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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 16

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΣ΄

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 · 16:1 **The command to pour out the seven bowls**
A great voice from the temple commands the seven angels to pour out the seven bowls of God's wrath upon the earth — the heavenly mandate launching the final plague-cycle.
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- B · 16:2–11 **The first five bowls: sores, sea, rivers, sun, darkness**
First bowl — foul sores on those bearing the beast's mark (2); second — the sea to blood, every living thing dying (3); third — rivers and springs to blood, vindicated by the angel of the waters and the altar as just recompense for shed saints' blood (4–7); fourth — the sun scorching men with fire, who blaspheme and do not repent (8–9); fifth — darkness on the beast's throne, men gnawing their tongues yet unrepentant (10–11).

C · 16:12–16

The sixth bowl: the Euphrates dried and the gathering to Armageddon

The sixth bowl dries the Euphrates to make the way for the kings from the east (12); three unclean frog-like spirits from the dragon, beast, and false prophet — demonic signs — go out to gather the kings of the whole world to the battle of the great day of God (13–14); a beatitude on watchfulness interjected (15); they assemble them at the place called Armageddon (16).

D · 16:17–21

The seventh bowl: 'It is done' — earthquake and hail

The seventh bowl into the air, and the great voice 'It is done' (17); lightnings, voices, thunders, and an earthquake greater than any since man was on earth (18); the great city split in three, the nations' cities fall, and Babylon is remembered to drink the cup of God's wrath (19); islands and mountains flee (20); and great hailstones fall, men blaspheming God for the exceedingly great plague (21).

1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις: Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

And I heard a great voice out of the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God into the earth."

SCENE-OPENING COMMAND **καὶ** The καὶ ἤκουσα formula opens the bowl-cycle; the temple-voice issues the divine mandate that drives the whole chapter.

Καὶ
and

coordinating conjunction (narrative καὶ)

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (seer's report)

→ aoristic/constative (a heard event)

ἀκούω: hear; John's recurrent perception-verb introducing heavenly utterances.

μεγάλης

great

Genitive

attributive adj. modifying φωνῆς

μέγας: great, loud; pervasive in Revelation for heightened, climactic phenomena.

φωνῆς

a voice

Genitive

genitive object of ἤκουσα (sound heard)

φωνή: voice, sound; ἀκούω + gen. of the thing/sound heard.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with ναοῦ

ναοῦ

temple

Genitive

object of ἐκ (source of the voice)

ναός: sanctuary, the inner shrine; the heavenly temple from which judgment issues (cf. 15:5–8).

λεγούσης

saying

Pres Act Ptc · Gen Sg Fem · λέγω

attributive ptc. agreeing with φωνῆς

→ *imperfective (ongoing utterance)*

λέγω: say; the participle introduces direct speech, agreeing here in gender/case with φωνῆς.

τοῖς

to the

Dative

article with ἀγγέλοις

ἐπτὰ

seven

Dative

numeral modifying ἀγγέλοις

ἐπτὰ: seven; the completeness-number governing the bowl-cycle (indeclinable in form, here construed datively with its noun).

ἀγγέλοις

angels

Dative

indirect object (addressees of the command)

ἄγγελος: angel, messenger; the seven who bear the last plagues (15:1).

Ἵπάγετε

Go

Pres Act Impv 2 Pl · ὑπάγω

imperative (command)

→ *imperfective imperative of dispatch*

ὑπάγω: go, depart; the dispatch-verb sending the angels to their task.

καὶ

and

coordinating conjunction

ἐκχέετε

pour out

Pres Act Impv 2 Pl · ἐκχέω

imperative (command)

→ *imperfective imperative (the governing action of the chapter)*

ἐκχέω: pour out; recalls the LXX 'pouring out' of wrath (Ps 68:25; Jer 10:25).

τάς

the

Accusative

article with φιάλας

ἐπτὰ

seven

Accusative

numeral modifying φιάλας

ἐπτὰ: seven; the seven bowls of wrath.

φιάλας

bowls

Accusative

direct object of ἐκχέετε

φιάλη: shallow bowl/saucer, libation-vessel; here the vessels of poured-out wrath (cf. 5:8; 15:7).

τοῦ

of the

Genitive

article with θυμοῦ

θυμοῦ

wrath

Genitive

genitive of content/quality (bowls of wrath)

θυμός: hot, passionate wrath; paired with ὀργή in Revelation for God's eschatological anger.

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of source/possession

θεός: God, whose wrath the bowls contain and execute.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article with γῆν

γῆν

earth

Accusative

object of εἰς (target of the bowls)

γῆ: earth, land; the comprehensive object onto which the wrath is poured.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

And the first went and poured out his bowl into the earth; and there came a foul and malignant sore upon the people who had the mark of the beast and who worshiped its image.

FIRST BOWL **καί** The first bowl, echoing the sixth Egyptian plague (boils, Exod 9:10); the plague targets only the beast-worshippers, isolating the wicked.

Καὶ

and

coordinating conjunction (narrative καί)

ἀπῆλθεν

went

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (the angel's departure)

→ aoristic/constative

ἀπέρχομαι: go away, depart; the angel obeys the ὑπάγετε of v.1.

ὁ

the

Nominative

article with πρῶτος

πρῶτος

first

Nominative

substantival adj. — subject (the first angel)

πρῶτος: first; ordinal numbering the bowls.

καὶ
and

coordinating conjunction

ἐξέχεεν

poured out

Aor Act Indic 3 Sg · ἐκχέω

coordinate main verb

→ aoristic/constative

ἐκχέω: pour out; the refrain-verb of each bowl-execution.

τὴν

the

Accusative

article with φιάλην

φιάλην

bowl

Accusative

direct object of ἐξέχεεν

φιάλη: bowl of wrath (see v.1).

αὐτοῦ

his

Genitive

genitive of possession

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article with γῆν

γῆν

earth

Accusative

object of εἰς

γῆ: earth, land.

καὶ
and

coordinating conjunction (result)

ἐγένετο

there came

Aor Mid Indic 3 Sg · γίνομαι

main verb (came into being)

→ ingressive aorist

γίνομαι: become, come to pass; the plague's onset.

ἔλκος

a sore

Nominative

subject of ἐγένετο

ἔλκος: ulcer, festering wound; the LXX word for the Egyptian boils (Exod 9:9).

κακόν

foul

Nominative

attributive adj. with ἔλκος

κακός: bad, harmful, foul.

καὶ
and

coordinating conjunction

πονηρόν

malignant

Nominative

attributive adj. with ἔλκος

πονηρός: evil, grievous, malignant; intensifying κακόν.

ἐπὶ

upon

preposition + accusative (upon)

τούς

the

Accusative

article with ἀνθρώπους

ἄνθρωπος

people

Accusative

object of ἐπί (those afflicted)

ἄνθρωπος: human being, person.

τούς

who

Accusative

article governing the attributive participle

ἔχοντας

had

Pres Act Ptc · Acc Pl Masc · ἔχω

attributive ptc. modifying ἄνθρωπος

→ imperfective (state of possession)

ἔχω: have, hold; here bearing the brand.

