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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 17

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΖ΄

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 · 17:1–6

The great prostitute on the waters and on the scarlet beast

One of the seven bowl-angels summons John to see the judgment of the great prostitute seated on many waters, with whom the kings of the earth committed fornication (1–2); carried in the Spirit to a wilderness, John sees a woman on a scarlet beast full of blasphemous names, with seven heads and ten horns (3), arrayed in purple and scarlet and gold, holding a golden cup of abominations (4), her forehead inscribed with a name of mystery: 'Babylon the great, mother of prostitutes and of the abominations of the earth' (5); and John sees her drunk on the blood of the saints and the witnesses of Jesus, and marvels greatly (6).

B · 17:7–14

The mystery explained: the beast, the seven heads, the ten kings, and the Lamb's victory

The angel promises to tell the mystery of the woman and the beast (7): the beast 'was and is not and is about to rise from the abyss and go to destruction,' and the earth-dwellers whose names are not written in the book of life will marvel (8). Here is the mind with wisdom: the seven heads are seven mountains on which the woman sits, and are seven kings — five fallen, one is, one not yet come, and the beast itself an eighth, of the seven, going to destruction (9–11). The ten horns are ten kings not yet reigning, who receive authority for one hour with the beast (12), of one mind, giving their power to the beast (13); they will war on the Lamb, but the Lamb will conquer them as Lord of lords and King of kings, with his called, chosen, and faithful (14).

C · 17:15–18

The waters interpreted; the beast and horns destroy the prostitute; the woman is the great city

The waters where the prostitute sits are peoples and multitudes and nations and tongues (15); the ten horns and the beast will hate the prostitute, make her desolate and naked, devour her flesh and burn her with fire (16) — for God put it in their hearts to do his purpose, to be of one mind and give their kingdom to the beast until God's words are fulfilled (17). And the woman is the great city that holds dominion over the kings of the earth (18).

1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων·
Δεῦρο, δεῖξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

And one of the seven angels who had the seven bowls came and spoke with me, saying: Come, I will show you the judgment of the great prostitute who is seated on many waters,

NARRATIVE ONSET **καί** The bowl-cycle's coda: a bowl-angel guides John into the Babylon-judgment vision (chs. 17–18), linking the seventh bowl (16:19, 'Babylon remembered') to its exposition.

Καὶ
and

narrative connective (paratactic καί)

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ aoristic (punctiliar narrative event)

ἔρχομαι: 'come, go!'

εἷς

one

Nominative

subject (substantival numeral)

εἷς: 'one'; partitive with ἐκ, 'one of.'

ἐκ
of

preposition + genitive (partitive)

τῶν

the

Genitive

article (genitive plural)

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'; the recurring symbol of completeness in the Apocalypse.

ἀγγέλων

angels

Genitive

partitive genitive

ἄγγελος: 'messenger, angel!'

τῶν

the

Genitive

article (substantizes the participle)

ἐχόντων

who had

Pres Act Ptc · Gen Pl Masc · ἔχω

attributive participle (genitive)

→ imperfective (stative possession)

ἔχω: 'have, hold!'

τάς

the

Accusative

article (accusative plural)

ἑπτὰ

seven

indeclinable numeral (attributive)

φιάλας

bowls

Accusative

direct object of ἐχόντων

φιάλη: 'bowl, shallow libation-dish'; the vessels of the seven last plagues (ch. 16).

καὶ

and

coordinating conjunction

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

coordinate main verb

→ aoristic (narrative)

λαλέω: 'speak, talk!'

μετ'

with

preposition + genitive (association)

μετά: 'with!'

ἐμοῦ

me

Genitive

object of μετά

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech (redundant λέγων, Semitic)

→ imperfective (introduces direct speech)

λέγω: 'say'; the pleonastic λέγων calques Hebrew *lēmōr*.

Δεῦρο

Come

adverb of summons (hortatory)

δεῦρο: 'here, come!'; an adverb functioning as a command.

δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb (future)

→ predictive future

δείκνυμι: 'show, point out'; the revelatory verb (cf. 1:1; 4:1; 21:9, where the same angelic phrase introduces the Bride).

σοι

you

Dative

indirect object

τὸ

the

Accusative

article (accusative)

κρίμα

judgment

Accusative

direct object of δείξω

κρίμα: 'judgment, verdict, sentence'; the judicial sentence to be passed on Babylon.

τῆς

of the

Genitive

article (genitive)

πόρνης

prostitute

Genitive

objective genitive (judgment upon her)

πόρνη: 'prostitute, harlot'; the OT image for an idolatrous city/people (Nineveh, Tyre, Jerusalem; Nah 3:4; Isa 23; Ezek 16, 23).

τῆς

the

Genitive

article (attributive)

μεγάλης

great

Genitive

attributive adjective

μέγας: 'great'; the recurring epithet of Babylon (vv.5, 18; 18:2).

τῆς

who

Genitive

article (substantizes the participle)

καθημένης

is seated

Pres Mid/Dep Ptc · Gen Sg Fem · κάθημαι

attributive participle (genitive)

→ imperfective (settled enthronement)

κάθημαι: 'sit, be enthroned'; the leitmotif of the chapter (vv.1, 3, 9, 15), echoing Jer 51:13 (Babylon dwelling on many waters).

ἐπὶ

on

preposition + genitive (location)

ἐπί: 'on, upon.'

ὑδάτων

waters

Genitive

object of ἐπί

ὑδωρ: 'water'; interpreted at v.15 as peoples and nations.

πολλῶν

many

Genitive

attributive adjective

πολύς: 'much, many.'

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

with whom the kings of the earth committed fornication, and those who dwell on the earth were made drunk with the wine of her fornication.

RELATIVE EXPANSION ASYNDETON A relative clause unfolding the prostitute's seduction of kings and earth-dwellers — the indictment behind the coming κρίμα; cf. Jer 51:7.

μεθ'

with

preposition + genitive (association)

μετά: 'with.'

ἧς

whom

Genitive

relative pronoun (object of μετά; antecedent πόρνης)

ἐπόρνευσαν

committed fornication

Aor Act Indic 3 Pl · πορνεύω

main verb of the relative clause

→ aoristic (summary of consummated apostasy)

πορνεύω: 'commit fornication'; figurative for idolatrous/political collusion with the world-power.

οἱ

the

Nominative

article (nominative plural)

βασιλεῖς

kings

Nominative

subject

βασιλεύς: 'king.'

τῆς

of the

Genitive

article (genitive)

γῆς

earth

Genitive

genitive of relationship/source

γῆ: 'earth, land.'

καὶ

and

coordinating conjunction

ἔμεθύσθησαν

were made drunk

Aor Pass Indic 3 Pl · μεθύσκω

coordinate main verb

→ aoristic passive (state induced)

μεθύσκω: '(passive) become drunk'; the intoxicating wine of Babylon's seduction (cf. 14:8; 18:3).

