καὶ
and

coordinating conjunction

θαυμαστόν,
marvelous

Accusative

attributive adjective with σημειῶν

θαυμαστός: wonderful, marvelous; recurs in the hymn (v.3, θαυμαστά τὰ ἔργα).

ἄγγέλους
angels

Accusative

accusative in apposition, explicating σημειῶν

ἄγγελος: angel, messenger; the seven plague-angels.

ἑπτὰ
seven

Accusative

indeclinable cardinal modifying ἄγγέλους

ἑπτὰ: seven; the recurring number of completeness in Revelation.

ἔχοντας
having

Pres Act Ptc Acc Pl Masc · ἔχω

attributive participle modifying ἄγγέλους

→ present participle; ongoing possession of the plagues

ἔχω: to have, hold.

πληγὰς
plagues

Accusative

direct object of ἔχοντας

πληγή: blow, plague (Exodus-echo); the seven bowl-judgments.

ἑπτὰ
seven

Accusative

indeclinable cardinal modifying πληγὰς

ἑπτὰ: seven.

τάς
the

Accusative

article with ἔσχάτας

ἔσχάτας,
last

Accusative

attributive adjective with πληγὰς (third-
attributive)

ἔσχατος: last, final — these plagues complete the series of wrath.

ὅτι
because

causal conjunction introducing the ground of τὰς ἔσχάτας

ἐν
in

preposition governing dative (instrumental/local)

αὐταῖς
them

Dative

object of ἐν, referring to πληγὰς

ἔτελέσθη
was finished

Aor Pass Indic 3 Sg · τελέω

verb of the causal clause

→ consummative/proleptic aorist; the wrath reaches completion in these plagues

τελέω: to complete, bring to an end; cf. ἔτελέσθη in v.8 and the bowls' τελεσθῶσιν.

ὁ
the

Nominative

article with θυμός

θυμός
wrath

Nominative

subject of ἔτελέσθη

θυμός: hot anger, wrath; God's eschatological indignation poured out in the bowls.

τοῦ
of

Genitive

article with θεοῦ

θεοῦ.

God

Genitive

genitive of source/possession with θυμός

θεός: God.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνας αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

And I saw something like a sea of glass mingled with fire, and those conquering the beast and its image and the number of its name, standing on the sea of glass, having harps of God.

SCENE CONTINUATION **καί** A second καὶ εἶδον widens the vision: the victors of chs. 13–14 reappear at the heavenly 'Red Sea,' poised to sing a new Exodus-song.

Καὶ

And

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ aorist of vision; resumes the seer's καὶ εἶδον

ὁράω: to see, behold.

ὡς

as it were

comparative particle softening the description

ὡς: 'like, as' — John's habitual reticence before the indescribable (cf. 4:6).

θάλασσαν

a sea

Accusative

direct object of εἶδον

θάλασσα: sea; the heavenly counterpart of the bronze 'sea' and of the Red Sea of the Exodus.

ὕαλινην

of glass

Accusative

attributive adjective with θάλασσαν

ὕαλινος: glassy, crystalline (cf. 4:6).

μεμιγμένην

mingled

Perf Pass Ptc Acc Sg Fem · μίγνυμι

attributive participle with θάλασσαν

→ perfect participle; settled state of being mixed

μίγνυμι: to mix, mingle; the fire suggests judgment and the glow of God's presence.

πυρί,

with fire

Dative

dative of means/material with μεμιγμένην

πῦρ: fire.

καὶ

and

coordinating conjunction (second object of εἶδον)

τοὺς

the ones

Accusative

article substantivizing νικῶντας

νικῶντας

conquering

Pres Act Ptc Acc Pl Masc · νικάω

substantival participle, second object of εἶδον

→ present participle; the victors characterized by their conquest

νικάω: to conquer, overcome; the conqueror-theme of chs. 2-3 fulfilled (cf. 12:11).

ἐκ

over

preposition governing genitive; here Semitizing 'victory over'

ἐκ: 'from'; with νικάω an idiom for prevailing 'out of/over' (Hebraistic min).