τὸ

the

Accusative

article with χάραγμα

χάραγμα

mark

Accusative

object of ἔχοντας

χάραγμα: stamp, brand, mark; the beast's mark of allegiance (13:16–17).

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

genitive of source/possession

θηρίον: wild beast; the persecuting empire-power of ch. 13.

καὶ

and

coordinating conjunction

τούς

who

Accusative

article governing the second attributive participle

προσκυνοῦντας

worshipped

Pres Act Ptc · Acc Pl Masc · προσκυνέω

attributive ptc. modifying ἄνθρωπος

→ imperfective (habitual worship)

προσκυνέω: bow down, worship; idolatrous homage to the beast's image.

τῆ

the

Dative

article with εἰκόνη

εἰκόνη

image

Dative

dative object of προσκυνοῦντας

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

αὐτοῦ

its

Genitive

genitive of possession

3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

And the second poured out his bowl into the sea; and it became blood as of a dead man, and every living soul died — the things in the sea.

SECOND BOWL **καὶ** The second bowl turns the sea to blood (cf. the first Egyptian plague, Exod 7:20), the 'blood as of a corpse' totalizing the death of marine life.

<p>Καὶ and coordinating conjunction (narrative <i>καὶ</i>)</p>	<p>ὁ the Nominative article with <i>δεύτερος</i></p>	<p>δεύτερος second Nominative substantival adj. — subject (the second angel) δεύτερος; second; the ordinal series continues.</p>	<p>ἐξέχεεν poured out Aor Act Indic 3 Sg · ἐκχέω main verb → aoristic/constative ἐκχέω: pour out (refrain).</p>
<p>τὴν the Accusative article with <i>φιάλην</i></p>	<p>φιάλην bowl Accusative direct object φιάλη: bowl of wrath.</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	<p>εἰς into preposition + accusative (goal)</p>
<p>τὴν the Accusative article with <i>θάλασσαν</i></p>	<p>θάλασσαν sea Accusative object of <i>εἰς</i> (target) θάλασσα: sea; the second bowl's domain.</p>	<p>καὶ and coordinating conjunction (result)</p>	<p>ἐγένετο it became Aor Mid Indic 3 Sg · γίνομαι main verb → ingressive aorist γίνομαι: become; the sea turning to blood.</p>

<p>αἷμα blood</p> <p>Nominative <i>predicate nominative</i></p> <p>αἷμα: blood; here the medium of death and judicial recompense.</p>	<p>ὡς as</p> <p><i>comparative particle</i></p>	<p>νεκροῦ of a dead man</p> <p>Genitive <i>genitive of comparison (blood of a corpse)</i></p> <p>νεκρός: dead (one); the congealed blood of a corpse, intensifying the horror.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>πᾶσα every</p> <p>Nominative <i>attributive adj. with ψυχή</i></p> <p>πᾶς: all, every; totalizing the marine death.</p>	<p>ψυχῆ soul</p> <p>Nominative <i>subject of ἀπέθανεν</i></p> <p>ψυχή: soul, life, living creature; here 'living thing' (Gen 1 echo).</p>	<p>ζωῆς of life</p> <p>Genitive <i>attributive/qualitative genitive (living soul)</i></p> <p>ζωή: life; 'soul of life' = a living creature.</p>	<p>ἀπέθανεν died</p> <p>Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb (with πᾶσα ψυχή)</i></p> <p>→ <i>constative aorist</i></p> <p>ἀποθνήσκω: die; the comprehensive death of sea-life.</p>
<p>τὰ the things</p> <p>Nominative <i>articular substantive in exegetical apposition to ψυχή</i></p> <p>τά: the (neuter pl.) — 'the things,' specifying what died.</p>	<p>ἐν in</p> <p><i>preposition + dative (location)</i></p>	<p>τῇ the</p> <p>Dative <i>article with θάλασση</i></p>	<p>θάλασση sea</p> <p>Dative <i>object of ἐν (location)</i></p> <p>θάλασσα: sea.</p>

4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

And the third poured out his bowl into the rivers and the springs of the waters; and they became blood.

THIRD BOWL **καὶ** The third bowl strikes the fresh waters, completing the blood-judgment on the seas and rivers and setting up the angelic vindication of vv.5–7.

Καὶ
and

coordinating conjunction (narrative καὶ)

ὁ
the

Nominative
article with τρίτος

τρίτος
third

Nominative
substantival adj. — subject (the third angel)

τρίτος: third; ordinal.

ἐξέχεεν
poured out

Aor Act Indic 3 Sg · ἐκχέω

main verb

→ aoristic/constative

ἐκχέω: pour out (refrain).

τὴν
the

Accusative
article with φιάλην

φιάλην
bowl

Accusative
direct object

φιάλη: bowl of wrath.

αὐτοῦ
his

Genitive
genitive of possession

εἰς
into

preposition + accusative (goal)

τοὺς
the

Accusative
article with ποταμούς

ποταμούς
rivers

Accusative
object of εἰς

ποταμός: river; the running fresh waters.

καὶ
and

coordinating conjunction

τὰς
the

Accusative
article with πηγὰς

πηγὰς
springs

Accusative
object of εἰς (coordinate with ποταμούς)

πηγή: spring, fountain; the water-sources.

τῶν
of the

Genitive
article with ὑδάτων

ὑδάτων
waters

Genitive
partitive/descriptive genitive

ὑδωρ: water; 'springs of the waters' = the fresh-water sources.

καὶ
and

coordinating conjunction (result)

ἔγένετο

they became

Aor Mid Indic 3 Sg · γίνομαι

main verb (neuter-plural-style sing.)

→ ingressive aorist

γίνομαι: become; the waters turn to blood.

αἷμα

blood

Nominative

predicate nominative

αἷμα: blood (see v.3); the recompense-motif resumes in vv.5-6.

5 Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος· Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος, ὅτι ταῦτα ἔκρινας,

And I heard the angel of the waters saying, "Righteous are you, the One who is and who was, the Holy One, because you have judged these things,"

ANGELIC VINDICATION (DOXOLOGY OF JUDGMENT) **καί** The angel of the waters justifies the blood-plague as righteous *lex talionis*; the title ὁ ὢν καὶ ὁ ἦν is the frozen 'who is and who was' formula (cf. 1:4; 4:8), here lacking the 'who is to come' since judgment has arrived.

Καὶ

and

coordinating conjunction (narrative καί)

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (seer's report)

→ aoristic/constative

ἀκούω: hear (+ gen. of person heard).

τοῦ

the

Genitive

article with ἀγγέλου

ἀγγέλου

angel

Genitive

genitive object of ἤκουσα (person heard)

ἄγγελος: angel; the angel appointed over the waters (cf. the elemental angels of Jewish tradition).

τῶν

of the

Genitive

article with ὑδάτων

ὑδάτων

waters

Genitive

genitive of subordination (the angel over the waters)

ὑδωρ: water; the sphere of the angel's stewardship.

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

attributive ptc. agreeing with ἀγγέλου

→ imperfective (introducing speech)

λέγω: say; the speech-introducing participle.

Δίκαιος

righteous

Nominative

predicate nominative (with εἶ)

δίκαιος: just, righteous; the theodicy-affirmation of God's judgments.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula (predication of God)

→ stative present

εἰμί: be; the predication 'righteous are you.'

