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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 19

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΘ'

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 · 19:1–5

The fourfold Hallelujah of heaven over Babylon's judgment

A great heavenly multitude cries 'Hallelujah!' ascribing salvation, glory, and power to God, who has judged the great harlot and avenged his servants' blood (1–2); a second Hallelujah as her smoke rises forever (3); the twenty-four elders and four living creatures fall and worship, 'Amen, Hallelujah' (4); and a voice from the throne summons all God's servants to praise him (5).

B · 19:6–10

The marriage of the Lamb and the angel's testimony

A thunderous multitude proclaims the Lord's reign and the marriage of the Lamb, whose bride is clothed in the bright linen of the saints' righteous deeds (6–8); the beatitude on those invited to the wedding supper, sealed as God's true words (9); when John falls to worship the angel, he is forbidden — 'worship God, for the testimony of Jesus is the spirit of prophecy' (10).

C · 19:11-16

The rider on the white horse: Faithful and True, the Word of God

Heaven opens and the warrior-Messiah rides forth — Faithful and True, who judges and wages war in righteousness (11), flaming-eyed, many-diademed, bearing a secret name (12), robed in blood and named the Word of God (13); the heavenly armies follow on white horses (14); from his mouth comes a sharp sword to strike the nations, and he treads the winepress of God's wrath (15), bearing the name King of kings and Lord of lords (16).

D · 19:17-21

The great supper of God and the doom of the beast and false prophet

An angel in the sun calls the birds to the great supper of God to eat the flesh of kings and warriors (17-18); the beast and the kings gather for war against the Rider and his army (19); the beast and the false prophet are seized and thrown alive into the lake of fire (20); the rest are slain by the sword of the Rider's mouth, and all the birds are gorged with their flesh (21).

1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

After these things I heard what was like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God,

VISION-TRANSITION **Μετὰ ταῦτα** The Apocalypse's recurring scene-shift formula 'after these things' opens the heavenly liturgy answering chs. 17-18; ὡς ('as it were') marks visionary approximation, and the masculine participle λεγόντων agrees ad sensum with the people composing the ὄχλος.

Μετὰ

after

preposition (temporal) governing ταῦτα (acc.)

μετά + acc.: temporal 'after'; with ταῦτα a stock Johannine transition (Rev 4:1; 7:1, 9).

ταῦτα

these things

Accusative

object of μετά (neut. pl.)

οὗτος: anaphoric, the preceding judgment scene of Babylon (chs. 17-18).

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ aoristic: the seer's punctiliar act of perception, framing the vision

ἀκούω: to hear; the dominant verb of the auditory visions of Revelation.

ὡς

as / like

comparative particle of approximation

ὡς: 'as it were,' softening the description to visionary likeness, not exact identification.

φωνήν

voice / sound

Accusative

object of ἤκουσα

φωνή: voice, sound; here the corporate acclamation of heaven.

μεγάλην

loud / great

Accusative

attributive adjective modifying φωνήν

μέγας: great; of sound, 'loud.'

ὄχλου

of a multitude

Genitive

genitive of source/possession with φωνήν

ὄχλος: crowd, multitude; cf. the innumerable throng of 7:9.

πολλοῦ

great / numerous

Genitive

attributive adjective modifying ὄχλου

πολύς: many, great; reinforces the immensity of the heavenly chorus.

ἐν

in

preposition (locative) governing τῷ οὐρανῷ

ἐν + dat.: spatial location.

τῷ

the

Dative

article with οὐρανῷ

οὐρανῷ

heaven

Dative

object of ἐν (locative)

οὐρανός: heaven, the locus of the worshiping throng.

λεγόντων

saying

Pres Act Ptc · Gen Pl Masc · λέγω

participle agreeing with ὄχλου ad sensum (constructio ad sensum)

→ imperfective: introduces the ongoing acclamation; masc. by sense, not grammatical concord with neut./masc. ὄχλου

λέγω: the standard verb introducing direct speech in the visions.

Ἀλληλουϊά

Hallelujah

liturgical interjection (transliterated Hebrew)

Ἀλληλουϊά: transliterated הַלְלוּיָהּ, 'praise Yah'; an indeclinable liturgical cry, found in the NT only here (vv.1, 3, 4, 6).

ἡ

the

Nominative

article with σωτηρία

σωτηρία

salvation

Nominative

subject (nominal acclamation; copula understood, 'belongs to')

σωτηρία: salvation, deliverance; the first member of the threefold ascription.

καὶ

and

coordinating conjunction

καί: links the members of the acclamation.

ἡ

the

Nominative

article with δόξα

δόξα

glory

Nominative

subject (acclamation)

δόξα: glory, honor.

καὶ

and

coordinating conjunction

καί.

ἡ

the

Nominative

article with δύναμις

δύναμις

power

Nominative

subject (acclamation)

δύναμις: power, might; the third member of the ascription.

τοῦ

of the

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of possession (the acclamation belongs to God)

θεός: God, to whom salvation, glory, and power are ascribed.

ἡμῶν

our

Genitive

genitive (possessive pronoun) modifying θεοῦ

ἐγώ: 'our God,' the covenant relation of the worshiping host.

2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

for true and righteous are his judgments, because he has judged the great harlot who corrupted the earth with her immorality, and he has avenged the blood of his servants at her hand."