τοῦ

the

Genitive

article with θηρίου

θηρίου

beast

Genitive

object of ἐκ

θηρίον: beast; the persecuting power of ch. 13.

καὶ

and

coordinating conjunction

ἐκ

over

preposition governing genitive

τῆς

the

Genitive

article with εικόνας

εἰκόνας

image

Genitive

object of ἐκ

εἰκών: image, likeness; the cult-image of the beast (13:14-15).

αὐτοῦ

of it

Genitive

possessive genitive with εικόνας

καὶ

and

coordinating conjunction

ἐκ

over

preposition governing genitive

τοῦ

the

Genitive

article with ἀριθμοῦ

ἀριθμοῦ

number

Genitive

object of ἐκ

ἀριθμός: number; the beast's 666 (13:18).

τοῦ

of the

Genitive

article with ὀνόματος

ὀνόματος

name

Genitive

genitive of relation with ἀριθμοῦ

ὄνομα: name.

αὐτοῦ

of it

Genitive

possessive genitive with ὀνόματος

ἑστῶτας

standing

Perf Act Ptc Acc Pl Masc · ἴστημι

predicate participle agreeing with τοὺς νικῶντας

→ perfect participle with present sense;
settled posture of standing

ἴστημι: to stand; the victors poised on the
heavenly shore.

ἐπὶ

on

preposition governing accusative (position)

ἐπί: on, beside; whether 'on' or 'beside' the
sea is debated (Exodus shore-imagery).

τὴν

the

Accusative

article with θάλασσαν

θάλασσαν

sea

Accusative

object of ἐπί

θάλασσα: sea.

τὴν

the

Accusative

article with ὑαλίνην (second-attributive)

ὑαλίνην,

of glass

Accusative

attributive adjective with θάλασσαν

ὑάλινος: glassy.

ἔχοντας

having

Pres Act Ptc Acc Pl Masc · ἔχω

predicate participle agreeing with τοὺς νικῶντας

→ present participle; holding the instruments
of praise

ἔχω: to have, hold.

κιθάρας

harps

Accusative

direct object of ἔχοντας

κιθάρα: lyre, harp; the instrument of
heavenly worship (5:8; 14:2).

τοῦ

of

Genitive

article with θεοῦ

θεοῦ.

God

Genitive

genitive of source/quality with κιθάρας ('God's
harps')

θεός: God; the harps belong to or are
devoted to God's worship.

3 Καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἔθνων.

And they sing the song of Moses the servant of God and the song of the Lamb, saying: Great and marvelous are your works, Lord God the Almighty; righteous and true are your ways, O King of the nations.

HYMNIC RESPONSE **καὶ** The victors' song fuses the Exodus 'song of Moses' (Exod 15; cf. Deut 32) with the song of the Lamb, a single new-covenant hymn. The vivid present ᾄδουσιν marks the worship as ongoing.

<p>Καὶ And <i>coordinating conjunction</i></p>	<p>ᾄδουσιν they sing Pres Act Indic 3 Pl · ᾄδω <i>main verb</i> → historic/vivid present; the song presented as ongoing ᾄδω: to sing.</p>	<p>τὴν the Accusative <i>article with ᾠδὴν</i></p>	<p>ᾠδὴν song Accusative <i>direct object of ᾄδουσιν</i> ᾠδή: song, ode.</p>
<p>Μωϋσέως of Moses Genitive <i>possessive/authorial genitive with ᾠδὴν</i> Μωϋσῆς; Moses; the song of Exod 15 / Deut 32 echoed in the victors' hymn.</p>	<p>τοῦ the Genitive <i>article with δούλου</i></p>	<p>δούλου servant Genitive <i>genitive in apposition to Μωϋσέως</i> δούλος; servant, slave; 'Moses the servant of God' is a fixed OT title (Exod 14:31; Josh 1:1 LXX).</p>	<p>τοῦ of Genitive <i>article with θεοῦ</i></p>

θεοῦ

God

Genitive

genitive of relation with δούλου

θεός: God.