ὁ

the One

Nominative

article substantizing the participle (vocative nom.)

ὦν

who is

Pres Act Ptc · Nom Sg Masc · εἰμί

substantival ptc. in the frozen divine title (nom. for voc.)

→ imperfective (timeless being)

εἰμί: be; ὁ ὦν echoes Exod 3:14 LXX — the abiding 'I am.'

καὶ

and

coordinating conjunction

ὁ

who

Nominative

article governing the indeclinable ἦν in the title

ἦν

was

Impf Act Indic 3 Sg · εἰμί

imperfect used indeclinably as a title-element ('the [one who] was')

→ stative imperfect (frozen formula)

εἰμί: be; ὁ ἦν is John's deliberate solecism — a finite verb articularized as a noun for the eternal divine name.

ὁ

the

Nominative

article with ὁσιος

ὁσιος

Holy One

Nominative

substantival adj. in apposition (nom. for voc.)

ὁσιος: holy, devout; here a divine title — God's hallowed righteousness, replacing the expected ὁ ἐρχόμενος.

ὅτι

because

causal conjunction

ταῦτα

these things

Accusative

direct object of ἔκρινας

οὗτος: this; the judgments just executed.

ἔκρινας

you have judged

Aor Act Indic 2 Sg · κρίνω

main verb of the ὅτι-clause

→ constative aorist

κρίνω: judge, decide; God's judicial sentence vindicated.

6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν· ἄξιοί εἰσιν.

because they poured out the blood of saints and prophets, and you have given them blood to drink; they are deserving.

GROUND OF THE JUST JUDGMENT ὅτι The lex talionis is spelled out: those who shed the saints' blood are given blood to drink — the punishment fits the crime, vindicating God's justice.

<p>ὅτι because causal conjunction (grounds the verdict)</p>	<p>αἷμα blood Accusative direct object of ἐξέχεαν αἷμα: blood; the martyrs' shed blood.</p>	<p>ἁγίων of saints Genitive objective/possessive genitive with αἷμα ἅγιος: holy one, saint; the persecuted believers.</p>	<p>καὶ and coordinating conjunction</p>
<p>προφητῶν of prophets Genitive genitive coordinate with ἁγίων προφήτης: prophet; the slain witnesses (cf. 11:7; 18:24).</p>	<p>ἐξέχεαν they poured out Aor Act Indic 3 Pl · ἐκχέω main verb of the ὅτι-clause → constative aorist ἐκχέω: pour out (shed); the same verb as the bowls, now of human bloodshed — the ironic correspondence.</p>	<p>καὶ and coordinating conjunction (result)</p>	<p>αἷμα blood Accusative direct object of δέδωκας αἷμα: blood; now the draught of judgment.</p>
<p>αὐτοῖς them Dative indirect object (recipients)</p>	<p>δέδωκας you have given Perf Act Indic 2 Sg · δίδωμι main verb (perfect of abiding result) → intensive/resultative perfect δίδωμι: give; the perfect marks the standing, decisive recompense.</p>	<p>πιεῖν to drink Aor Act Inf · πίνω complementary/epexegetical infinitive → aoristic infinitive of purpose-result πίνω: drink; the blood-draught as recompense.</p>	<p>ἄξιοί deserving Nominative predicate adj. (with εἰσιν) ἄξιος: worthy, deserving; here in the negative sense — they get their just deserts.</p>

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: be.

7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος· Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

And I heard the altar saying, "Yes, Lord God the Almighty, true and righteous are your judgments."

ANTIPHONAL CONFIRMATION **καὶ** The altar (whence the martyrs cried in 6:9–10) answers antiphonally, affirming that God's judgments are 'true and righteous' — the theodicy is doubly sealed.

Καὶ

and

coordinating conjunction (narrative καὶ)

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ aoristic/constative

ἀκούω: hear (+ gen.).

τοῦ

the

Genitive

article with θυσιαστηρίου

θυσιαστηρίου

altar

Genitive

genitive object of ἤκουσα (personified speaker)

θυσιαστήριον: altar; personified, recalling the souls beneath it (6:9).

λέγοντος

saying

Pres Act Ptc · Gen Sg Neut · λέγω

attributive ptc. agreeing with θυσιαστηρίου

→ imperfective (introducing speech)

λέγω: say.

Ναί

Yes

affirmative particle

ναί: yes, indeed; emphatic assent to the angel's verdict.

κύριε

Lord

Vocative

vocative of address

κύριος: Lord; the divine title of sovereignty.

ὁ

Nominative

article with θεός (nom. for voc.)

<p>θεός God Nominative <i>apposition to κύριε (nom. for voc.)</i> θεός: God.</p>	<p>ὁ the Nominative <i>article with παντοκράτωρ</i></p>	<p>παντοκράτωρ Almighty Nominative <i>apposition (nom. for voc.)</i> παντοκράτωρ: Almighty, All-ruler; Revelation's favored divine epithet (LXX for Sabaoth/Shaddai).</p>	<p>ἀληθινὰ true Nominative <i>predicate adj. with κρίσεις</i> ἀληθινός: true, genuine, dependable.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>δίκαιαι righteous Nominative <i>predicate adj. with κρίσεις</i> δίκαιος: just, righteous (cf. v.5).</p>	<p>αἱ the Nominative <i>article with κρίσεις</i></p>	<p>κρίσεις judgments Nominative <i>subject of the predication</i> κρίσις: judgment, verdict; God's judicial acts.</p>
<p>σου your Genitive <i>possessive genitive</i></p>			

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

And the fourth poured out his bowl upon the sun; and it was given to it to scorch the people with fire.

FOURTH BOWL **καὶ** The fourth bowl intensifies rather than darkens the sun (contrast the trumpet of 8:12), scorching humanity — yet the passive ἐδόθη keeps the scorching under God's permitting sovereignty.

Καὶ
and

coordinating conjunction (narrative καὶ)

ὁ
the

Nominative
article with τέταρτος

τέταρτος
fourth

Nominative
substantival adj. — subject (the fourth angel)

τέταρτος: fourth; ordinal.

ἐξέχεεν
poured out

Aor Act Indic 3 Sg · ἐκχέω

main verb

→ aoristic/constative

ἐκχέω: pour out (refrain).

τήν
the

Accusative
article with φιάλην

φιάλην
bowl

Accusative
direct object

φιάλη: bowl of wrath.

αὐτοῦ
his

Genitive
genitive of possession

ἐπὶ
upon

preposition + accusative (upon)

τὸν
the

Accusative
article with ἥλιον

ἥλιον
sun

Accusative
object of ἐπί (target)

ἥλιος: sun; the fourth bowl's domain.

καὶ
and

coordinating conjunction (result)

ἐδόθη
it was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ constative aorist (theological passive)

δίδωμι: give; the recurring 'it was given' marks God's permission behind the agency.

αὐτῷ
to it

Dative
indirect object (the sun, granted power)

καυματίσαι
to scorch

Aor Act Inf · καυματίζω
exegetical infinitive (what was given)

→ aoristic infinitive

καυματίζω: scorch, burn with heat; the sun's intensified blaze.