οἱ

those

Nominative

article (substantizes the participle)

κατοικοῦντες

who dwell on

Pres Act Ptc · Nom Pl Masc · κατοικέω

substantival participle (subject)

→ imperfective (habitual dwelling)

κατοικέω: 'dwell, inhabit'; 'the earth-dwellers' is a standing term in Revelation for unbelieving humanity (3:10; 6:10; 8:13).

τὴν

the

Accusative

article (accusative)

γῆν

earth

Accusative

accusative of place (object of κατοικοῦντες)

γῆ: 'earth.'

ἐκ

with

preposition + genitive (source/means)

ἐκ: 'out of, from'; here instrumental ('drunk with/from').

τοῦ

the

Genitive

article (genitive)

οἴνου

wine

Genitive

object of ἐκ (genitive of source)

οἶνος: 'wine.'

τῆς

of the

Genitive

article (genitive)

πορνείας

fornication

Genitive

genitive of content/source (the wine that is her fornication)

πορνεία: 'fornication, sexual immorality'; idolatrous infidelity.

αὐτῆς

her

Genitive

possessive genitive

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, γέμον ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

And he carried me away into a wilderness in the Spirit. And I saw a woman seated on a scarlet beast that was full of blasphemous names, having seven heads and ten horns.

VISION ONSET **καί** John's Spirit-translation to the wilderness (cf. 21:10, to a mountain for the Bride) sets the antithetical pair: harlot-city vs. Bride-city. The grammar is deliberately broken — γέμον (neuter, agreeing with θηρίον) but ἔχων (masculine nominative) hanging loose.

καὶ

and

narrative connective

ἀπήνεγκέν

he carried away

Aor Act Indic 3 Sg · ἀποφέρω

main verb

→ aoristic (narrative)

ἀποφέρω: 'carry off, lead away!'

με

me

Accusative

direct object

εἰς

into

preposition + accusative (goal)

εἰς: 'into, to!'

ἔρημον

a wilderness

Accusative

object of εἰς

ἔρημος: 'wilderness, desert!'; place of the harlot's vision (contrast the 'great high mountain' of the Bride, 21:10).

ἐν

in

preposition + dative (sphere)

ἐν: 'in.'

πνεύματι

the Spirit

Dative

object of ἐν (dative of sphere)

πνεῦμα: 'spirit!'; 'in the Spirit' marks visionary rapture (1:10; 4:2; 21:10).

καὶ

and

narrative connective

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic (narrative seeing)

ὁράω: 'see'; καὶ εἶδον is the Apocalypse's signature vision-marker.

γυναῖκα

a woman

Accusative

direct object of εἶδον

γυνή: 'woman, wife'; the harlot-woman, foil to the woman clothed with the sun (ch. 12) and the Bride (ch. 21).

καθημένην

seated

Pres Mid/Dep Ptc · Acc Sg Fem · κάθημαι

attributive participle (modifies γυναῖκα)

→ imperfective (posture of dominion)

κάθημαι: 'sit, be enthroned.'

ἐπὶ

on

preposition + accusative (location upon)

ἐπί: 'on, upon.'

θηρίον

a beast

Accusative

object of ἐπί

θηρίον: 'wild beast'; the beast from the sea of ch. 13, here the harlot's mount.

κόκκινον

scarlet

Accusative

attributive adjective

κόκκινος: 'scarlet, crimson'; the dragon's red (12:3) and the color of her finery (v.4).

γέμον

full of

Pres Act Ptc · Acc Sg Neut · γέμω

attributive participle (neuter, agreeing with θηρίον)

→ imperfective (stative fullness)

γέμω: 'be full of' (+ acc. of content); the beast crammed with blasphemy.

ὀνόματα

names

Accusative

accusative of content after γέμον

ὄνομα: 'name'; the blasphemous titles of self-deifying empire (cf. 13:1).

βλασφημίας

of blasphemy

Genitive

attributive/descriptive genitive

βλασφημία: 'blasphemy, slander against God.'

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

participle in loose apposition (nom. solecism for acc.)

→ imperfective (stative possession)

ἔχω: 'have'; the nominative ἔχων, hanging from an accusative phrase, is a characteristic Apocalyptic concord-break.

κεφαλὰς

heads

Accusative

direct object of ἔχων

κεφαλή: 'head'; interpreted at vv.9–10 as mountains/kings.

ἑπτὰ

seven

indeclinable numeral (attributive)

καὶ

and

coordinating conjunction

κέρατα

horns

Accusative

direct object of ἔχων

κέρας: 'horn'; symbol of kingly power (Dan 7:7), explained at v.12.

δέκα

ten

indeclinable numeral (attributive)

δέκα: 'ten.'

4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς,

And the woman was clothed in purple and scarlet, and adorned with gold and precious stone and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication,

DESCRIPTIVE EXPANSION **καί** The harlot's imperial-cultic splendor — the periphrastic perfects depict settled luxury — set against the loathsome contents of her cup (the great anti-grail). The accusative τὰ ἀκάθαρτα hangs loosely after the genitive βδελυγμάτων, another concord-break.

καὶ
and
narrative connective

ἡ
the
Nominative
article (nominative)

γυνή
woman
Nominative
subject
| γυνή: 'woman!'

ἦν
was
Impf Act Indic 3 Sg · εἰμί
copula (auxiliary of periphrasis)
→ imperfective (descriptive state)
| εἰμί: 'be'; here forming periphrastic perfects with the participles.

περιβεβλημένη
clothed in
Perf Mid/Pass Ptc · Nom Sg Fem · περιβάλλω
periphrastic participle (with ἦν)
→ intensive perfect (settled adornment)
| περιβάλλω: 'put around, clothe!'

πορφυροῦν
purple
Accusative
accusative of clothing (object of περιβεβλημένη)
| πορφυροῦς: 'purple'; the dye of royalty and wealth (cf. 18:12, 16).

καὶ
and
coordinating conjunction

κόκκινον
scarlet
Accusative
accusative of clothing
| κόκκινος: 'scarlet!'

καὶ
and

coordinating conjunction

κεχρυσωμένη

adorned with gold

Perf Mid/Pass Ptc · Nom Sg Fem · χρυσόω

periphrastic participle (with ἦν)

→ *intensive perfect (settled state)*

χρυσόω: 'gild, adorn with gold.'

χρυσίῳ

gold

Dative

dative of means

χρυσίον: 'gold, gold ornament.'

καὶ
and

coordinating conjunction

λίθῳ

stone

Dative

dative of means

λίθος: 'stone.'

τιμίῳ

precious

Dative

attributive adjective

τίμιος: 'precious, costly.'

καὶ
and

coordinating conjunction

μαργαρίταις

pearls

Dative

dative of means

μαργαρίτης: 'pearl.'

ἔχουσα

holding

Pres Act Ptc · Nom Sg Fem · ἔχω

circumstantial participle (modifies γυνή)

→ *imperfective (concurrent action)*

ἔχω: 'have, hold.'