καὶ

and

coordinating conjunction

τήν

the

Accusative

article with ᾠδήν

ᾠδήν

song

Accusative

second direct object of ᾄδουσιν

ᾠδή: song.

τοῦ

of the

Genitive

article with ἀρνίου

ἀρνίου

Lamb

Genitive

possessive genitive with ᾠδήν

ἀρνίον: lamb; the slain-yet-standing Lamb of ch. 5 — the one song is Moses-and-Lamb together.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

participle of attendant circumstance introducing the hymn

→ present participle; the recitative formula of Revelation's hymns

λέγω: to say; nominative agreeing with the implied subject of ᾄδουσιν.

Μεγάλα

Great

Nominative

predicate adjective (neut. pl.) with τὰ ἔργα

μέγας: great; cf. Ps 110[111]:2, μεγάλα τὰ ἔργα κυρίου.

καὶ

and

coordinating conjunction

θαυμαστά

marvelous

Nominative

predicate adjective with τὰ ἔργα

θαυμαστός: marvelous; echoes the σημεῖον ... θαυμαστόν of v.1.

τὰ

the

Nominative

article with ἔργα

ἔργα

works

Nominative

subject of the verbless predication

ἔργον: work, deed; God's mighty acts in creation and judgment.

σου,

your

Genitive

possessive genitive with ἔργα

κύριε

Lord

Vocative

vocative of address

κύριος: Lord; the divine name of the LXX addressed to God.

ὁ

the

Nominative

article in apposition to κύριε (nominative for vocative)

θεός

God

Nominative

nominative-for-vocative in apposition to κύριε

θεός: God; the title κύριος ὁ θεός ὁ παντοκράτωρ is a Revelation refrain (1:8; 4:8).

<p>ὁ the</p> <p>Nominative <i>article with παντοκράτωρ</i></p>	<p>παντοκράτωρ Almighty</p> <p>Nominative <i>nominative-for-vocative in apposition</i></p> <p>παντοκράτωρ: Almighty, Ruler of all; LXX rendering of YHWH Sebaoth / Shaddai.</p>	<p>δίκαιαι righteous</p> <p>Nominative <i>predicate adjective (fem. pl.) with αἱ ὁδοί</i></p> <p>δίκαιος; just, righteous; cf. Ps 144[145]:17, δίκαιος κύριος ἐν πάσαις ταῖς ὁδοῖς.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>ἀληθιναι true</p> <p>Nominative <i>predicate adjective with αἱ ὁδοί</i></p> <p>ἀληθινός; true, genuine; God's ways are reliable and faithful.</p>	<p>αἱ the</p> <p>Nominative <i>article with ὁδοί</i></p>	<p>ὁδοί ways</p> <p>Nominative <i>subject of the verbless predication</i></p> <p>ὁδός; way, path; God's dealings/conduct in judgment and salvation.</p>	<p>σου, your</p> <p>Genitive <i>possessive genitive with ὁδοί</i></p>
<p>ὁ the</p> <p>Nominative <i>article with βασιλεύς (nominative for vocative)</i></p>	<p>βασιλεύς King</p> <p>Nominative <i>nominative-for-vocative of address</i></p> <p>βασιλεύς; king.</p>	<p>τῶν of the</p> <p>Genitive <i>article with ἔθνων</i></p>	<p>ἔθνων. nations</p> <p>Genitive <i>genitive of subordination with βασιλεύς</i></p> <p>ἔθνος; nation; 'King of the nations' (cf. Jer 10:7) read here – variants τῶν αἰώνων ('ages') and τῶν ἀγίων ('saints') are attested.</p>

4 Τίς οὐ μὴ φοβηθῆ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσιος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Who shall not fear, Lord, and glorify your name? For you alone are holy; for all the nations shall come and worship before you, because your righteous acts have been revealed.

RHETORICAL QUESTION / GROUND **ASYNDETON** A rhetorical question (Jer 10:7) demanding the answer 'no one,' grounded by a triple ὅτι: God's unique holiness, the nations' coming worship (Ps 85[86]:9), and the disclosure of his righteous acts.