τούς
the

Accusative
article with ἀνθρώπους

ἀνθρώπους
people

Accusative
direct object of καυματίσαι

ἄνθρωπος: human, person.

ἐν

with

preposition + dative (instrument)

πυρί

fire

Dative

dative of means/instrument

πῦρ: fire; the scorching agent.

9 καὶ ἔκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

And the people were scorched with great heat, and they blasphemed the name of God who has the authority over these plagues, and they did not repent to give him glory.

HUMAN RESPONSE: BLASPHEMY, NO REPENTANCE **καί** The hardened response-refrain: scorched, men blaspheme God's name and refuse the repentance that would give him glory – the obverse of the saints' worship (cf. 9:20–21).

καὶ

and

coordinating conjunction

ἔκαυματίσθησαν

were scorched

Aor Pass Indic 3 Pl · καυματίζω

main verb

→ constative aorist (passive)

καυματίζω: scorch (see v.8).

οἱ

the

Nominative

article with ἄνθρωποι

ἄνθρωποι

people

Nominative

subject

ἄνθρωπος: human, person.

καῦμα

heat

Accusative

cognate accusative (scorched with scorching-heat)

καῦμα: burning heat; the cognate noun intensifies the verb.

μέγα

great

Accusative

attributive adj. with καῦμα

μέγας: great, intense.

καὶ

and

coordinating conjunction

ἐβλασφήμησαν

they blasphemed

Aor Act Indic 3 Pl · βλασφημέω

main verb

→ constative aorist

βλασφημέω: blaspheme, revile; the impenitent's reflex (vv.11, 21).

τὸ

the

Accusative

article with ὄνομα

ὄνομα

name

Accusative

direct object of ἐβλασφήμησαν

ὄνομα: name; God's revealed character, the object of the blasphemy.

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of possession (the name of God)

θεός: God.

τοῦ

who

Genitive

article governing the attributive participle

ἔχοντος

has

Pres Act Ptc · Gen Sg Masc · ἔχω

attributive ptc. modifying θεοῦ

→ imperfective (settled possession of authority)

ἔχω: have, hold; God's sovereign control over the plagues.

τήν

the

Accusative

article with ἐξουσίαν

ἐξουσίαν

authority

Accusative

direct object of ἔχοντος

ἐξουσία: authority, power; jurisdiction over the plagues.

ἐπὶ

over

preposition + accusative (authority over)

τάς

the

Accusative

article with πληγὰς

πληγὰς

plagues

Accusative

object of ἐπί

πληγή: blow, plague, wound; the bowl-judgments.

ταύτας

these

Accusative

demonstrative modifying πληγὰς

οὗτος: this.

καὶ

and

coordinating conjunction

οὐ

not

negative adverb

οὐ: not; the impenitence-marker.

μετενόησαν

they repented

Aor Act Indic 3 Pl · μετανοέω

main verb (negated)

→ constative aorist

μετανοέω: repent, change the mind; refused even under judgment.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of result/epexegetis (repent so as to give)

→ aoristic infinitive

δίδωμι: give; the repentance that would 'give glory!'

αὐτῷ

him

Dative

indirect object

δόξαν

glory

Accusative

direct object of δοῦναι

δόξα: glory, honor; the homage withheld.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

And the fifth poured out his bowl upon the throne of the beast; and its kingdom became darkened, and they were gnawing their tongues for the pain,

FIFTH BOWL **καί** The fifth bowl strikes the beast's very seat of power, plunging its kingdom into darkness (cf. the ninth Egyptian plague, Exod 10:21) — a judgment on the regime itself.

Καὶ

and

coordinating conjunction (narrative καί)

ὁ

the

Nominative

article with πέμπτος

πέμπτος

fifth

Nominative

substantival adj. — subject (the fifth angel)

πέμπτος: fifth; ordinal.

ἐξέχεεν

poured out

Aor Act Indic 3 Sg · ἐκχέω

main verb

→ aoristic/constative

ἐκχέω: pour out (refrain).

τὴν

the

Accusative

article with φιάλην

φιάλην

bowl

Accusative

direct object

φιάλη: bowl of wrath.

αὐτοῦ

his

Genitive

genitive of possession

ἐπὶ

upon

preposition + accusative (upon)

τὸν

the

Accusative

article with *θρόνον*

θρόνον

throne

Accusative

object of *ἐπί* (target)

θρόνος: throne; the beast's seat of
dominion (cf. 13:2).

τοῦ

of the

Genitive

article with *θηρίου*

θηρίου

beast

Genitive

genitive of possession

θηρίον: beast (see v.2).

καὶ

and

coordinating conjunction (result)

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (periphrastic with ptc.)

→ ingressive aorist

γίνομαι: become; with the perfect ptc.
forms a periphrastic 'became darkened.'

ἡ

the

Nominative

article with *βασιλεία*

βασιλεία

kingdom

Nominative

subject of *ἐγένετο*

βασιλεία: kingdom, reign; the beast's whole
realm.

αὐτοῦ

its

Genitive

genitive of possession

ἐσκοτωμένη

darkened

Perf Pass Ptc · Nom Sg Fem · σκοτόω

predicate ptc. (periphrastic with *ἐγένετο*)

→ resultative perfect (a state of darkness)

σκοτόω: darken, make dark; the perfect
underscores the settled gloom.

καὶ

and

coordinating conjunction

ἐμασῶντο

they were gnawing

Impf Mid Indic 3 Pl · μασάομαι

main verb (durative)

→ imperfect of ongoing agony

μασάομαι: bite, gnaw, chew; the imperfect
paints the continuing torment.

τάς

the

Accusative

article with *γλώσσας*

γλώσσας

tongues

Accusative

direct object of *ἐμασῶντο*

γλώσσα: tongue; gnawed in anguish.

αὐτῶν

their

Genitive

possessive genitive

ἐκ

for

preposition + genitive (cause)

τοῦ

the

Genitive

article with πόνου

πόνου

pain

Genitive

genitive of cause (ἐκ + gen.)

πόνος: pain, distress, toil; the cause of their gnawing.

11 καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

and they blasphemed the God of heaven for their pains and for their sores, and they did not repent of their works.

HUMAN RESPONSE REPEATED **καί** The impenitence-refrain recurs (cf. v.9): blasphemy 'for' the pain rather than repentance 'from' their works — the lingering sores of bowl one show the plagues are cumulative.

καὶ

and

coordinating conjunction

ἐβλασφήμησαν

they blasphemed

Aor Act Indic 3 Pl · βλασφημέω

main verb

→ constative aorist

βλασφημέω: blaspheme (cf. v.9).

τὸν

the

Accusative

article with θεὸν

θεὸν

God

Accusative

direct object of ἐβλασφήμησαν

θεός: God.

τοῦ

of

Genitive

article with οὐρανοῦ

οὐρανοῦ

heaven

Genitive

genitive (the God of heaven)

οὐρανός: heaven; 'God of heaven' (Dan 2:18) — the title they revile.

ἐκ

for

preposition + genitive (cause)

τῶν

the

Genitive

article with πόνων

πόνων

pains

Genitive

genitive of cause

πόνος: pain (cf. v.10).