GROUND **ὅτι** Two causal ὅτι clauses ground the Hallelujah: the general principle (his judgments are true and righteous) and its concrete instance (he judged Babylon and avenged his servants' blood), echoing Deut 32:43 and the cry of the altar-souls in 6:10.

ὅτι

because

causal conjunction (grounds the acclamation)

ὅτι: 'for, because'; introduces the reason for praise.

ἀληθινὰ

true

Nominative

predicate adjective with κρίσεις

ἀληθινός: true, genuine; God's verdicts correspond to reality.

καὶ

and

coordinating conjunction

καί.

δίκαια

righteous

Nominative

predicate adjective with κρίσεις

δίκαιος: just, righteous; cf. 16:7, 'true and righteous are your judgments.'

αἱ

the

Nominative

article with κρίσεις

κρίσεις

judgments

Nominative

subject

κρίσις: judgment, verdict (pl.).

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with κρίσεις

αὐτός: of God.

ὅτι

because

causal conjunction (second ground, the concrete instance)

ὅτι.

ἔκρινεν

he judged

Aor Act Indic 3 Sg · κρίνω

main verb of the ὅτι clause

→ aoristic: the decisive judicial act against Babylon

κρίνω: to judge, condemn; here a sentence of condemnation.

τήν

the

Accusative

article with πόρνην

πόρνην

harlot

Accusative

direct object of ἔκρινεν

πόρνη: prostitute; the symbolic Babylon of ch. 17.

τήν

the

Accusative

article (attributive) with μεγάλην

μεγάλην

great

Accusative

attributive adjective modifying πόρνην

μέγας: 'the great harlot,' epithet of Babylon (17:1).

ἣτις

who

Nominative

relative pronoun, subject of ἔφθειρεν (qualitative 'such as')

ὅστις: indefinite/qualitative relative, 'who indeed.'

ἔφθειρεν

corrupted

Impf Act Indic 3 Sg · φθείρω

verb of the relative clause

→ imperfective (past): her habitual corrupting of the earth

φθείρω: to ruin, corrupt, destroy morally.

τήν

the

Accusative

article with γῆν

γῆν

earth

Accusative

object of ἔφθειρεν

γῆ: earth, its inhabitants.

ἐν

with / by

preposition (instrumental/manner) governing πορνεία

ἐν + dat.: means.

τῇ

the

Dative

article with πορνεία

πορνεία

immorality

Dative

object of ἐν (means)

πορνεία: sexual immorality; here figurative idolatry and seduction.

αὐτῆς

her

Genitive

genitive (possessive pronoun) with πορνεία

αὐτός: of the harlot.

καὶ

and

coordinating conjunction (second main verb)

καί.

ἐξεδίκησεν

he avenged

Aor Act Indic 3 Sg · ἐκδικέω

second main verb (coordinate with ἔκρινεν)

→ aoristic: the act of vindication

ἐκδικέω: to avenge, vindicate; answers the martyrs' plea of 6:10.

τὸ

the

Accusative

article with αἶμα

αἷμα

blood

Accusative

direct object of ἐξεδίκησεν

αἷμα: blood; here the martyrs' shed blood.

τῶν

of the

Genitive

article with δούλων

δούλων

servants

Genitive

genitive (possession/relation) with αἷμα

δοῦλος: slave, servant; God's people, esp. the prophets and martyrs.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with δούλων

αὐτός: of God.

ἐκ

from / at

preposition (separation/source) governing χειρός

ἐκ + gen.: 'from the hand of,' a Hebraic idiom for 'at the hand of!'

χειρός

hand

Genitive

object of ἐκ

χείρ: hand; idiom for agency/responsibility.

αὐτῆς

her

Genitive

genitive (possessive pronoun) with χειρός

αὐτός: of the harlot.

3 καὶ δεύτερον εἶρηκαν Ἄλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And a second time they said, "Hallelujah! Her smoke goes up forever and ever!"

CONTINUATION **καὶ** The second Hallelujah; the perfect εἶρηκαν ('they have said') has aoristic force in Revelation's idiom. Her rising smoke (Isa 34:10) marks the permanence of Babylon's ruin.

καὶ

and

coordinating conjunction

καί: the Apocalypse's paratactic narrative connector.

δεύτερον

a second time

Accusative

adverbial accusative (of time/sequence)

δεύτερος: second; neut. as adverb, 'a second time!'

εἶρηκαν

they said

Perf Act Indic 3 Pl · λέγω (εἶπον/ἐρῶ)

main verb

→ perfect with aoristic force (dramatic perfect in Revelation's narrative idiom)

λέγω/ἐρῶ: perfect εἶρηκα, 'have said'; here narrating the renewed acclamation.

Ἄλληλουϊά

Hallelujah

liturgical interjection

Ἄλληλουϊά: see v.1; the second of four.