ποτήριον

a cup

Accusative

direct object of ἔχουσα

ποτήριον: 'cup'; the golden cup of Babylon (Jer 51:7).

χρυσοῦν

golden

Accusative

attributive adjective

χρυσοῦς: 'golden'; the gleaming exterior masks the filth within.

ἐν

in

preposition + dative (location)

ἐν: 'in.'

τῇ

the

Dative

article (dative)

χειρὶ

hand

Dative

object of ἐν

χείρ: 'hand.'

αὐτῆς

her

Genitive

possessive genitive

γέμον

full of

Pres Act Ptc · Acc Sg Neut · γέμω

attributive participle (modifies ποτήριον)

→ *imperfective (stative fullness)*

γέμω: 'be full of.'

βδελυγμάτων

abominations

Genitive

genitive of content after γέμον

βδέλυγμα: 'abomination, detestable thing';
the LXX term for idolatry (Dan 9:27).

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article (accusative; loose concord-break)

ἀκάθαρτα

impurities

Accusative

accusative in apposition (solecistic for genitive)

ἀκάθαρτος: 'unclean, impure'; substantival
neuter plural 'the unclean things.'

τῆς

of the

Genitive

article (genitive)

πορνείας

fornication

Genitive

genitive of source

πορνεία: 'fornication.'

αὐτῆς

her

Genitive

possessive genitive

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

and on her forehead a name was written, a mystery: Babylon the great, the mother of prostitutes and of the abominations of the earth.

DESCRIPTIVE EXPANSION **καὶ** The harlot's branded forehead — parody of the seal of God (7:3; 14:1) and of the priestly headplate (Exod 28:36). μυστήριον may name the inscription or label it 'a mystery' (so the title is symbolic, not the literal city).

καὶ

and

narrative connective

ἐπὶ

on

preposition + accusative (location upon)

ἐπί: 'on.'

τὸ

the

Accusative

article (accusative)

μέτωπον

forehead

Accusative

object of ἐπί

μέτωπον: 'forehead'; the place of the divine
seal and the beast's mark (13:16).

αὐτῆς

her

Genitive

possessive genitive

ὄνομα

a name

Nominative

subject (verbless clause; 'was written')

ὄνομα: 'name.'

γεγραμμένον

written

Perf Mid/Pass Ptc · Nom Sg Neut · γράφω

attributive participle (modifies ὄνομα)

→ intensive perfect (inscribed and standing)

γράφω: 'write.'

μυστήριον

a mystery

Nominative

appositive to ὄνομα (or in apposition to the title)

μυστήριον: 'mystery, secret'; here flagging the name as symbolic — to be decoded (cf. v.7).

Βαβυλῶν

Babylon

Nominative

appositive (the inscribed name)

Βαβυλῶν: 'Babylon'; cipher for the idolatrous world-capital — Rome in John's day, the archetypal God-opposing city (cf. 14:8; 18:2).

ἡ

the

Nominative

article (attributive)

μεγάλη

great

Nominative

attributive adjective

μέγας: 'great.'

ἡ

the

Nominative

article (in apposition)

μήτηρ

mother

Nominative

appositive to Βαβυλῶν

μήτηρ: 'mother'; matrix and source of all earthly harlotry and idolatry.

τῶν

of the

Genitive

article (genitive)

πορνῶν

prostitutes

Genitive

genitive of relationship (after μήτηρ)

πόρνη: 'prostitute'; her 'daughters' are the lesser harlot-cities.

καί

and

coordinating conjunction

τῶν

of the

Genitive

article (genitive)

βδελυγμάτων

abominations

Genitive

genitive of relationship

βδέλυγμα: 'abomination.'

τῆς

of the

Genitive

article (genitive)

γῆς

earth

Genitive

genitive of source/origin

γῆ: 'earth.'

6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.
Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus.
And when I saw her I marveled with great amazement.

VISION CLIMAX **καί** The vision peaks in horror: the harlot is sated not with wine but with martyr-blood — the cognate accusative ἐθαύμασα ... θαῦμα μέγα ('marveled a great marvel') intensifies John's bewilderment, prompting the angel's explanation.

<p>καὶ and <i>narrative connective</i></p>	<p>εἶδον I saw Aor Act Indic 1 Sg · ὁράω <i>main verb (vision formula)</i> → aoristic (narrative seeing) ὁράω: 'see.'</p>	<p>τὴν the Accusative <i>article (accusative)</i></p>	<p>γυναῖκα woman Accusative <i>direct object of εἶδον</i> γυνή: 'woman.'</p>
<p>μεθύουσαν drunk Pres Act Ptc · Acc Sg Fem · μεθύω <i>predicate participle (object complement)</i> → imperfective (ongoing drunkenness) μεθύω: 'be drunk'; intoxicated with persecution, gorged on the saints' blood.</p>	<p>ἐκ with <i>preposition + genitive (source/means)</i> ἐκ: 'from'; here instrumental ('drunk with/from').</p>	<p>τοῦ the Genitive <i>article (genitive)</i></p>	<p>αἵματος blood Genitive <i>object of ἐκ</i> αἷμα: 'blood.'</p>
<p>τῶν of the Genitive <i>article (genitive)</i></p>	<p>ἀγίων saints Genitive <i>genitive of source</i> ἅγιος: 'holy one, saint'; the persecuted people of God.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐκ with <i>preposition + genitive (source/means)</i> ἐκ: 'from.'</p>

<p>τοῦ the Genitive <i>article (genitive)</i></p>	<p>αἵματος blood Genitive <i>object of ἐκ</i> αἷμα: 'blood.'</p>	<p>τῶν of the Genitive <i>article (genitive)</i></p>	<p>μαρτύρων witnesses Genitive <i>genitive of source</i> μάρτυς: 'witness, martyr'; those slain for their testimony (cf. 2:13; 6:9).</p>
<p>Ἰησοῦ of Jesus Genitive <i>objective genitive (witnesses to/of Jesus)</i> Ἰησοῦς: 'Jesus'; the genitive joins 'the testimony of Jesus' (cf. 1:9; 12:17).</p>	<p>Καὶ And <i>narrative connective</i></p>	<p>ἐθαύμασα I marveled Aor Act Indic 1 Sg · θαυμάζω <i>main verb</i> → aoristic (reaction) θαυμάζω: 'marvel, wonder'; John's astonishment, perhaps of perplexed admiration, which the angel rebukes/explains.</p>	<p>ιδῶν when I saw Aor Act Ptc · Nom Sg Masc · ὁράω <i>temporal participle (antecedent action)</i> → aoristic (prior glance) ὁράω: 'see!'</p>
<p>αὐτήν her Accusative <i>direct object of ιδῶν</i></p>	<p>θαῦμα amazement Accusative <i>cognate accusative (with ἐθαύμασα)</i> θαῦμα: 'wonder, amazement.'</p>	<p>μέγα great Accusative <i>attributive adjective</i> μέγας: 'great!'</p>	

7 καὶ εἶπέν μοι ὁ ἄγγελος· Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

And the angel said to me: Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.