Τίς

Who

Nominative

interrogative pronoun, subject

τίς: who? — rhetorical, expecting 'no one will fail to fear.'

οὐ

not

negative particle (with μή, emphatic)

μή

by no means

negative particle forming emphatic οὐ μή

οὐ μή: the strongest Greek negation — 'shall surely not!'

φοβηθῆ,

shall fear

Aor Pass Subj 3 Sg · φοβέομαι

deliberative/emphatic-future subjunctive after οὐ μή

→ aorist subjunctive of emphatic denial; here interrogative-future ('who will not fear?!')

φοβέομαι: to fear, reverence; reverent awe before God.

κύριε,

Lord

Vocative

vocative of address

κύριος: Lord.

καί

and

coordinating conjunction

δοξάσει

shall glorify

Fut Act Indic 3 Sg · δοξάζω

future indicative coordinated with φοβηθῆ

→ future of expectation; the shift from subjunctive to future is a Semitism

δοξάζω: to glorify, honor.

τὸ

the

Accusative

article with ὄνομα

ὄνομά

name

Accusative

direct object of δοξάσει

ὄνομα: name; the manifested character of God.

σου;

your

Genitive

possessive genitive with ὄνομα

ὅτι

because

causal conjunction (first ground)

μόνος

alone

Nominative

predicate adjective (with implied εἶ)

μόνος: only, alone; God's exclusive holiness.

ὅσιος,

holy

Nominative

predicate adjective

ὅσιος: holy, devout; here of God's covenant faithfulness and purity (not the usual ἅγιος).

ὅτι

because

causal conjunction (second ground)

πάντα

all

Nominative

attributive adjective with τὰ ἔθνη

πᾶς: all, every.

τὰ

the

Nominative

article with ἔθνη

<p>ἔθνη nations</p> <p>Nominative subject of ἤξουσιν</p> <p>ἔθνος: nation; the universal worship of Ps 85[86]:9.</p>	<p>ἤξουσιν shall come</p> <p>Fut Act Indic 3 Pl · ἤκω main verb of the second ὅτι-clause</p> <p>→ future; the eschatological pilgrimage of the nations</p> <p>ἤκω: to come, arrive.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>προσκυνήσουσιν shall worship</p> <p>Fut Act Indic 3 Pl · προσκυνέω coordinated future with ἤξουσιν</p> <p>→ future; the act of homage before God</p> <p>προσκυνέω: to worship, do obeisance.</p>
<p>ἐνώπιόν before</p> <p>improper preposition governing genitive</p> <p>ἐνώπιον: before, in the presence of.</p>	<p>σου, you</p> <p>Genitive object of ἐνώπιον</p>	<p>ὅτι because</p> <p>causal conjunction (third ground)</p>	<p>τὰ the</p> <p>Nominative article with δικαιώματα</p>
<p>δικαιώματά righteous acts</p> <p>Nominative subject of ἐφανερώθησαν</p> <p>δικαίωμα: righteous deed, just decree; God's saving-judging acts now disclosed.</p>	<p>σου your</p> <p>Genitive possessive genitive with δικαιώματα</p>	<p>ἐφανερώθησαν. were revealed</p> <p>Aor Pass Indic 3 Pl · φανερόω verb of the third ὅτι-clause</p> <p>→ consummative aorist passive; the eschatological unveiling of God's righteousness</p> <p>φανερόω: to make manifest, reveal.</p>	

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοιγήθη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

And after these things I looked, and the temple of the tent of witness in heaven was opened,

NEW VISION-STAGE **καί** μετὰ ταῦτα marks a fresh stage: the heavenly sanctuary, identified as the 'tent of testimony' (Exod 38:21 LXX), is opened to disgorge the bowl-angels.

Καὶ

And

coordinating conjunction

μετὰ

after

preposition governing accusative (temporal)

μετά: after; with ταῦτα a Revelation transition-formula (4:1; 7:1).

ταῦτα

these things

Accusative

object of μετά (demonstrative)

οὗτος; this; 'after these things!'