<p>καὶ and coordinating conjunction καί.</p>	<p>ὁ the Nominative article with καπνός</p>	<p>καπνός smoke Nominative subject of ἀναβαίνει καπνός; smoke; image of irreversible destruction (Isa 34:10; Gen 19:28).</p>	<p>αὐτῆς her Genitive genitive (possessive pronoun) with καπνός αὐτός; of Babylon.</p>
<p>ἀναβαίνει goes up Pres Act Indic 3 Sg · ἀναβαίνω main verb → imperfective: the perpetually ascending smoke, vividly ongoing ἀναβαίνω: to go up, ascend.</p>	<p>εἰς into / for preposition (extent of time) governing αἰῶνας εἰς + acc.: in the temporal idiom 'unto the ages!'</p>	<p>τούς the Accusative article with αἰῶνας</p>	<p>αἰῶνας ages Accusative object of εἰς αἰών; age; the doubled formula = 'forever and ever!'</p>
<p>τῶν of the Genitive article with αἰώνων</p>	<p>αἰώνων ages Genitive genitive (Hebraic intensive) with αἰῶνας αἰών; the superlative idiom 'unto the ages of the ages!'</p>		

4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες Ἄμην, Ἄλληλουϊά.

And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, saying, "Amen! Hallelujah!"

RESPONSE καὶ The heavenly throne-council (4:4, 6) responds to the angelic chorus with prostration and the sealing 'Amen, Hallelujah' — affirming and joining the praise.

καὶ
and

coordinating conjunction

καί.

ἔπεσαν
fell down

Aor Act Indic 3 Pl · πίπτω

main verb

→ aoristic: the act of prostration

πίπτω: to fall; here in worship (cf. 4:10; 5:8).

οἱ
the

Nominative

article with *πρεσβύτεροι*

πρεσβύτεροι
elders

Nominative

subject of *ἔπεσαν* / *προσεκύνησαν*

πρεσβύτερος: elder; the twenty-four enthroned around God (4:4).

οἱ
the

Nominative

article (attributive) with *εἴκοσι τέσσαρες*

εἴκοσι
twenty

indeclinable cardinal numeral modifying *πρεσβύτεροι*

εἴκοσι: indeclinable numeral 'twenty!'

τέσσαρες
four

Nominative

cardinal numeral (declinable) modifying *πρεσβύτεροι*

τέσσαρες: 'four!'; with *εἴκοσι*, the twenty-four elders.

καὶ
and

coordinating conjunction

καί.

τὰ
the

Nominative

article with *ζῶα*

τέσσαρα
four

Nominative

cardinal numeral (neut.) modifying *ζῶα*

τέσσαρες: four; with *ζῶα* the four living creatures (4:6).

ζῶα
living creatures

Nominative

subject (coordinate with *πρεσβύτεροι*)

ζῶον: living being; the cherubic four around the throne.

καὶ
and

coordinating conjunction

καί.

προσεκύνησαν
worshipped

Aor Act Indic 3 Pl · προσκυνέω

second main verb (coordinate with *ἔπεσαν*)

→ aoristic: the act of worship

προσκυνέω: to do obeisance, worship; the proper object is God alone (cf. v.10).

τῷ
the

Dative

article with *θεῷ*

θεῷ
God

Dative

indirect object / dative of *προσκυνέω*

θεός: God, the object of worship.

τῷ
the (one)

Dative

article (substantizing the participle) with *καθημένῳ*

καθήμενῳ

sitting

Pres Mid/Dep Ptc · Dat Sg Masc · κάθημαι
substantival participle in apposition to θεῶ ('the one sitting')

→ imperfective/stative: the enthroned God permanently seated

κάθημαι: to sit; 'the one seated on the throne,' a divine title throughout Revelation (4:2; 5:1).

ἐπί

on

preposition (locative) governing τῷ θρόνῳ

ἐπί + dat.: 'upon, on!'

τῷ

the

Dative

article with θρόνῳ

θρόνῳ

throne

Dative

object of ἐπί (locative)

θρόνος; throne; the central image of God's sovereign rule.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω
participle of manner agreeing with the compound subject

→ imperfective: introduces the acclamation accompanying the worship

λέγω: introduces the direct acclamation.

Ἀμήν

Amen

liturgical affirmation (transliterated Hebrew interjection)

ἀμήν: 'truly, so be it'; indeclinable
Hebraism affirming the preceding praise.

Ἀλληλουϊά

Hallelujah

liturgical interjection

Ἀλληλουϊά: the third of the four; here joined to Amen.

5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα· Αἰνεῖτε τῷ θεῷ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

And a voice came from the throne, saying, "Praise our God, all you his servants, you who fear him, the small and the great."

SUMMONS **καὶ** A throne-voice (probably an angel or one of the living creatures, not God himself, who is spoken of in the 3rd person) summons all God's servants to praise — echoing Ps 113:1 and 135:1 (LXX αἰνεῖτε). The imperative αἰνεῖτε with the dative τῷ θεῷ is a Septuagintism.

καὶ
and

coordinating conjunction

καί.

φωνή

voice

Nominative

subject of ἐξήλθεν

φωνή: voice; here issuing from the throne-region.

ἀπὸ

from

preposition (source) governing τοῦ θρόνου

ἀπό + gen.: source, origin.

τοῦ

the

Genitive

article with θρόνου

θρόνου

throne

Genitive

object of ἀπό

θρόνος: the throne; source of the summons.

ἐξήλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic: the voice's going-forth

ἐξέρχομαι: to go out, come forth.