INTERPRETIVE TURN **καί** The angelus interpres takes over: rebuking John's wonder and promising the decoding of the 'mystery' (vv.8–18). The vision (1–6) now yields to interpretation.

καὶ
and

narrative connective

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ aoristic (narrative)

λέγω (aor. εἶπον): 'say!'

μοι

to me

Dative

indirect object

ὁ

the

Nominative

article (nominative)

ἄγγελος

angel

Nominative

subject

ἄγγελος: 'angel!'

Διὰ

for

preposition + accusative (cause; with τί = 'why')

διὰ: 'because of!'; διὰ τί = 'why?'

τί

why

Accusative

interrogative pronoun (object of διὰ)

τίς: 'who? what?'

ἐθαύμασας

did you marvel

Aor Act Indic 2 Sg · θαυμάζω

main verb (question)

→ aoristic (the act just performed)

θαυμάζω: 'marvel!'

ἐγώ

I

Nominative

emphatic subject pronoun

ἐγώ: 'I!'; emphatic — 'I (myself) will tell!'

ἐρῶ

I will tell

Fut Act Indic 1 Sg · λέγω

main verb (future)

→ predictive future

λέγω (fut. ἐρῶ): 'tell!'

σοι

you

Dative

indirect object

τὸ

the

Accusative

article (accusative)

μυστήριον

mystery

Accusative

direct object of ἐρῶ

μυστήριον: 'mystery'; the hidden meaning now to be revealed.

τῆς

of the

Genitive

article (genitive)

γυναϊκός

woman

Genitive

objective genitive (mystery concerning the woman)

γυνή: 'woman!'

καὶ

and

coordinating conjunction

τοῦ

of the

Genitive

article (genitive)

θηρίου

beast

Genitive

objective genitive

θηρίον: 'beast.'

τοῦ

that

Genitive

article (substantizes the participle)

βαστάζοντος

carries

Pres Act Ptc · Gen Sg Neut · βαστάζω

attributive participle (modifies θηρίου)

→ imperfective (ongoing bearing)

βαστάζω: 'carry, bear, support.'

αὐτήν

her

Accusative

direct object of βαστάζοντος

τοῦ

which

Genitive

article (substantizes the participle)

ἔχοντος

has

Pres Act Ptc · Gen Sg Neut · ἔχω

attributive participle (modifies θηρίου)

→ imperfective (stative possession)

ἔχω: 'have.'

τάς

the

Accusative

article (accusative)

ἑπτὰ

seven

indeclinable numeral (attributive)

κεφαλὰς

heads

Accusative

direct object of ἔχοντος

κεφαλή: 'head.'

καὶ

and

coordinating conjunction

τά

the

Accusative

article (accusative)

δέκα

ten

indeclinable numeral (attributive)

δέκα: 'ten.'

κέρατα

horns

Accusative

direct object of ἔχοντος

κέρας: 'horn.'

8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

The beast that you saw was and is not, and is about to rise from the abyss and go to destruction. And the dwellers on the earth, whose name has not been written in the book of life from the foundation of the world, will marvel when they see the beast, that it was and is not and will be present.

RIDDLE OF THE BEAST **ASYNDETON** The first riddle: the beast's 'was-is not-will come' is a demonic parody of the divine 'who was and is and is to come' (1:4, 8) and of the slain-yet-living Lamb — a counterfeit resurrection (cf. 13:3, the mortal wound healed). It rises from the abyss only to march to destruction.

τὸ

the

Nominative

article (nominative)

θηρίον

beast

Nominative

subject

θηρίον: 'beast.'

ὃ

that

Accusative

relative pronoun (object of εἶδες)

εἶδες

you saw

Aor Act Indic 2 Sg · ὄραω

verb of relative clause

→ aoristic (the past vision)

ὄραω: 'see.'

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb

→ imperfective (past existence)

εἰμί: 'be'; ἦν 'was' — the beast's former being.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

οὐ: 'not.'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present (present non-being)

εἰμί: 'be'; οὐκ ἔστιν 'is not' — its present absence/eclipse.

καὶ
and

coordinating conjunction

μέλλει
is about

Pres Act Indic 3 Sg · μέλλω

main verb (+ infinitive)

→ imminent futurity

μέλλω: 'be about to'; auxiliary marking imminence.

ἀναβαίνειν
to rise

Pres Act Infin · ἀναβαίνω

complementary infinitive (after μέλλει)

→ imperfective (process of ascent)

ἀναβαίνω: 'go up, ascend, rise!'

ἐκ
from

preposition + genitive (source)

ἐκ: 'out of!'

τῆς
the

Genitive
article (genitive)

ἀβύσσου
abyss

Genitive

object of ἐκ

ἄβυσσος: 'abyss, bottomless pit'; the demonic underworld (9:1-2, 11; 11:7).

καὶ
and

coordinating conjunction

εἰς
to

preposition + accusative (goal)

εἰς: 'to, into!'

ἀπώλειαν
destruction

Accusative
object of εἰς

ἀπώλεια: 'destruction, perdition'; the beast's appointed end (v.11; 19:20).

ὑπάγει
goes

Pres Act Indic 3 Sg · ὑπάγω

main verb (futuristic present)

→ imperfective (certain, impending departure)

ὑπάγω: 'go away, depart!'

καὶ
and

coordinating conjunction

θαυμασθήσονται
will marvel

Fut Pass Indic 3 Pl · θαυμάζω

main verb

→ predictive future (deponent-passive 'marvel')

θαυμάζω: 'marvel'; the earth-dwellers' awe answers 13:3 ('the whole earth marveled after the beast').

οἱ
those

Nominative
article (substantizes the participle)

κατοικοῦντες
who dwell

Pres Act Ptc · Nom Pl Masc · κατοικέω

substantival participle (subject)

→ imperfective (habitual dwelling)

κατοικέω: 'dwell'; 'the earth-dwellers!'

ἐπὶ
on

preposition + genitive (location)

ἐπί: 'on!'

τῆς
the

Genitive
article (genitive)

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth.'

ῶν

whose

Genitive

relative pronoun (possessive genitive)

οὐ

not

negative particle

οὐ: 'not.'

γέγραπται

has been written

Perf Mid/Pass Indic 3 Sg · γράφω

main verb of relative clause

→ intensive perfect (settled, irreversible record)

γράφω: 'write'; the perfect 'stands written'
— the divine registry is fixed.

τὸ

the

Nominative

article (nominative)

ὄνομα

name

Nominative

subject of γέγραπται

ὄνομα: 'name.'

ἐπὶ

in

preposition + accusative (location)

ἐπί: 'upon, in.'

τὸ

the

Accusative

article (accusative)

βιβλίον

book

Accusative

object of ἐπί

βιβλίον: 'book, scroll.'