εἶδον,

I looked

Aor Act Indic 1 Sg · ὁράω

main verb

→ aorist of vision

ὁράω: to see, look.

καὶ

and

coordinating conjunction

ἠνοίγη

was opened

Aor Pass Indic 3 Sg · ἀνοίγω

main verb (divine passive)

→ ingressive aorist passive; God opens the sanctuary

ἀνοίγω: to open; the heavenly temple thrown open (cf. 11:19).

ὁ

the

Nominative

article with ναός

ναός

temple

Nominative

subject of ἠνοίγη

ναός: temple, sanctuary (the inner shrine).

τῆς

of the

Genitive

article with σκηνῆς

σκηνῆς

tent

Genitive

genitive of apposition/relation with ναός

σκηνή: tent, tabernacle; the wilderness tabernacle as heavenly archetype.

τοῦ

of the

Genitive

article with μαρτυρίου

μαρτυρίου

witness

Genitive

genitive of content/quality with σκηνῆς

μαρτύριον: testimony, witness; ἡ σκηνὴ τοῦ μαρτυρίου is the LXX name for the tabernacle (Exod 38:21).

ἐν

in

preposition governing dative (location)

τῷ

the

Dative

article with οὐρανῷ

οὐρανῷ,

heaven

Dative

object of ἐν (locative)

οὐρανός: heaven.

6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.

and the seven angels who have the seven plagues came out of the temple, clothed in clean bright linen and girded around their chests with golden sashes.

CONSEQUENCE / PROCESSION **καί** From the opened sanctuary the seven angels emerge in priestly vesture (linen, golden sashes — cf. the Son of Man, 1:13; the high-priestly garb of Exod 28), marking the plagues as cultic, holy judgments.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξῆλθον came out Aor Act Indic 3 Pl · ἐξέρχομαι <i>main verb</i> → aorist; the procession out of the temple ἐξέρχομαι: to go out, come forth.</p>	<p>οἱ the Nominative <i>article with ἄγγελοι</i></p>	<p>ἑπτὰ seven Nominative <i>indeclinable cardinal with ἄγγελοι</i> ἑπτὰ: seven.</p>
<p>ἄγγελοι angels Nominative <i>subject of ἐξῆλθον</i> ἄγγελος: angel.</p>	<p>οἱ who Nominative <i>article with ἔχοντες (relative force)</i></p>	<p>ἔχοντες having Pres Act Ptc Nom Pl Masc · ἔχω <i>attributive participle modifying ἄγγελοι</i> → present participle; ongoing possession of the plagues ἔχω: to have, hold.</p>	<p>τὰς the Accusative <i>article with πληγὰς</i></p>
<p>ἑπτὰ seven Accusative <i>indeclinable cardinal with πληγὰς</i> ἑπτὰ: seven.</p>	<p>πληγὰς plagues Accusative <i>direct object of ἔχοντες</i> πληγή: plague, blow.</p>	<p>ἐκ out of <i>preposition governing genitive (source)</i></p>	<p>τοῦ the Genitive <i>article with ναοῦ</i></p>

ναοῦ,

temple

Genitive

object of *ἐκ*

ναός: temple, sanctuary.

ἐνδεδυμένοι

clothed

Perf Mid Ptc Nom Pl Masc · ἐνδύω

predicate participle agreeing with ἄγγελοι

→ perfect participle; settled state of being clothed

ἐνδύω: to clothe; mid. 'clothed in.'

λίνον

linen

Accusative

accusative of the thing put on, with ἐνδεδυμένοι

λίνον: linen; a few witnesses (A, C) read λίθον ('stone'), but λίνον (priestly linen) is read.

καθαρόν

clean

Accusative

attributive adjective with λίνον

καθαρός: clean, pure; the purity of the priestly vesture.

λαμπρόν

bright

Accusative

attributive adjective with λίνον

λαμπρός: bright, shining; radiant glory of the garments.