λέγουσα

saying

Pres Act Ptc · Nom Sg Fem · λέγω

participle agreeing with φωνή (fem.)

→ imperfective: introduces the summons

λέγω: introduces direct speech.

Αἰνεῖτε

praise

Pres Act Impv 2 Pl · αἰνέω

imperative (with LXX-style dative complement)

→ imperfective imperative: the ongoing summons to praise

αἰνέω: to praise; with the dative τῷ θεῷ as in the LXX Hallel psalms (Ps 134:1).

τῷ

the

Dative

article with θεῷ

θεῷ

God

Dative

dative complement of αἰνεῖτε (Septuagintism for the accusative)

θεός: the object of praise.

ἡμῶν

our

Genitive

genitive (possessive pronoun) with θεῷ

ἐγώ: 'our God!'

πάντες

all

Nominative

adjective modifying οἱ δοῦλοι (nom. of address, vocative force)

πᾶς: all; the whole company addressed.

οἱ

the

Nominative

article with δοῦλοι (nominative for vocative)

δοῦλοι

servants

Nominative

nominative of address (subject of the imperative)

δοῦλος: servant; the addressees of the summons.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with δοῦλοι

αὐτός: of God.

οἱ

the (ones)

Nominative

article (substantizing participle) in apposition to δοῦλοι

φοβούμενοι

fearing

Pres Mid/Dep Ptc · Nom Pl Masc · φοβέομαι

substantival participle in apposition to δοῦλοι ('those who fear him')

→ imperfective: the habitual God-fearers

φοβέομαι: to fear, reverence; 'those who fear God,' a designation embracing all the pious (cf. 11:18).

αὐτόν

him

Accusative

object of φοβούμενοι

αὐτός: God.

οἱ

the

Nominative

article with μικροί (apposition)

μικροὶ

small

Nominative

substantival adjective in apposition (merism)

μικρός: small, insignificant; with μεγάλοι a merism for all without distinction (cf. 11:18; 13:16).

καὶ

and

coordinating conjunction

καί.

οἱ

the

Nominative

article with μεγάλοι

μεγάλοι

great

Nominative

substantival adjective in apposition

μέγας: great; completing the merism.

6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων· Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ἡμῶν ὁ παντοκράτωρ.

And I heard what was like the voice of a great multitude, like the sound of many waters, and like the sound of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty, has begun to reign.

CLIMAX καὶ The fourth and climactic Hallelujah, swelling through three escalating similes (multitude, many waters, mighty thunders). The aorist ἐβασίλευσεν is ingressive — 'has assumed his reign' (cf. 11:17), the enthronement formula of the Lord's kingship.

καὶ
and

coordinating conjunction

καί.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ aoristic: the seer's act of hearing

ἀκούω: to hear; resuming the auditory frame of v.1.

ὡς

as / like

comparative particle of approximation

ὡς: visionary 'as it were.'

φωνήν

voice / sound

Accusative

object of ἤκουσα

φωνή: voice, sound.

ὄχλου

of a multitude

Genitive

genitive of source with φωνήν

ὄχλος: crowd, multitude.

πολλοῦ

great

Genitive

attributive adjective with ὄχλου

πολύς: many, great.

καὶ

and

coordinating conjunction

καί.

ὡς

as / like

comparative particle

ὡς.

φωνήν

sound

Accusative

object of ἤκουσα (second simile)

φωνή.

ὑδάτων

of waters

Genitive

genitive of source with φωνήν

ὑδωρ: water; 'many waters,' echoing Ezek 43:2; cf. 1:15; 14:2.

πολλῶν

many

Genitive

attributive adjective with ὑδάτων

πολύς: many.

καὶ

and

coordinating conjunction

καί.

ὡς

as / like

comparative particle

ὡς.

φωνήν

sound

Accusative

object of ἤκουσα (third simile)

φωνή.

βροντῶν

of thunders

Genitive

genitive of source with φωνήν

βροντή: thunder; the loudest of the similes.

ἰσχυρῶν

mighty

Genitive

attributive adjective with βροντῶν

ἰσχυρός: strong, mighty.

λεγόντων

saying

Pres Act Ptc · Gen Pl Masc · λέγω

participle agreeing ad sensum with the multitude (gen.)

→ **imperfective**: introduces the climactic acclamation

λέγω: introduces direct speech; masc. by sense (the persons of the ὄχλος).

Ἄλληλουϊά

Hallelujah

liturgical interjection

Ἄλληλουϊά: the fourth and climactic acclamation.

ὅτι

because / for

causal conjunction grounding the praise

ὅτι: 'for'; the reason for the final Hallelujah.

ἔβασιλευσεν

has begun to reign

Aor Act Indic 3 Sg · βασιλεύω

verb of the ὅτι clause

→ **ingressive aorist**: 'has assumed his reign,' the enthronement of God (cf. 11:17; Ps 92:1 LXX)

βασιλεύω: to reign, become king; here the inaugural sense.

κύριος

Lord

Nominative

subject of ἔβασιλευσεν

κύριος: Lord; the divine title (LXX rendering of YHWH).

ὁ

the

Nominative

article with θεός (apposition)

θεός

God

Nominative

apposition to κύριος

θεός: God.