τῆς

of

Genitive

article (genitive)

ζωῆς

life

Genitive

genitive of content (the book that confers life)

ζωή: 'life'; the Lamb's book of life (13:8; 20:12; 21:27).

ἀπὸ

from

preposition + genitive (temporal source)

ἀπό: 'from.'

καταβολῆς

the foundation

Genitive

object of ἀπό

καταβολή: 'foundation, founding'; 'from the foundation of the world' — pretemporal election (cf. 13:8).

κόσμου

of the world

Genitive

objective/possessive genitive

κόσμος: 'world.'

βλεπόντων

when they see

Pres Act Ptc · Gen Pl Masc · βλέπω

genitive participle (temporal; loose concord with ὧν)

→ imperfective (concurrent seeing)

βλέπω: 'see, look at.'

τὸ

the

Accusative

article (accusative)

<p>θηρίον beast Accusative direct object of βλέπόντων θηρίον: 'beast!'</p>	<p>ὅτι that conjunction (epexegetical content clause) ὅτι: 'that!'</p>	<p>ἦν it was Impf Act Indic 3 Sg · εἰμί verb of content clause → imperfective (past existence) εἰμί: 'be!'</p>	<p>καὶ and coordinating conjunction</p>
<p>οὐκ not negative particle οὐ: 'not!'</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί verb of content clause → stative present εἰμί: 'be!'</p>	<p>καὶ and coordinating conjunction</p>	<p>παρέσται will be present Fut Mid/Dep Indic 3 Sg · πάρεμι verb of content clause (future) → predictive future πάρεμι: 'be present, come'; the beast's mock-parousia, παρέσται echoing ('shall be present!') the divine ὁ ἐρχόμενος.</p>

9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν·

Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits; and they are seven kings.

DECODING KEY **ASYNDETON** A call for interpretive discernment (cf. 13:18) introduces the double sense of the seven heads: seven mountains (the seven hills of Rome, transparently) and, simultaneously, seven kings — symbol layered on symbol.

ὧδε

Here is

adverb (presentative)

ὧδε: 'here'; 'here is the mind...' = this calls for wisdom (cf. 13:10, 18).

ὁ

the

Nominative

article (nominative)

νοῦς

mind

Nominative

subject (verbless clause)

νοῦς: 'mind, understanding'; the discerning intellect required to read the symbol.

ὁ

that

Nominative

article (substantizes the participle)

ἔχων

has

Pres Act Ptc · Nom Sg Masc · ἔχω

attributive participle (modifies νοῦς)

→ imperfective (stative possession)

ἔχω: 'have.'

σοφίαν

wisdom

Accusative

direct object of ἔχων

σοφία: 'wisdom'; the prophetic insight to decode the beast.

αἱ

the

Nominative

article (nominative)

ἑπτὰ

seven

indeclinable numeral (attributive)

κεφαλαί

heads

Nominative

subject

κεφαλή: 'head.'

ἑπτὰ

seven

indeclinable numeral (attributive)

ὄρη

mountains

Nominative

predicate nominative

ὄρος: 'mountain, hill'; the seven hills (montes) of Rome are evoked.

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present (equation)

εἰμί: 'be'; the interpretive 'are' = 'symbolize.'

ὅπου

where

relative adverb (locative)

ὅπου: 'where.'

ἡ

the

Nominative

article (nominative)

γυνή

woman

Nominative

subject of κάθεται

γυνή: 'woman.'

κάθεται

sits

Pres Mid/Dep Indic 3 Sg · κάθημαι

verb of relative clause

→ imperfective (settled dominion)

κάθημαι: 'sit'; resumptive ἐπ' αὐτῶν ('on them') is a redundant Semitic pronoun.

ἐπ'
on
preposition + genitive (location; resumptive)
| ἐπί: 'on.'

αὐτῶν
them
Genitive
object of ἐπί (resumptive of ὅπου)

καὶ
and
coordinating conjunction

βασιλεῖς
kings
Nominative
predicate nominative
| βασιλεύς: 'king'; the second layer of the riddle – the heads are also kings/emperors.

ἑπτὰ
seven
indeclinable numeral (attributive)

εἰσιν
they are
Pres Act Indic 3 Pl · εἰμί
copula
→ stative present (equation)
| εἰμί: 'be!'

10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μείναι.

Five have fallen, one is, the other has not yet come; and when he comes, he must remain only a little while.

ENUMERATION OF THE KINGS ASYNDETON The seven kings counted out: five past, one present, one future-and-brief. The 'one is' fixes the vision in the seer's own present; precise identification of the emperors is debated, and the schema is more theological than chronological.

οἱ
the
Nominative
article (substantival numeral)

πέντε
five
indeclinable numeral (substantival subject)
| πέντε: 'five!'

ἔπεσαν
have fallen
Aor Act Indic 3 Pl · πίπτω
main verb
→ aoristic (fallen/passed away)
| πίπτω: 'fall!'; here 'have fallen' = have died/passed from rule.

ὁ
the
Nominative
article (substantival numeral)

εἷς

one

Nominative

subject (numeral)

εἷς: 'one'; the reigning king of John's present.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ stative present (now reigning)

εἰμί: 'be!'

ὁ

the

Nominative

article (substantival adjective)

ἄλλος

other

Nominative

subject

ἄλλος: 'other, another!'

οὐ̅πω

not yet

adverb (temporal negative)

οὐ̅πω: 'not yet!'

ἦλθεν

has come

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ aoristic (not-yet-arrived)

ἔρχομαι: 'come!'

καὶ

and

coordinating conjunction

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when!'

ἔλθη

he comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of temporal clause (subjunctive)

→ aoristic (contingent future event)

ἔρχομαι: 'come!'

ὀλίγον

a little while

Accusative

adverbial accusative of duration

ὀλίγος: 'little, short'; his reign is curtailed.

αὐτόν

he

Accusative

accusative subject of the infinitive μεῖναι

δεῖ

must

Pres Act Indic 3 Sg · δεῖ

impersonal verb (+ infinitive)

→ stative present (divine necessity)

δεῖ: 'it is necessary'; the δεῖ of foreordained history (cf. 1:1; Dan 2:28).

μεῖναι

remain

Aor Act Infin · μένω

complementary infinitive (after δεῖ)

→ aoristic (the act of remaining)

μένω: 'remain, stay!'

11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

And the beast that was and is not, it too is an eighth, and is of the seven, and goes to destruction.

CLIMAX OF THE RIDDLE **καὶ** The beast is both 'an eighth' (beyond the seven, a recapitulating antichrist) and 'of the seven' (springing from them) — a deliberate paradox; its destiny, repeated from v.8, is ἀπώλεια ('destruction'), the antithesis of the eternal kingdom.