αὐτῶν

their

Genitive

possessive genitive

καὶ
and

coordinating conjunction

ἐκ
for

preposition + genitive (cause)

τῶν

the

Genitive

article with ἐλκῶν

ἐλκῶν

sores

Genitive

genitive of cause

ἔλκος: sore, ulcer (cf. v.2); the first bowl's wound persists.

αὐτῶν

their

Genitive

possessive genitive

καὶ
and

coordinating conjunction

οὐ

not

negative adverb

οὐ: not.

μετενόησαν

they repented

Aor Act Indic 3 Pl · μετανοέω

main verb (negated)

→ constative aorist

μετανοέω: repent (cf. v.9).

ἐκ

of

preposition + genitive (separation: repent from)

τῶν

the

Genitive

article with ἔργων

ἔργων

works

Genitive

genitive of separation (μετανοέω ἐκ + gen.)

ἔργον: work, deed; their persistent evil deeds.

αὐτῶν

their

Genitive

possessive genitive

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

And the sixth poured out his bowl upon the great river Euphrates; and its water was dried up, so that the way of the kings from the rising of the sun might be prepared.

SIXTH BOWL **καί** The sixth bowl dries the Euphrates — the empire's eastern frontier — to open a road for the kings from the east, a feared invasion-route, setting the stage for the demonic mustering.

<p>Καὶ and coordinating conjunction (narrative <i>καί</i>)</p>	<p>ὁ the Nominative article with <i>ἕκτος</i></p>	<p>ἕκτος sixth Nominative substantival adj. — subject (the sixth angel) ἕκτος: sixth; ordinal.</p>	<p>ἐξέχεεν poured out Aor Act Indic 3 Sg · ἐκχέω main verb → aoristic/constative ἐκχέω: pour out (refrain).</p>
<p>τὴν the Accusative article with <i>φιάλην</i></p>	<p>φιάλην bowl Accusative direct object φιάλη: bowl of wrath.</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	<p>ἐπὶ upon preposition + accusative (<i>upon</i>)</p>
<p>τὸν the Accusative article with <i>ποταμὸν</i></p>	<p>ποταμὸν river Accusative object of <i>ἐπί</i> ποταμός: river (cf. v.4).</p>	<p>τὸν the Accusative article (second attributive) with <i>μέγαν</i></p>	<p>μέγαν great Accusative attributive adj. (second-attributive position) μέγας: great; the Euphrates' epithet.</p>

τὸν

the

Accusative

article in apposition with *Εὐφράτην*

Εὐφράτην

Euphrates

Accusative

appositional accusative (naming the river)

Εὐφράτης; the Euphrates; the eastern boundary-river (cf. 9:14).

καὶ

and

coordinating conjunction (result)

ἐξηράνθη

was dried up

Aor Pass Indic 3 Sg · ξηραίνω

main verb (divine passive)

→ constative aorist (passive)

ξηραίνω: dry up, wither; the river's drying (a new-exodus motif, cf. the Red Sea).

τὸ

the

Nominative

article with *ὕδωρ*

ὕδωρ

water

Nominative

subject of *ἐξηράνθη*

ὕδωρ: water.

αὐτοῦ

its

Genitive

genitive of possession

ἵνα

so that

purpose conjunction (+ subjunctive)

ἵνα: in order that; the purpose of the drying.

ἐτοιμασθῆ

might be prepared

Aor Pass Subj 3 Sg · ἐτοιμάζω

subjunctive in the *ἵνα*-clause

→ aoristic subjunctive (purpose)

ἐτοιμάζω: prepare, make ready; the road made passable.

ἡ

the

Nominative

article with *ὁδός*

ὁδός

way

Nominative

subject of *ἐτοιμασθῆ*

ὁδός: road, way; the invasion-route opened.

τῶν

of the

Genitive

article with *βασιλέων*

βασιλέων

kings

Genitive

genitive (the kings' way)

βασιλεύς: king; the eastern monarchs.

τῶν

the ones

Genitive

article governing the *ἀπό*-phrase (the [kings] from)

ἀπό

from

preposition + genitive (source/direction)

ἀνατολῆς

the rising

Genitive

object of *ἀπό*

ἀνατολή: rising, east; 'rising of the sun' = the east.

ἡλίου

of the sun

Genitive

genitive with ἀνατολῆς (sunrise)

ἥλιος: sun (cf. v.8).

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

And I saw, out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs;

THE DEMONIC TRIAD **καὶ** From the mouths of the unholy trinity — dragon, beast, false prophet — issue three froglike unclean spirits, parodying the Egyptian frog-plague and the deceptive 'word of the mouth.'

Καὶ

and

coordinating conjunction (narrative καὶ)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision-report)

→ aoristic/constative

ὁράω: see; John's recurrent vision-introducing verb.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with στόματος

στόματος

mouth

Genitive

object of ἐκ

στόμα: mouth; the organ of deceptive utterance.

τοῦ

of the

Genitive

article with δράκοντος

δράκοντος

dragon

Genitive

genitive of possession

δράκων: dragon, serpent; Satan (12:9).

καὶ

and

coordinating conjunction

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with στόματος

στόματος

mouth

Genitive

object of ἐκ

στόμα: mouth.

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

genitive of possession

θηρίον: beast (see v.2); the sea-beast of ch. 13.

καὶ

and

coordinating conjunction

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with στόματος

στόματος

mouth

Genitive

object of ἐκ

στόμα: mouth.

τοῦ

of the

Genitive

article with ψευδοπροφήτου

ψευδοπροφήτου

false prophet

Genitive

genitive of possession

ψευδοπροφήτης: false prophet; the second/earth-beast of 13:11–17.

πνεύματα

spirits

Accusative

direct object of εἶδον

πνεῦμα: spirit; here demonic spirits.

τρία

three

Accusative

numeral modifying πνεύματα

τρεις: three; matching the three mouths.

ἀκάθαρτα

unclean

Accusative

attributive adj. with πνεύματα

ἀκάθαρτος: impure, unclean; the standard epithet of demons.

ὡς

like

comparative particle

βάτραχοι

frogs

Nominative

nominative of comparison (ὡς + nom.)

βάτραχος: frog; echoing the second Egyptian plague (Exod 8:2–6) — unclean, croaking deceivers.

14 εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.

for they are spirits of demons performing signs, which go out to the kings of the whole inhabited world, to gather them to the battle of the great day of God the Almighty.

EXPLANATION OF THE SPIRITS' NATURE AND MISSION **γάρ** A parenthetic explanation: these are sign-working demonic spirits whose mission is to muster the world's kings to the eschatological war of the 'great day of God the Almighty!'