ἡμῶν

our

Genitive

genitive (possessive pronoun) with θεός

ἐγώ: 'our God.'

ὁ

the

Nominative

article with παντοκράτωρ (apposition)

παντοκράτωρ

Almighty

Nominative

apposition to κύριος ὁ θεός

παντοκράτωρ: Almighty, All-ruler; a favorite divine title in Revelation (1:8; 4:8; 11:17).

7 χαίρωμεν καὶ ἀγαλλιῶμεν καὶ δώσομεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν,

Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has prepared herself,

EXHORTATION **ASYNDETON** The acclamation continues in hortatory subjunctives summoning joy, grounded (ὅτι) in the arrival of the Lamb's marriage. The bride is the church (cf. 21:2, 9); her self-preparation is unpacked in v.8.

χαίρωμεν

let us rejoice

Pres Act Subj 1 Pl · χαίρω

hortatory subjunctive

→ imperfective hortatory: the call to ongoing joy

χαίρω: to rejoice.

καὶ

and

coordinating conjunction

καί.

ἀγαλλιῶμεν

let us exult

Pres Act Subj 1 Pl · ἀγαλλιάω

hortatory subjunctive (coordinate)

→ imperfective hortatory: exultant rejoicing

ἀγαλλιάω: to exult, be overjoyed; intensifies χαίρω (cf. Matt 5:12).

καὶ

and

coordinating conjunction

καί.

δώσομεν

we will give

Fut Act Indic 1 Pl · δίδωμι

future with volitive/hortatory force (coordinate with the subjunctives)

→ future used hortatorily ('let us give!'); a Semitic-flavored construction here

δίδωμι: to give; 'give glory' = ascribe honor (cf. 14:7).

τὴν

the

Accusative

article with δόξαν

δόξαν

glory

Accusative

direct object of δώσομεν

δόξα: glory, honor.

αὐτῷ

to him

Dative

indirect object of δώσομεν

αὐτός: God.

ὅτι

for

causal conjunction grounding the exhortation

ὅτι: 'because.'

ἦλθεν

has come

Aor Act Indic 3 Sg · ἔρχομαι

verb of the ὅτι clause

→ aoristic with present resultative sense: the marriage has now arrived

ἔρχομαι: to come; the eschatological 'has come.'

ὁ

the

Nominative

article with γάμος

γάμος

marriage / wedding

Nominative

subject of ἦλθεν

γάμος: wedding, marriage feast; the messianic banquet imagery (cf. Matt 22:2; 25:10).

τοῦ

of the

Genitive

article with ἀρνίου

ἀρνίου

Lamb

Genitive

genitive (the bridegroom) with γάμος

ἀρνίον: lamb; the slain-yet-reigning Lamb, Revelation's central Christ-title.

καὶ

and

coordinating conjunction

καί.

ἡ

the

Nominative

article with γυνή

γυνή

wife / bride

Nominative

subject of ἠτοίμασεν

γυνή: woman, wife; here the Lamb's bride, the church (21:9).

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with γυνή

αὐτός: of the Lamb.

ἠτοίμασεν

has prepared

Aor Act Indic 3 Sg · ἐτοιμάζω

main verb

→ aoristic: the completed self-preparation of the bride

ἐτοιμάζω: to prepare, make ready.

ἐαυτήν

herself

Accusative

reflexive pronoun, object of ἠτοίμασεν

ἐαυτοῦ: reflexive; the bride readies herself, yet by grace-given linen (v.8).

8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν· τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

and it was granted to her to clothe herself with fine linen, bright and pure — for the fine linen is the righteous deeds of the saints.

RESULT/EXPLANATION καὶ The divine passive ἐδόθη ('it was granted') makes the bride's adornment a gift; the parenthetical γὰρ clause interprets the linen allegorically as the saints' righteous deeds — works that are themselves God's gift.

καὶ
and

coordinating conjunction

καί.

ἐδόθη

was granted

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ aoristic divine passive: God grants the bride her attire

δίδωμι: to give; the passive ἐδόθη is a recurring 'divine passive' in Revelation.

αὐτῇ

to her

Dative

indirect object of ἐδόθη

αὐτός; the bride.

ἵνα

that

conjunction introducing a content/object clause (subject of ἐδόθη)

ἵνα: here epexegetic, defining what was granted.

περιβάληται

she might clothe herself

Aor Mid Subj 3 Sg · περιβάλλω

subjunctive in the ἵνα clause

→ aorist subjunctive (middle): she clothes herself

περιβάλλω: to put around, clothe; mid., 'to clothe oneself!'

βύσσινον

fine linen

Accusative

object of περιβάληται

βύσσιος: (made of) fine linen; substantival neut., 'fine linen garment.'

λαμπρὸν

bright

Accusative

attributive adjective with βύσσινον

λαμπρός: bright, shining.

καθαρόν

pure / clean

Accusative

attributive adjective with βύσσινον

καθαρός: clean, pure; the bride's contrast to the harlot's finery (17:4).