<p>καὶ and <i>narrative connective</i></p>	<p>τὸ the Nominative <i>article (nominative)</i></p>	<p>θηρίον beast Nominative <i>subject (resumed by αὐτός)</i> θηρίον: 'beast.'</p>	<p>ὃ that Nominative <i>relative pronoun (subject of clause)</i></p>
<p>ἦν was Impf Act Indic 3 Sg · εἰμί <i>verb of relative clause</i> → imperfective (past existence) εἰμί: 'be.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐκ not <i>negative particle</i> οὐ: 'not.'</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>verb of relative clause</i> → stative present εἰμί: 'be.'</p>
<p>καὶ also <i>adjunctive (ascensive καὶ)</i> καί: 'and, also, even.'</p>	<p>αὐτός it Nominative <i>intensive/resumptive subject pronoun</i> αὐτός: 'he, it (himself).'</p>	<p>ὄγδοός an eighth Nominative <i>predicate nominative</i> ὄγδοος: 'eighth'; the beast as a renewed, eschatological antichrist beyond the seven.</p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present (equation) εἰμί: 'be.'</p>

<p>καὶ and coordinating conjunction</p>	<p>ἐκ of preposition + genitive (source/origin) ἐκ: 'out of!'</p>	<p>τῶν the Genitive article (substantival numeral)</p>	<p>ἑπτὰ seven indeclinable numeral (object of ἐκ) ἑπτὰ: 'seven!'</p>
<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί main verb (predicate of source) → stative present εἰμί: 'be!'</p>	<p>καὶ and coordinating conjunction</p>	<p>εἰς to preposition + accusative (goal) εἰς: 'to, into!'</p>	<p>ἀπώλειαν destruction Accusative object of εἰς ἀπώλεια: 'destruction, perdition!'</p>
<p>ὑπάγει goes Pres Act Indic 3 Sg · ὑπάγω main verb (futuristic present) → imperfective (certain, impending end) ὑπάγω: 'go away, depart!'</p>			

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

And the ten horns that you saw are ten kings, who have not yet received a kingdom, but they receive authority as kings for one hour together with the beast.

DECODING THE HORNS **καί** The ten horns decoded: client-kings or eschatological rulers, not yet enthroned, who receive transient ('one hour') royal authority alongside the beast — a coalition of vassal powers serving the antichrist.

καὶ
and

narrative connective

τὰ
the

Nominative
article (nominative)

δέκα
ten

indeclinable numeral (attributive)
| δέκα: 'ten.'

κέρατα
horns

Nominative
subject
| κέρασ: 'horn!'; from Daniel's ten-horned fourth beast (Dan 7:7, 24).

ὃ
that

Accusative
relative pronoun (object of εἶδες)

εἶδες
you saw

Aor Act Indic 2 Sg · ὁράω
verb of relative clause
→ aoristic (the past vision)
| ὁράω: 'see.'

δέκα
ten

indeclinable numeral (attributive)

βασιλεῖς
kings

Nominative
predicate nominative
| βασιλεύς: 'king.'

εἰσιν
are

Pres Act Indic 3 Pl · εἰμί
copula
→ stative present (equation)
| εἰμί: 'be.'

οἵτινες
who

Nominative
indefinite relative pronoun (subject)
| ὅστις: 'whoever, who!'; qualitative — 'such as.'

βασιλείαν
a kingdom

Accusative
direct object of ἔλαβον
| βασιλεία: 'kingdom, royal rule.'

οὐπω
not yet

adverb (temporal negative)
| οὐπω: 'not yet.'

ἔλαβον
have received

Aor Act Indic 3 Pl · λαμβάνω
verb of relative clause
→ aoristic (not-yet-attained)
| λαμβάνω: 'receive, take.'

ἀλλὰ
but

adversative conjunction
| ἀλλά: 'but.'

ἐξουσίαν
authority

Accusative
direct object of λαμβάνουσιν
| ἐξουσία: 'authority, power.'

ὡς
as

comparative particle
| ὡς: 'as, like.'

<p>βασιλεῖς kings</p> <p>Nominative predicate after ὡς (comparison)</p> <p>βασιλεύς: 'king.'</p>	<p>μίαν one</p> <p>Accusative attributive numeral (with ὥραν)</p> <p>εἷς: 'one.'</p>	<p>ὥραν hour</p> <p>Accusative accusative of duration</p> <p>ὥρα: 'hour'; 'one hour' = a brief, fixed span (cf. 18:10, 17, 19).</p>	<p>λαμβάνουσιν receive</p> <p>Pres Act Indic 3 Pl · λαμβάνω main verb (futuristic present)</p> <p>→ imperfective (the granting in view)</p> <p>λαμβάνω: 'receive.'</p>
<p>μετὰ together with</p> <p>preposition + genitive (association)</p> <p>μετά: 'with.'</p>	<p>τοῦ the</p> <p>Genitive article (genitive)</p>	<p>θηρίου beast</p> <p>Genitive object of μετά</p> <p>θηρίον: 'beast.'</p>	

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

These have one purpose, and they give their power and authority to the beast.

COALITION WITH THE BEAST ASYNDETON The ten kings act with a single will (μία γνώμη, anticipating v.17), abdicating their own power into the beast's service — the concentration of the world's might under the antichrist before the final conflict.

<p>οὗτοι these</p> <p>Nominative demonstrative subject</p> <p>οὗτος: 'this, these.'</p>	<p>μίαν one</p> <p>Accusative attributive numeral</p> <p>εἷς: 'one.'</p>	<p>γνώμην purpose</p> <p>Accusative direct object of ἔχουσιν</p> <p>γνώμη: 'mind, purpose, resolve'; unanimity of intent.</p>	<p>ἔχουσιν have</p> <p>Pres Act Indic 3 Pl · ἔχω main verb</p> <p>→ imperfective (settled disposition)</p> <p>ἔχω: 'have, hold.'</p>
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καὶ and <i>coordinating conjunction</i>	τὴν the Accusative <i>article (accusative)</i>	δύναμιν power Accusative <i>direct object of διδῶσιν</i> δύναμις: 'power, might!'	καὶ and <i>coordinating conjunction</i>
τὴν the Accusative <i>article (accusative)</i>	ἐξουσίαν authority Accusative <i>direct object of διδῶσιν</i> ἐξουσία: 'authority!'	αὐτῶν their Genitive <i>possessive genitive</i>	τῷ the Dative <i>article (dative)</i>
θηρίῳ to the beast Dative <i>indirect object</i> θηρίον: 'beast!'	διδῶσιν they give Pres Act Indic 3 Pl · δίδωμι <i>main verb</i> → imperfective (concerted handing-over) δίδωμι: 'give!'		

14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

These will make war on the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings, and those with him are called and chosen and faithful.

DECISIVE VERDICT ASYNDETON The chapter's theological crux and reassurance: the beast-coalition wars on the Lamb, but the outcome is announced before the battle (proleptically; cf. 19:11–21). The titles 'Lord of lords and King of kings' (Deut 10:17; Dan 4:34 LXX) crown the Lamb's supremacy; his retinue is trebly described.

οὗτοι

these

Nominative

demonstrative subject

οὗτος: 'these.'