<p>εἰσὶν they are</p> <p>Pres Act Indic 3 Pl · εἰμί <i>copula (predication of the spirits)</i></p> <p>→ stative present</p> <p>εἰμί: be.</p>	<p>γάρ for</p> <p><i>explanatory conjunction (postpositive)</i></p> <p>γάρ: for; introducing the explanation.</p>	<p>πνεύματα spirits</p> <p>Nominative <i>predicate nominative</i></p> <p>πνεῦμα: spirit (cf. v.13).</p>	<p>δαιμονίων of demons</p> <p>Genitive <i>genitive of source/quality (demonic spirits)</i></p> <p>δαμόνιον: demon, evil spirit.</p>
<p>ποιοῦντα performing</p> <p>Pres Act Ptc · Nom Pl Neut · ποιέω <i>attributive ptc. modifying πνεύματα</i></p> <p>→ imperfective (ongoing sign-working)</p> <p>ποιέω: do, make, perform; the spirits work deceptive miracles (cf. 13:13–14).</p>	<p>σημεῖα signs</p> <p>Accusative <i>direct object of ποιοῦντα</i></p> <p>σημεῖον: sign, miracle; here counterfeit wonders that deceive.</p>	<p>ἃ which</p> <p>Nominative <i>relative pronoun — subject of ἐκπορεύεται</i></p> <p>ὅς: who, which.</p>	<p>ἐκπορεύεται go out</p> <p>Pres Mid Indic 3 Sg · ἐκπορεύομαι <i>verb of the relative clause (neut. pl. subj. + sing. verb)</i></p> <p>→ imperfective present</p> <p>ἐκπορεύομαι: go out, proceed; the spirits' mission of mustering.</p>
<p>ἐπὶ to</p> <p><i>preposition + accusative (toward/against)</i></p>	<p>τοὺς the</p> <p>Accusative <i>article with βασιλεῖς</i></p>	<p>βασιλεῖς kings</p> <p>Accusative <i>object of ἐπί</i></p> <p>βασιλεύς: king; the world's rulers.</p>	<p>τῆς of the</p> <p>Genitive <i>article with οἰκουμένης</i></p>

οἰκουμένης

inhabited world

Genitive

genitive (kings of the world)

οἰκουμένη: the inhabited earth, the (Roman) world.

ὅλης

whole

Genitive

attributive adj. with οἰκουμένης

ὅλος: whole, entire; the universal scope.

συναγαγεῖν

to gather

Aor Act Inf · συναγω

infinitive of purpose

→ aoristic infinitive (purpose)

συναγω: gather, assemble; the demonic mustering for war.

αὐτούς

them

Accusative

accusative object of συναγαγεῖν

εἰς

to

preposition + accusative (goal)

τὸν

the

Accusative

article with πόλεμον

πόλεμον

battle

Accusative

object of εἰς (goal)

πόλεμος: war, battle; the eschatological conflict.

τῆς

of the

Genitive

article with ἡμέρας

ἡμέρας

day

Genitive

genitive (battle of the day)

ἡμέρα: day; the OT 'Day of the LORD' motif.

τῆς

the

Genitive

article with μεγάλης

μεγάλης

great

Genitive

attributive adj. with ἡμέρας

μέγας: great; the eschatological 'great day.'

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive (the day of God)

θεός: God.

τοῦ

the

Genitive

article with παντοκράτορος

παντοκράτορος

Almighty

Genitive

appositional genitive with θεοῦ

παντοκράτωρ: Almighty (cf. v.7).

15 Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

"Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, that he may not walk naked and they see his shame."

INTERJECTED DOMINICAL BEATITUDE (PARENTHESIS) ASYNDETON An abrupt first-person word of Christ inserted between the gathering and its place — the third of Revelation's seven beatitudes; vigilance amid the demonic muster, lest the unprepared be shamed at his thief-like coming (cf. 3:3, 18).

Ἴδου

Behold

attention-particle (frozen imperative)

ἰδοῦ: behold! look!; the demonstrative interjection arresting attention.

ἔρχομαι

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb (Christ's self-announcement)

→ futuristic/imperfective present

ἔρχομαι: come; the Lord's certain advent (cf. 22:7, 12, 20).

ὡς

like

comparative particle

κλέπτης

a thief

Nominative

nominative of comparison

κλέπτης: thief; the suddenness/unexpectedness of the coming (cf. 1 Thess 5:2).

μακάριος

blessed

Nominative

predicate adj. (beatitude)

μακάριος: blessed, happy; the beatitude-formula.

ὁ

the one

Nominative

article substantizing the participles

γρηγορῶν

who stays awake

Pres Act Ptc · Nom Sg Masc · γρηγορέω

substantival ptc. (subject of the beatitude)

→ imperfective (continual watchfulness)

γρηγορέω: watch, stay awake; eschatological vigilance.

καὶ

and

coordinating conjunction

τηρῶν

keeps

Pres Act Ptc · Nom Sg Masc · τηρέω

substantival ptc. coordinate with γρηγορῶν

→ imperfective (ongoing keeping)

τηρέω: keep, guard; here keeping one's garments ready.

τὰ

the

Accusative

article with ἱμάτια

ἱμάτια

garments

Accusative

direct object of τηρῶν

ἱμάτιον: garment, cloak;
readiness/righteousness imagery (cf. 3:4, 18).

αὐτοῦ

his

Genitive

possessive genitive

ἵνα

that

purpose/result conjunction (+ subjunctive)

ἵνα: in order that.

μὴ

not

negative (with subjunctive)

μὴ: not; the negative of non-indicative moods.

γυμνός

naked

Nominative

predicate adj. with περιπατῆ

γυμνός: naked, unclothed; the shame of unreadiness.

περιπατῆ

he may walk

Pres Act Subj 3 Sg · περιπατέω

subjunctive in the ἵνα-clause

→ imperfective subjunctive

περιπατέω: walk, conduct oneself.

καὶ

and

coordinating conjunction

βλέπωσιν

they see

Pres Act Subj 3 Pl · βλέπω

subjunctive coordinate in the ἵνα-clause

→ imperfective subjunctive

βλέπω: see, look at; the exposure of shame.

τὴν

the

Accusative

article with ἀσχημοσύνην

ἀσχημοσύνην

shame

Accusative

direct object of βλέπωσιν

ἀσχημοσύνη: indecency, shameful nakedness; the disgrace of the unprepared.

αὐτοῦ

his

Genitive

possessive genitive

16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἄρμαγεδών.

And they gathered them to the place called in Hebrew Armageddon.

THE MUSTERING COMPLETED **καί** Resuming v.14 after the beatitude: the kings are assembled at 'Armageddon' — most likely 'Mount of Megiddo' (Heb. har Məgiddô), the proverbial battlefield of Israel's history, here the symbolic site of the final confrontation.

Καί

and

coordinating conjunction (narrative καί)

συνήγαγεν

they gathered

Aor Act Indic 3 Sg · συνάγω

main verb (impersonal/the spirits as subj.)

→ constative aorist

συνάγω: gather (cf. v.14); the singular verb with the demonic agency understood.

αὐτοὺς

them

Accusative

direct object (the kings)

εἰς

to

preposition + accusative (goal)

τὸν

the

Accusative

article with τόπον

τόπον

place

Accusative

object of εἰς

τόπος: place, location; the assembly-site.

τὸν

the

Accusative

article governing the attributive participle

καλούμενον

called

Pres Pass Ptc · Acc Sg Masc · καλέω

attributive ptc. modifying τόπον

→ imperfective passive (named)

καλέω: call, name; introducing the place-name.

Ἑβραϊστί

in Hebrew

adverb of language

Ἑβραϊστί: in Hebrew/Aramaic; flagging the Semitic name.