<p>τὸ the</p> <p>Nominative article with βύσσινον (subject of the γάρ clause)</p>	<p>γάρ for</p> <p>explanatory conjunction (postpositive) γάρ: introduces the interpretive gloss.</p>	<p>βύσσινον fine linen</p> <p>Nominative subject of ἐστίν βύσσινος: the fine linen, now interpreted.</p>	<p>τὰ the</p> <p>Nominative article with δικαιώματα (predicate)</p>
<p>δικαιώματα righteous deeds</p> <p>Nominative predicate nominative of ἐστίν δικαίωμα: righteous act, righteous requirement; here the saints' righteous deeds.</p>	<p>τῶν of the</p> <p>Genitive article with ἁγίων</p>	<p>ἁγίων saints</p> <p>Genitive genitive (subjective/possessive) with δικαιώματα ἅγιος: holy one, saint; the believing people of God.</p>	<p>ἐστίν is / are</p> <p>Pres Act Indic 3 Sg · εἰμί copula (sg. agreeing with τὸ βύσσινον) → stative: the equation linen = righteous deeds εἰμί: to be; the interpretive copula.</p>

9 καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

And he said to me, "Write: Blessed are those who are invited to the marriage supper of the Lamb."

And he said to me, "These are the true words of God."

BEATITUDE **καὶ** The fourth of Revelation's seven beatitudes (cf. 1:3; 14:13), with the command 'Write' authenticating it; the second saying ('these are the true words of God') seals the whole vision and prompts John's misplaced worship in v.10.

καὶ
and

coordinating conjunction

καί.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ imperfective historic present: vivid narration of the angel's speech

λέγω: to say; the speaker is the interpreting angel (v.10).

μοι

to me

Dative

indirect object of λέγει

ἐγώ: the seer John.

Γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative

→ aorist imperative: the specific command to record

γράφω: to write; the recurring command to inscribe the visions (1:11, 19).

Μακάριοι

blessed

Nominative

predicate adjective in the beatitude (copula understood)

μακάριος; blessed, fortunate; the beatitude form.

οἱ

the (ones)

Nominative

article (substantizing participle) — subject of the beatitude

εἰς

to

preposition (goal) governing τὸ δεῖπνον

εἰς + acc.: 'to, unto'; the goal of the invitation.

τὸ

the

Accusative

article with δεῖπνον

δεῖπνον

supper

Accusative

object of εἰς

δεῖπνον: supper, dinner; the wedding feast (contrast the grim 'supper of God,' v.17).

τοῦ

of the

Genitive

article with γάμου

γάμου

marriage

Genitive

genitive (descriptive) with δεῖπνον

γάμος; wedding; the marriage feast.

τοῦ

of the

Genitive

article with ἀρνίου

ἀρνίου

Lamb

Genitive

genitive (the bridegroom) with γάμου

ἀρνίον: the Lamb.

κεκλημένοι

invited

Perf Pass Ptc · Nom Pl Masc · καλέω

substantival participle (with οι) – 'those who have been invited'

→ perfect passive: the abiding state of having been (divinely) called

καλέω: to call, invite; the perfect stresses the settled status of the called (divine passive).

καὶ
and

coordinating conjunction

καί.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ imperfective historic present: the second saying

λέγω.

μοι

to me

Dative

indirect object of λέγει

ἐγώ.

Οὗτοι

these

Nominative

demonstrative pronoun, subject of εἰσιν

οὗτος: 'these'; pointing to the foregoing visions/words.

οἱ

the

Nominative

article with λόγοι

λόγοι

words

Nominative

predicate / in apposition with the demonstrative

λόγος: word, message.

ἀληθινῶν

true

Nominative

predicate adjective with λόγοι

ἀληθινός: true, genuine; cf. 21:5; 22:6.

τοῦ

of the

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of source with λόγοι

θεός: God, the source of these true words.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative: the equation/authentication

εἰμί: to be.

10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

And I fell at his feet to worship him. But he said to me, "See that you do not! I am a fellow servant with you and your brothers who hold the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

CORRECTION καὶ John's instinctive worship of the angel is rebuked (cf. 22:8-9): the angel is a fellow servant, and worship belongs to God alone. The climactic gnomic clause 'the testimony of Jesus is the spirit of prophecy' interprets all true prophecy as Jesus-centered witness.

καὶ

and

coordinating conjunction

καί.

ἔπεσα

I fell

Aor Act Indic 1 Sg · πίπτω

main verb

→ aoristic: the act of falling prostrate

πίπτω: to fall; here in (mistaken) worship.

ἔμπροσθεν

before

improper preposition governing τῶν ποδῶν (gen.)

ἔμπροσθεν + gen.: 'in front of, before!'

τῶν

the

Genitive

article with ποδῶν

ποδῶν

feet

Genitive

object of ἔμπροσθεν

πούς: foot.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with ποδῶν

αὐτός: the angel.

προσκυνῆσαι

to worship

Aor Act Inf · προσκυνέω

infinitive of purpose

→ aorist infinitive of purpose: the intended (mistaken) worship

προσκυνέω: to worship; here wrongly directed at the angel.

αὐτῷ

him

Dative

dative object of προσκυνῆσαι

αὐτός: the angel.

καὶ

but / and

coordinating conjunction (adversative force here)

καί.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ imperfective historic present

λέγω.

μοι

to me

Dative

indirect object of λέγει

ἐγώ.