μετά

on

preposition + genitive (here of hostile engagement)

μετά: 'with'; with πολεμέω = 'wage war against.'

τοῦ

the

Genitive

article (genitive)

ἀρνίου

Lamb

Genitive

object of μετά

ἀρνίον: 'lamb'; the slain-yet-conquering Lamb, the Apocalypse's central title for Christ (5:6).

πολεμήσουσιν

will make war

Fut Act Indic 3 Pl · πολεμέω

main verb (future)

→ predictive future

πολεμέω: 'make war, fight.'

καί

and

coordinating conjunction

τὸ

the

Nominative

article (nominative)

ἀρνίον

Lamb

Nominative

subject

ἀρνίον: 'lamb!'

νικήσει

will conquer

Fut Act Indic 3 Sg · νικάω

main verb (future)

→ predictive future (certain victory)

νικάω: 'conquer, overcome'; the keyword of the Apocalypse (cf. 5:5; 12:11).

αὐτούς

them

Accusative

direct object

ὅτι

because

causal conjunction

ὅτι: 'because, that!'

κύριος

Lord

Nominative

predicate nominative

κύριος: 'lord, master'; here the divine title.

κυρίων

of lords

Genitive

genitive (superlative idiom)

κύριος: 'lord'; 'Lord of lords' (Deut 10:17; Ps 136:3).

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be.'

καί

and

coordinating conjunction

βασιλεὺς

King

Nominative

predicate nominative

βασιλεὺς: 'king.'

<p>βασιλέων of kings Genitive <i>genitive (superlative idiom)</i> βασιλεύς: 'king'; 'King of kings' (cf. 19:16; Dan 2:47).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ those Nominative <i>article (substantizes prepositional phrase as subject)</i></p>	<p>μετ' with <i>preposition + genitive (association)</i> μετά: 'with!'</p>
<p>αὐτοῦ him Genitive <i>object of μετά</i></p>	<p>κλητοὶ called Nominative <i>predicate nominative</i> κλητός: 'called, invited'; the first of three covenant terms for the Lamb's people.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐκλεκτοὶ chosen Nominative <i>predicate nominative</i> ἐκλεκτός: 'chosen, elect!'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>πιστοί faithful Nominative <i>predicate nominative</i> πιστός: 'faithful, trustworthy'; perseverance crowns calling and election.</p>		

15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὓ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

And he says to me: The waters that you saw, where the prostitute sits, are peoples and crowds and nations and tongues.

DECODING THE WATERS **καὶ** The angel resumes (historic present λέγει) to decode the 'many waters' of v.1: the fourfold formula (peoples, crowds, nations, tongues) marks the prostitute's universal sway over humanity — power she will lose in v.16.

Καὶ

And

narrative connective

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ imperfective (vivid narrative present)

λέγω: 'say!'

μοι

to me

Dative

indirect object

Τὰ

The

Nominative

article (nominative)

ὕδατα

waters

Nominative

subject

ὔδωρ: 'water!'

ἃ

that

Accusative

relative pronoun (object of εἶδες)

εἶδες

you saw

Aor Act Indic 2 Sg · ὁράω

verb of relative clause

→ aoristic (the past vision)

ὁράω: 'see!'

οὔ

where

relative adverb (locative)

οὔ: 'where!'

ἡ

the

Nominative

article (nominative)

πόρνη

prostitute

Nominative

subject of κάθεται

πόρνη: 'prostitute!'

κάθεται

sits

Pres Mid/Dep Indic 3 Sg · κάθημαι

verb of relative clause

→ imperfective (settled dominion)

κάθημαι: 'sit!'

λαοὶ

peoples

Nominative

predicate nominative

λαός: 'people!'

καὶ

and

coordinating conjunction

ὄχλοι

crowds

Nominative

predicate nominative

ὄχλος: 'crowd, multitude!'

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present (equation)

εἰμί: 'be!'

καὶ

and

coordinating conjunction

ἔθνη

nations

Nominative

predicate nominative

ἔθνος; 'nation, Gentiles.'

καὶ

and

coordinating conjunction

γλῶσσαι

tongues

Nominative

predicate nominative

γλῶσσα: 'tongue, language'; the fourfold formula for all humanity (cf. 5:9; 7:9; 13:7).

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

And the ten horns that you saw, and the beast, these will hate the prostitute and will make her desolate and naked, and will devour her flesh and burn her up with fire.

REVERSAL: THE HARLOT DESTROYED **καὶ** The stunning turn: the very powers that bore the harlot turn on her, enacting the OT judgment on the unfaithful (Ezek 16:37–41; 23:25–29) — stripped, devoured, and burned, the lex talionis of v.6's bloodshed.

καὶ

and

narrative connective

τὰ

the

Nominative

article (nominative)

δέκα

ten

indeclinable numeral (attributive)

δέκα: 'ten.'

κέρατα

horns

Nominative

subject (resumed by οὗτοι)

κέρα: 'horn.'

ἃ

that

Accusative

relative pronoun (object of εἶδες)

εἶδες

you saw

Aor Act Indic 2 Sg · ὁράω

verb of relative clause

→ aoristic (the past vision)

ὁράω: 'see.'

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article (nominative)

θηρίον

beast

Nominative

subject (second subject of the hating)

θηρίον: 'beast'; the best text makes the beast itself a co-destroyer of the harlot.

οὗτοι

these

Nominative

resumptive demonstrative subject

οὗτος: 'these!'

μισήσουσιν

will hate

Fut Act Indic 3 Pl · μισέω

main verb (future)

→ predictive future

μισέω: 'hate!'

τήν

the

Accusative

article (accusative)

πόρνην

prostitute

Accusative

direct object

πόρνη: 'prostitute!'

καὶ

and

coordinating conjunction

ἠρημωμένην

desolate

Perf Mid/Pass Ptc · Acc Sg Fem · ἐρημόω

object complement (with ποιήσουσιν)

→ intensive perfect (resultant ruined state)

ἐρημόω: 'lay waste, make desolate!'

ποιήσουσιν

will make

Fut Act Indic 3 Pl · ποιέω

main verb (future; double accusative)

→ predictive future

ποιέω: 'do, make!'

αὐτήν

her

Accusative

direct object

καὶ

and

coordinating conjunction

γυμνήν

naked

Accusative

object complement (second predicate of αὐτήν)

γυμνός: 'naked, bare'; the harlot stripped of her finery (cf. Ezek 16:39).

καὶ

and

coordinating conjunction

τάς

the

Accusative

article (accusative)

σάρκας

flesh

Accusative

direct object of φάγονται

σάρξ: 'flesh'; the plural 'pieces of flesh' echoes Jezebel's fate (2 Kgs 9:36).

αὐτῆς

her

Genitive

possessive genitive

φάγονται

will devour

Fut Mid/Dep Indic 3 Pl · ἐσθίω

main verb (future)

→ predictive future

ἐσθίω: 'eat, devour!'