Ἄρμαγεδών

Armageddon

Nominative

appositional/naming nominative (indeclinable place-name)

Ἄρμαγεδών: Armageddon, transliterating Heb. har Məgiddō ('Mount of Megiddo'); the symbolic battlefield of the end.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα· Γέγονεν.

And the seventh poured out his bowl upon the air; and a great voice came out of the temple, from the throne, saying, "It is done."

SEVENTH BOWL **καί** The seventh bowl into the air — the demonic sphere — draws the climactic decree 'Γέγονεν' ('It has happened / It is done') from the throne, the perfect of accomplished judgment (cf. 21:6).

Καὶ

and

coordinating conjunction (narrative καί)

ὁ

the

Nominative

article with ἕβδομος

ἕβδομος

seventh

Nominative

substantival adj. — subject (the seventh angel)

ἕβδομος: seventh; the final, climactic bowl.

ἐξέχεεν

poured out

Aor Act Indic 3 Sg · ἐκχέω

main verb

→ aoristic/constative

ἐκχέω: pour out (refrain).

τὴν

the

Accusative

article with φιάλην

φιάλην

bowl

Accusative

direct object

φιάλη: bowl of wrath.

αὐτοῦ

his

Genitive

genitive of possession

ἐπὶ

upon

preposition + accusative (upon)

τὸν

the

Accusative

article with *ἀέρα*

ἀέρα

air

Accusative

object of *ἐπί* (target)

ἀήρ: air; the lower atmosphere, domain of demonic powers (cf. Eph 2:2).

καὶ

and

coordinating conjunction (result)

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: come/go out; the voice issuing from the throne.

φωνή

a voice

Nominative

subject of *ἐξῆλθεν*

φωνή: voice (cf. v.1).

μεγάλη

great

Nominative

attributive adj. with *φωνή*

μέγας: great, loud.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with *ναοῦ*

ναοῦ

temple

Genitive

object of *ἐκ*

ναός: temple, sanctuary (cf. v.1).

ἀπὸ

from

preposition + genitive (source)

τοῦ

the

Genitive

article with *θρόνου*

θρόνου

throne

Genitive

object of *ἀπὸ* (the divine throne)

θρόνος: throne; God's throne — the voice is God's own.

λέγουσα

saying

Pres Act Ptc · Nom Sg Fem · λέγω

attributive ptc. agreeing with *φωνή*

→ imperfective (introducing speech)

λέγω: say.

Γέγονεν

It is done

Perf Act Indic 3 Sg · γίνομαι

main verb (the throne-decree)

→ consummative perfect (settled accomplishment)

γίνομαι: become, happen; the perfect 'it has come to pass' — wrath consummated (cf. τετέλεσται).

18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω μέγας.

and there came lightnings and voices and thunders, and there came a great earthquake, such as had not happened since man came to be upon the earth — so great an earthquake, so mighty.

THEOPHANIC AFTERMATH **καί** The standard theophany-cluster (lightnings, voices, thunders; cf. 4:5; 8:5; 11:19) climaxes in an unprecedented earthquake — the cosmos convulsing at the final judgment.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐγένοντο there came Aor Mid Indic 3 Pl · γίνομαι <i>main verb</i> → <i>ingressive aorist</i> γίνομαι: become, come to pass.</p>	<p>ἀστραπαὶ lightnings Nominative <i>subject of ἐγένοντο</i> ἀστραπή: lightning, flash; the theophany-motif.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>φωναὶ voices Nominative <i>subject (coordinate)</i> φωνή: voice, sound; here rumblings/peals.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>βρονταί thunders Nominative <i>subject (coordinate)</i> βροντή: thunder; the theophanic peals.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>σεισμός earthquake Nominative <i>subject of the second ἐγένετο</i> σεισμός: shaking, earthquake; the climactic convulsion.</p>	<p>ἐγένετο came Aor Mid Indic 3 Sg · γίνομαι <i>main verb (with σεισμός)</i> → <i>ingressive aorist</i> γίνομαι: become, come to pass.</p>	<p>μέγας great Nominative <i>attributive adj. with σεισμός</i> μέγας: great.</p>	<p>οἷος such as Nominative <i>correlative relative adj. (introducing comparison)</i> οἷος: of what kind, such as; introducing the qualitative comparison.</p>

οὐκ

not

negative adverb

οὐ: not.

ἐγένετο

had happened

Aor Mid Indic 3 Sg · γίνομαι

verb of the relative clause

→ constative aorist

γίνομαι: become, happen.

ἀφ'

since

preposition (ἀπό) + genitive (temporal)

ἀπό: from, since; with the relative, 'from which time.'

οὗ

which

Genitive

relative pronoun (temporal: 'since when')

ὅς: who, which; ἀφ' οὗ = 'since.'

ἄνθρωπος

man

Nominative

subject of the temporal clause

ἄνθρωπος: human, mankind.

ἐγένετο

came to be

Aor Mid Indic 3 Sg · γίνομαι

verb of the temporal clause

→ constative aorist

γίνομαι: come into being; 'since man came to be.'

ἐπὶ

upon

preposition + genitive (location)

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐπί (location)

γῆ: earth.

τηλικοῦτος

so great

Nominative

demonstrative-correlative adj. with σεισμός (resumptive)

τηλικοῦτος: so great, so mighty; resuming and intensifying.

σεισμός

an earthquake

Nominative

resumptive subject (apposition to the earlier σεισμός)

σεισμός: earthquake (resumed).

οὕτω

so

adverb of degree

οὕτως: thus, so; intensifying μέγας.

μέγας

mighty

Nominative

predicate adj. with σεισμός

μέγας: great, mighty.

19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

and the great city was split into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give to her the cup of the wine of the fury of his wrath.

FALL OF THE GREAT CITY / BABYLON JUDGED **καί** The quake fractures 'the great city' (Babylon/the harlot, anticipating chs. 17–18); God 'remembers' Babylon to make her drink the cup of his wrath — the lex talionis for her own cup of fornication (cf. 14:8, 10; 17:4).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐγένετο was split Aor Mid Indic 3 Sg · γίνομαι <i>main verb (γίνομαι εἰς = 'became into/split')</i> → ingressive aorist γίνομαι: become; γίνομαι εἰς τρία μέρη = 'split into three parts.'</p>	<p>ἡ the Nominative <i>article with πόλις</i></p>	<p>πόλις city Nominative <i>subject of ἐγένετο</i> πόλις: city; 'the great city' (Babylon/Rome, cf. 17:18).</p>
<p>ἡ the Nominative <i>article (second attributive) with μεγάλη</i></p>	<p>μεγάλη great Nominative <i>attributive adj. with πόλις</i> μέγας: great; the standing epithet of Babylon.</p>	<p>εἰς into <i>preposition + accusative (result of division)</i></p>	<p>τρία three Accusative <i>numeral modifying μέρη</i> τρεῖς: three.</p>
<p>μέρη parts Accusative <i>object of εἰς</i> μέρος: part, portion; the threefold rupture.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>αἱ the Nominative <i>article with πόλεις</i></p>	<p>πόλεις cities Nominative <i>subject of ἔπεσαν</i> πόλις: city; the Gentile cities.</p>

τῶν

of the

Genitive

article with ἐθνῶν

ἐθνῶν

nations

Genitive

genitive of possession (cities of the nations)

ἔθνος: nation, Gentiles.

ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb

→ constative aorist

πίπτω: fall, collapse; the cities' ruin.

καὶ

and

coordinating conjunction

Βαβυλῶν

Babylon

Nominative

subject of ἐμνήσθη (indeclinable proper noun, nom.)

Βαβυλῶν: Babylon; the cipher for the God-opposing world-city (Rome).

ἡ

the

Nominative

article with μεγάλη

μεγάλη

great

Nominative

attributive adj. with Βαβυλῶν

μέγας: great; 'Babylon the great' (cf. 17:5).

ἐμνήσθη

was remembered

Aor Pass Indic 3 Sg · μνησκόμαι

main verb (divine passive)

→ constative aorist (passive)

μνησκόμαι: remember, call to mind; God 'remembers' Babylon for judgment.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: before, in the presence of.

τοῦ

Genitive

article with θεοῦ

θεοῦ

God

Genitive

object of ἐνώπιον

θεός: God.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose/result

→ aoristic infinitive (purpose)

δίδωμι: give; the giving of the cup.

αὐτῇ

to her

Dative

indirect object (Babylon)

τὸ

the

Accusative

article with ποτήριον

ποτήριον

cup

Accusative

direct object of δοῦναι

ποτήριον: cup; the cup of wrath (Jer 25:15; Rev 14:10).

τοῦ

of the

Genitive

article with οἶνον

οίνου

wine

Genitive

genitive of content (cup of the wine)

οἶνος: wine; the intoxicating wrath-draught.

τοῦ

of the

Genitive

article with θυμοῦ

θυμοῦ

fury

Genitive

genitive of quality (wine of the fury)

θυμός: hot wrath, fury (cf. v.1).

τῆς

of the

Genitive

article with ὀργῆς

ὀργῆς

wrath

Genitive

genitive of quality (fury of the wrath)

ὀργή: settled wrath, anger; paired with θυμός for the full weight of divine judgment.

αὐτοῦ

his

Genitive

possessive genitive (God's wrath)

20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν.

and every island fled, and mountains were not found.

COSMIC DISSOLUTION **καί** The created order recoils: islands flee and mountains vanish (cf. 6:14; 20:11) – the de-creation accompanying the final judgment.

καὶ

and

coordinating conjunction

πᾶσα

every

Nominative

attributive adj. with νῆσος

πᾶς: all, every.

νῆσος

island

Nominative

subject of ἔφυγεν

νῆσος: island.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb

→ constative aorist

φεύγω: flee; the islands' vanishing.

καὶ
and

coordinating conjunction

ὄρη

mountains

Nominative

subject of εὐρέθησαν

ὄρος: mountain.

οὐχ

not

negative adverb

οὐ: not.

εὐρέθησαν

were found

Aor Pass Indic 3 Pl · εὐρίσκω

main verb (passive)

→ constative aorist (passive)

εὐρίσκω: find; 'were not found' = utterly vanished.

21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

and great hail, weighing about a talent, comes down out of heaven upon the people; and the people blasphemed God for the plague of the hail, because its plague is exceedingly great.

FINAL PLAGUE: THE GREAT HAIL **καὶ** The closing plague, talent-weight hailstones (cf. the seventh Egyptian plague, Exod 9:24), draws one last blasphemy rather than repentance — the impenitence-refrain seals the bowl-cycle (cf. vv.9, 11).

καὶ
and

coordinating conjunction

χάλαζα

hail

Nominative

subject of καταβαίνει

χάλαζα: hail, hailstones; the final judgment-plague.

μεγάλη

great

Nominative

attributive adj. with χάλαζα

μέγας: great.

ὡς

about

approximative particle (with measure)

ὡς: as, about; here approximating the weight.

ταλαντιαία

weighing a talent

Nominative

predicate adj. with *χάλαζα* (weight)

ταλαντιαῖος: a talent in weight (c. 26–40 kg); the crushing hailstones.

καταβαίνει

comes down

Pres Act Indic 3 Sg · καταβαίνω

main verb (vivid present)

→ historic/vivid present

καταβαίνω: come/go down, descend; the dramatic present makes the scene immediate.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article with οὐρανοῦ

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: heaven, sky.

ἐπί

upon

preposition + accusative (upon)

τούς

the

Accusative

article with ἀνθρώπους

ἀνθρώπους

people

Accusative

object of ἐπί

ἄνθρωπος: human, person.

καί

and

coordinating conjunction

ἐβλασφήμησαν

blasphemed

Aor Act Indic 3 Pl · βλασφημέω

main verb

→ constative aorist

βλασφημέω: blaspheme (cf. vv.9, 11); the final impenitent reflex.

οἱ

the

Nominative

article with ἄνθρωποι

ἄνθρωποι

people

Nominative

subject of ἐβλασφήμησαν

ἄνθρωπος: human, person.

τὸν

the

Accusative

article with θεόν

θεόν

God

Accusative

direct object of ἐβλασφήμησαν

θεός: God.

ἐκ

for

preposition + genitive (cause)

τῆς

the

Genitive

article with πληγῆς

πληγῆς

plague

Genitive

genitive of cause (ἐκ + gen.)

πληγή: blow, plague (cf. v.9).

τῆς

of the

Genitive

article with χαλάζης

χαλάζης

hail

Genitive

genitive of source/apposition (the plague of the hail)

χάλαζα: hail (cf. above).

ὅτι

because

causal conjunction

μεγάλη

great

Nominative

predicate adj. with πληγή

μέγας: great.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: be.

ἡ

the

Nominative

article with πληγή

πληγή

plague

Nominative

subject of ἐστίν

πληγή: plague, blow.

αὐτῆς

its

Genitive

possessive genitive (of the hail)

σφόδρα

exceedingly

adverb of degree

σφόδρα: exceedingly, very; intensifying
μεγάλη.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The Apocalypse's distinctive Semitizing 'solecisms' are deliberately preserved and flagged in the syntax tier rather than smoothed: at v.5 the appositional ὁ ὢν καὶ ὁ ἦν, ὁ ὄσιος stands in the nominative after the dative-genitive of address (the divine title is treated as an indeclinable, frozen formula); the participle λέγων / λέγοντος recurs as an indeclinable-feeling discourse marker. A few points of variation are passed over without a marginal note: at v.1 some witnesses read ἑπτὰ φιάλας without the article; at v.5 the Textus Receptus reads ὁ ἐσόμενος ('who is to be') for the harder ὁ ὄσιος ('the Holy One'), which is printed here; at v.7 a few witnesses add ἐκ before τοῦ θουσιαστηρίου; at v.14 the editions divide over τῆς ἡμέρας τῆς μεγάλης with/without the article; at v.16 the place-name is spelled Ἀρμαγεδών (some witnesses Μαγεδών / Ἀρμαγεδδών). The Hebraizing name Ἀρμαγεδών (v.16) and the divine self-designation 'who is and who was, the Holy One' (v.5) are treated as

indeclinable formulae. Orthographic variants (movable-v, ι-subscript, itacism) are not noted. The chapter has 21 verses; none is legitimately omitted by the critical text.

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.