Ὅρα

see / take care

Pres Act Impv 2 Sg · ὁράω

imperative with elliptical μή ('see that you not [do it]')

→ imperfective imperative: an urgent prohibition

ὁράω: to see; Ὅρα μή! = 'See [that you do] not!', a sharp refusal.

μή

not

negative particle (elliptical prohibition)

μή: negative of prohibition.

σύνδουλος

fellow servant

Nominative

predicate nominative of εἰμι

σύνδουλος: fellow slave/servant; the angel places himself alongside John.

σοῦ

your / with you

Genitive

genitive of association with σύνδουλος

σύ: 'fellow servant with you!'

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula

→ stative: the angel's self-identification

εἰμί: to be.

καὶ

and

coordinating conjunction

καί.

τῶν

of the

Genitive

article with ἀδελφῶν

ἀδελφῶν

brothers

Genitive

genitive of association (coordinate with σοῦ) with σύνδουλος

ἀδελφός: brother; fellow believers.

σου

your

Genitive

genitive (possessive pronoun) with ἀδελφῶν

σύ.

τῶν

the (ones)

Genitive

article (substantizing participle) with ἐχόντων

ἐχόντων

having / who hold

Pres Act Ptc · Gen Pl Masc · ἔχω

attributive participle modifying ἀδελφῶν

→ imperfective: those who continually hold the testimony

ἔχω: to have, hold; 'who hold the testimony of Jesus!'

τὴν

the

Accusative

article with μαρτυρίαν

μαρτυρίαν

testimony

Accusative

object of ἐχόντων

μαρτυρία: testimony, witness; the gospel-witness about/of Jesus.

Ἰησοῦ

of Jesus

Genitive

genitive (objective/subjective, deliberately ambiguous) with μαρτυρίαν

Ἰησοῦς: Jesus; 'the testimony of/borne by Jesus' — a declinable proper name in the genitive.

τῷ

the

Dative

article with θεῷ

θεῷ

God

Dative

dative object of προσκύνησον (fronted for emphasis)

θεός: God, the sole object of worship.

προσκύνησον

worship

Aor Act Impv 2 Sg · προσκυνέω

imperative

→ aorist imperative: the decisive command to worship God

προσκυνέω: to worship; redirected to God alone.

ἡ

the

Nominative

article with μαρτυρία

γάρ

for

explanatory conjunction (postpositive)

γάρ: grounds the command, defining the angel's prophetic role.

μαρτυρία

testimony

Nominative

subject of ἔστιν

μαρτυρία: testimony, witness.

Ἰησοῦ

of Jesus

Genitive

genitive (subjective/objective) with μαρτυρία

Ἰησοῦς: Jesus.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative/gnomic: the defining equation

εἰμί: to be.

τὸ

the

Nominative

article with πνεῦμα (predicate)

πνεῦμα

spirit

Nominative

predicate nominative of ἔστιν

πνεῦμα: spirit; here the animating substance/heart of prophecy.

τῆς

of the

Genitive

article with προφητείας

προφητείας

of prophecy

Genitive

genitive (epexegetic/possessive) with πνεῦμα

προφητεία: prophecy; true prophecy is, at heart, the witness to Jesus.

11 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

And I saw heaven opened, and behold, a white horse! And the one sitting on it is called Faithful and True, and in righteousness he judges and makes war.

VISION **Καὶ** A new vision (καὶ εἶδον... καὶ ἰδοὺ): heaven opens for the warrior-Messiah's advent.

The hanging nominatives (ὁ καθήμενος, καλούμενος) are characteristic Apocalypse syntax; 'Faithful and True' (cf. 3:14) names his character, vindicated in righteous judgment and warfare.

Καὶ

and

coordinating conjunction

καί: opening the climactic vision.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ aoristic: the seer's act of seeing

ὁράω: to see; the visionary formula καὶ εἶδον.

τὸν

the

Accusative

article with οὐρανόν

οὐρανὸν

heaven

Accusative

object of εἶδον

οὐρανός: heaven, the sky.

ἠνεωγμένον

opened

Perf Pass Ptc · Acc Sg Masc · ἀνοίγω

predicate participle (object complement) with οὐρανόν

→ perfect passive: heaven standing open (settled state), for the Rider's exit

ἀνοίγω: to open; the perfect denotes the opened-and-remaining-open heaven (cf. Ezek 1:1).

καὶ

and

coordinating conjunction

καί.

ἰδοὺ

behold

presentative particle (interjection)

ἰδοὺ: 'behold!'; frozen aorist imperative
now an attention-marker.

ἵππος

horse

Nominative

nominative of exclamation (after ἰδοὺ)

ἵππος: horse; the white war-horse of conquest (cf. 6:2).

Λευκός

white

Nominative

attributive adjective with ἵππος

Λευκός: white; color of victory and purity.

καὶ

and

coordinating conjunction

καί.

ὁ

the (one)

Nominative

article (substantizing participle) — subject

καθήμενος

sitting

Pres Mid/Dep Ptc · Nom Sg Masc · κάθηναι

substantival participle, subject ('the one sitting' = the Rider)

→ imperfective: the enthroned Rider

κάθηναι: to sit; 'the one seated on it,' the messianic Rider.

ἐπ'

on

preposition (locative, elided ἐπί) governing αὐτόν

ἐπί + acc.: 'upon.'