καὶ
and

coordinating conjunction

αὐτήν

her

Accusative

direct object of κατακαύσουσιν

κατακαύσουσιν

will burn up

Fut Act Indic 3 Pl · κατακαίω

main verb (future)

→ predictive future

κατακαίω: 'burn down, consume'; the penalty of the priest's daughter turned harlot (Lev 21:9; cf. 18:8).

ἐν

with

preposition + dative (instrument)

ἐν: 'in, with!'

πυρί

fire

Dative

dative of instrument

πῦρ: 'fire!'

17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ θεοῦ.

For God put it into their hearts to do his purpose, and to be of one mind and give their kingdom to the beast, until the words of God will be fulfilled.

GROUND (DIVINE SOVEREIGNTY) γάρ The theological key to the whole sequence: even the antichristian coalition's hatred and self-aggrandizement execute God's purpose (γνώμη), serving his decreed end — the kings' 'one mind' (v.13) is itself God's gift, bounded 'until' his words are fulfilled.

ὁ

the

Nominative

article (nominative)

γάρ

for

explanatory/causal conjunction (postpositive)

γάρ: 'for.'

θεός

God

Nominative

subject

θεός: 'God'; the true sovereign behind the beast's brief reign.

ἔδωκεν

put

Aor Act Indic 3 Sg · δίδωμι

main verb

→ aoristic (decisive act)

δίδωμι: 'give, put'; 'gave into their hearts' = a Hebraism for prompting a resolve.

εἰς

into

preposition + accusative (goal/location)

εἰς: 'into.'

τὰς

the

Accusative

article (accusative)

καρδίας

hearts

Accusative

object of εἰς

καρδία: 'heart'; the seat of will and resolve.

αὐτῶν

their

Genitive

possessive genitive

ποιῆσαι

to do

Aor Act Infin · ποιέω

exegetical infinitive (content of ἔδωκεν)

→ aoristic (the act enjoined)

ποιέω: 'do, carry out.'

τὴν

the

Accusative

article (accusative)

γνώμην

purpose

Accusative

direct object of ποιῆσαι

γνώμη: 'mind, purpose'; here God's purpose, which their 'one purpose' (v.13) unwittingly serves.

αὐτοῦ

his

Genitive

possessive genitive (refers to God)

καὶ

and

coordinating conjunction

ποιῆσαι

to be

Aor Act Infin · ποιέω

exegetical infinitive

→ aoristic

ποιέω: 'make'; ποιῆσαι μίαν γνώμην = 'to form one mind.'

μίαν

one

Accusative

attributive numeral

εἷς: 'one.'

γνώμην

mind

Accusative

direct object of ποιῆσαι

γνώμη: 'mind, resolve.'

καὶ
and

coordinating conjunction

δοῦναι

to give

Aor Act Infin · δίδωμι

exegetical infinitive

→ aoristic

δίδωμι: 'give.'

τὴν

the

Accusative

article (accusative)

βασιλείαν

kingdom

Accusative

direct object of δοῦναι

βασιλεία: 'kingdom, royal rule.'

αὐτῶν

their

Genitive

possessive genitive

τῷ

the

Dative

article (dative)

θηρίῳ

to the beast

Dative

indirect object

θηρίον: 'beast.'

ἄχρι

until

temporal conjunction

ἄχρι: 'until.'

τελεσθήσονται

will be fulfilled

Fut Pass Indic 3 Pl · τελέω

verb of temporal clause

→ predictive future (the term set by God)

τελέω: 'complete, fulfill, accomplish.'

οἱ

the

Nominative

article (nominative)

λόγοι

words

Nominative

subject of τελεσθήσονται

λόγος: 'word'; God's prophetic decrees,
which set the term of the beast's reign.

τοῦ

of

Genitive

article (genitive)

θεοῦ

God

Genitive

possessive/subjective genitive

θεός: 'God.'

18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

And the woman whom you saw is the great city that holds dominion over the kings of the earth.

FINAL IDENTIFICATION **καί** The capstone decoding: the harlot is 'the great city' (Rome, and every God-opposing world-capital) wielding sovereignty over earth's kings — closing the riddle and turning the reader toward Babylon's dirge in ch. 18.

<p>καὶ and <i>narrative connective</i></p>	<p>ἡ the Nominative <i>article (nominative)</i></p>	<p>γυνή woman Nominative <i>subject</i> γυνή: 'woman.'</p>	<p>ἣν whom Accusative <i>relative pronoun (object of εἶδες)</i></p>
<p>εἶδες you saw Aor Act Indic 2 Sg · ὀράω <i>verb of relative clause</i> → aoristic (the past vision) ὀράω: 'see.'</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present (equation) εἰμί: 'be'; the interpretive 'is' = 'signifies.'</p>	<p>ἡ the Nominative <i>article (nominative)</i></p>	<p>πόλις city Nominative <i>predicate nominative</i> πόλις: 'city'; 'the great city' — Babylon/Rome, antitype of the holy city (21:2).</p>
<p>ἡ the Nominative <i>article (attributive)</i></p>	<p>μεγάλη great Nominative <i>attributive adjective</i> μέγας: 'great.'</p>	<p>ἡ that Nominative <i>article (substantizes the participle)</i></p>	<p>ἔχουσα holds Pres Act Ptc · Nom Sg Fem · ἔχω <i>attributive participle (modifies πόλις)</i> → imperfective (continuing dominion) ἔχω: 'have, hold'; 'having a kingdom over' = exercising rule.</p>

βασιλείαν

dominion

Accusative

direct object of ἔχουσα

βασιλεία: 'kingdom, rule, sovereignty!'

ἐπί

over

preposition + genitive (rule over)

ἐπί: 'over, upon.'

τῶν

the

Genitive

article (genitive)

βασιλέων

kings

Genitive

object of ἐπί

βασιλεύς: 'king!'

τῆς

of the

Genitive

article (genitive)

γῆς

earth

Genitive

possessive genitive

γῆ: 'earth.'

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The Apocalypse's distinctive Semitizing Greek — its loose concord and 'solecisms' — is preserved rather than smoothed: note the nominative-in-apposition appositives (e.g. ἔχουσα at v.4 standing loose to a preceding accusative phrase, and the nominative ὀνόματα/γέμοντα at v.3), the resumptive constructions, and the prophetic perfect/aorist sequencing. A few points of variation are passed over without a marginal note: at v.4 the editions divide over τὰ ἀκάθαρτα (neuter, read here, loosely appended) versus the genitive; at v.8 the best text reads καὶ παρέσται ('and will be present/come') where some witnesses read καίπερ ἔστιν; at v.8 βλέπόντων ('when they see') is read with the genitive plural; at v.16 the earliest text reads καὶ τὸ θηρίον ('and the beast') as a second subject of the hating, against witnesses that read ἐπὶ τὸ θηρίον. Orthographic variants (movable-v, ι-subscript, the spelling Βαβυλών) 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.