καί

and

coordinating conjunction

περιεζωσμένοι

girded

Perf Mid Ptc Nom Pl Masc · περιζώννυμι

predicate participle agreeing with ἄγγελοι

→ perfect participle; settled state of being girded

περιζώννυμι: to gird about; cf. the Son of Man's golden sash (1:13).

περί

around

preposition governing accusative (place)

περί: around, about.

τὰ

the

Accusative

article with στήθη

στήθη

chests

Accusative

object of *περί*

στήθος: breast, chest.

ζώνας

sashes

Accusative

accusative of thing with περιεζωσμένοι

ζώνη: belt, sash; the priestly girdle.

χρυσᾶς.

golden

Accusative

attributive adjective with ζώνας

χρυσοῦς: golden; royal-priestly splendor.

7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

EQUIPPING ACTION **καί** A living creature — one of the four throne-attendants of ch. 4 — hands over the bowls of wrath, drawing the worshipping heaven into the act of judgment; the doxological 'who lives forever' anchors the wrath in the eternal God.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἓν one Nominative <i>substantival numeral, subject of ἔδωκεν</i> εἷς; one; 'one of the four living creatures.'</p>	<p>ἐκ of <i>preposition governing genitive (partitive)</i> ἐκ: from, of — partitive.</p>	<p>τῶν the Genitive <i>article with ζώων</i></p>
<p>τεσσάρων four Genitive <i>attributive numeral with ζώων</i> τέσσαρες; four.</p>	<p>ζώων living creatures Genitive <i>partitive genitive after ἓν</i> ζῶν: living creature; the four cherubic throne-beings (4:6–8).</p>	<p>ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι <i>main verb</i> → aorist; the decisive handing-over of the bowls δίδωμι: to give.</p>	<p>τοῖς to the Dative <i>article with ἀγγέλοις</i></p>
<p>ἑπτὰ seven Dative <i>indeclinable cardinal with ἀγγέλοις</i> ἑπτὰ: seven.</p>	<p>ἀγγέλοις angels Dative <i>indirect object of ἔδωκεν</i> ἄγγελος: angel.</p>	<p>ἑπτὰ seven Accusative <i>indeclinable cardinal with φιάλας</i> ἑπτὰ: seven.</p>	<p>φιάλας bowls Accusative <i>direct object of ἔδωκεν</i> φιάλη: shallow bowl; the libation/incense bowls now full of wrath (cf. 5:8).</p>

χρυσᾶς

golden

Accusative

attributive adjective with φιάλας

χρυσοῦς: golden.

γεμούσας

full

Pres Act Ptc Acc Pl Fem · γέμω

attributive participle with φιάλας

→ present participle; the state of being brimful

γέμω: to be full (of); construed with the genitive.

τοῦ

of the

Genitive

article with θυμοῦ

θυμοῦ

wrath

Genitive

genitive of content with γεμούσας

θυμός: wrath, fury (cf. v.1).

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of source with θυμοῦ

θεός: God.

τοῦ

the

Genitive

article with ζώντος

ζώντος

who lives

Pres Act Ptc Gen Sg Masc · ζάω

attributive participle with θεοῦ

→ present participle; God's ceaseless life (the ever-living God of judgment)

ζάω: to live; 'the living God' who endures forever (cf. 4:9–10).

εἰς

unto

preposition governing accusative (extent of time)

τοὺς

the

Accusative

article with αἰώνας

αἰώνας

ages

Accusative

object of εἰς

αἰών: age; εἰς τοὺς αἰώνας τῶν αἰώνων – 'forever and ever!'

τῶν

of the

Genitive

article with αἰώνων

αἰώνων.

ages

Genitive

attributive genitive intensifying αἰώνας

αἰών: age; the Semitic superlative 'ages of ages!'

8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels should be finished.

RESULT / CLOSURE **καί** The smoke of God's glory (Exod 40:34–35; Isa 6:4; 1 Kgs 8:10–11) fills the sanctuary, barring all access — a theophany of unapproachable holiness sealing the wrath until the bowls are emptied (ch. 16).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐγεμίσθη was filled Aor Pass Indic 3 Sg · γεμίζω <i>main verb</i> → aorist passive; the sanctuary suffused with glory-smoke γεμίζω: to fill; cognate with γέμω (v.7).</p>	<p>ὁ the Nominative <i>article with ναός</i></p>	<p>ναός temple Nominative <i>subject of ἐγεμίσθη</i> ναός: temple, sanctuary.</p>
<p>καπνοῦ with smoke Genitive <i>genitive of content/material with ἐγεμίσθη</i> καπνός: smoke; the cloud of the Shekinah-glory.</p>	<p>ἐκ from <i>preposition governing genitive (source)</i></p>	<p>τῆς the Genitive <i>article with δόξης</i></p>	<p>δόξης glory Genitive <i>object of ἐκ</i> δόξα: glory; the radiant divine presence.</p>
<p>τοῦ of Genitive <i>article with θεοῦ</i></p>	<p>θεοῦ God Genitive <i>possessive genitive with δόξης</i> θεός: God.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐκ from <i>preposition governing genitive (source)</i></p>

τῆς

the

Genitive

article with *δυνάμεως*

δυνάμεως

power

Genitive

object of *ἐκ*

δύναμις: power, might.

αὐτοῦ,

his

Genitive

possessive genitive with *δυνάμεως*

καὶ

and

coordinating conjunction

οὐδεὶς

no one

Nominative

subject of *ἐδύνατο*

οὐδεὶς: no one.

ἐδύνατο

was able

Impf Mid Indic 3 Sg · δύναμαι

main verb

→ imperfect; the sustained impossibility of entering

δύναμαι: to be able.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

complementary infinitive with *ἐδύνατο*

→ aorist infinitive; the single act of entering, here denied

εἰσέρχομαι: to enter, go in.

εἰς

into

preposition governing accusative (goal)

τὸν

the

Accusative

article with *ναόν*

ναόν

temple

Accusative

object of *εἰς*

ναός: temple.

ἄχρι

until

temporal conjunction governing the subjunctive clause

ἄχρι: until; here with the aorist subjunctive (a future-temporal clause without ἄν).

τελεσθῶσιν

should be finished

Aor Pass Subj 3 Pl · τελέω

subjunctive of the *ἄχρι*-clause

→ aorist subjunctive; the completion of the plagues (cf. *ἐτελέσθη*, v.1)

τελέω: to complete, finish; frames the chapter (vv.1, 8) with wrath's consummation.

αἱ

the

Nominative

article with *πληγαί*

ἐπτὰ

seven

Nominative

indeclinable cardinal with *πληγαί*

ἐπτὰ: seven.

πληγαί

plagues

Nominative

subject of *τελεσθῶσιν*

πληγή: plague, blow.

τῶν

of the

Genitive

article with *ἀγγέλων*

ἑπτὰ

seven

Genitive

indeclinable cardinal with ἀγγέλων

ἑπτὰ: seven.

ἀγγέλων.

angels

Genitive

possessive genitive with πληγαί

ἄγγελος: angel.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Two substantive variants are noted in the lexical tier rather than silently resolved: at v.3 the witnesses divide between βασιλεὺς τῶν ἐθνῶν ('king of the nations,' read here with the bulk of the tradition) and βασιλεὺς τῶν αἰώνων ('king of the ages,' \aleph^* etc.), with a few reading τῶν ἀγίων ('of the saints'); and at v.6 a handful of witnesses (including A and C) read λίθον ('linen/stone?') for the printed λίνον ('linen'), the latter giving 'clothed in clean bright linen.' John's grammar shows his characteristic Semitizing solecisms — e.g. the nominatives/accusatives in apposition to a governing genitive in vv.2 and 6 — which are retained, not normalized. The song of Moses-and-the-Lamb (vv.3–4) is a catena woven from the Psalms (esp. 110[111]:2; 144[145]:17; 85[86]:9–10), Jeremiah 10:7, and Deuteronomy 32; its wording follows the LXX where it alludes. Orthographic variants (movable- ν , ι -subscript) 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.