αὐτόν

it

Accusative

object of ἐπί

αὐτός: the horse.

καλούμενος

called

Pres Pass Ptc · Nom Sg Masc · καλέω

predicate participle (hanging nominative) with the Rider

→ imperfective passive: 'is called' — his standing designation

καλέω: to call, name; here a periphrastic predication of the Rider's name.

πιστός

Faithful

Nominative

predicate (the name) with καλούμενος

πιστός: faithful, trustworthy; a name-title (cf. 1:5; 3:14).

καὶ

and

coordinating conjunction

καί.

ἀληθινός

True

Nominative

predicate (the name) with καλούμενος

ἀληθινός: true, genuine; paired name-title.

καὶ

and

coordinating conjunction

καί.

ἐν

in

preposition (manner) governing δικαιοσύνη

ἐν + dat.: 'in righteousness,' manner.

δικαιοσύνη

righteousness

Dative

object of ἐν (manner)

δικαιοσύνη: righteousness, justice; cf. Isa 11:4.

κρίνει

he judges

Pres Act Indic 3 Sg · κρίνω

main verb

→ imperfective/gnomic present: his characteristic righteous judging

κρίνω: to judge.

καὶ

and

coordinating conjunction

καί.

πολεμεῖ

he makes war

Pres Act Indic 3 Sg · πολεμέω

main verb (coordinate)

→ imperfective/gnomic present: his righteous warfare

πολεμέω: to make war, wage war.

12 οἱ δὲ ὄφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

His eyes are a flame of fire, and on his head are many diadems; and he has a name written that no one knows but he himself,

DESCRIPTION **δὲ** The Rider's appearance: flaming eyes (cf. 1:14) signal penetrating judgment, the many diadems his comprehensive sovereignty (over against the dragon's seven, the beast's ten). The secret name marks an irreducible mystery in his being; the hanging participle ἔχων is again solecistic.

οἱ

the

Nominative

article with ὄφθαλμοί

δὲ

and / but

postpositive transitional conjunction

δὲ: continuative, advancing the description.

ὄφθαλμοὶ

eyes

Nominative

subject (copula understood)

ὄφθαλμός: eye.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with ὄφθαλμοί

αὐτός: the Rider.

φλόξ

a flame

Nominative

predicate nominative (copula understood)

φλόξ; flame; image of penetrating, judging sight (cf. 1:14; 2:18).

πυρός

of fire

Genitive

genitive (descriptive/material) with φλόξ

πῦρ: fire.

καὶ

and

coordinating conjunction

καί.

ἐπὶ

on

preposition (locative) governing τὴν κεφαλὴν

ἐπί + acc.: 'upon, on.'

τὴν

the

Accusative

article with κεφαλὴν

κεφαλὴν

head

Accusative

object of ἐπί (locative)

κεφαλή: head.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with κεφαλὴν

αὐτός: the Rider.

διαδήματα

diadems

Nominative

subject (copula understood: 'are many diadems')

διάδημα: royal diadem, crown of sovereignty (contrast the dragon's, 12:3; beast's, 13:1).

πολλά

many

Nominative

attributive adjective with διαδήματα

πολύς: many; the totality of his royal claims.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

hanging nominative participle (loosely circumstantial)

→ imperfective: the Rider's possession of the secret name

ἔχω: to have, hold; the solecistic ἔχων typical of the Apocalypse.

ὄνομα

a name

Accusative

object of ἔχων

ὄνομα: name.

γεγραμμένον

written

Perf Pass Ptc · Acc Sg Neut · γράφω

attributive participle modifying ὄνομα

→ perfect passive: the name stands written (settled inscription)

γράφω: to write; perfect, 'having been written.'

ὃ

which

Accusative

relative pronoun, object of οἶδεν

ὃς: relative pronoun referring to ὄνομα.

οὐδείς

no one

Nominative

subject of οἶδεν

οὐδείς: no one.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

verb of the relative clause

→ perfect with present sense: 'knows' (stative)

οἶδα: to know; the secret name is known to none but its bearer.

εἰ

if

conjunction forming the exceptive idiom εἰ μή

εἰ: 'if'; with μή = 'except!'

μή

not

negative particle (εἰ μή = 'except')

μή: with εἰ, the exceptive 'but, except!'

αὐτός

he himself

Nominative

intensive pronoun, subject of the elliptical exception

αὐτός: 'he himself'; only the Rider knows his own name.

13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

and he is clothed with a robe dipped in blood, and his name is called the Word of God.

DESCRIPTION **καὶ** The blood-dipped robe (Isa 63:1–3, the divine warrior from Edom) is likely the blood of his enemies, anticipating the winepress of v.15. The disclosed name 'the Word of God' identifies the Rider with the divine self-expression (cf. John 1:1). On βεβαμμένον vs. ῥεραντισμένον see the text-note.

καὶ
and

coordinating conjunction

καί.

περιβεβλημένος

clothed

Perf Mid/Pass Ptc · Nom Sg Masc · περιβάλλω

hanging nominative participle (periphrastic 'he is clothed')

→ perfect mid./pass.: the settled state of being robed

περιβάλλω: to clothe; perfect mid., 'having clothed himself / being clothed.'

ἱμάτιον

a robe / garment

Accusative

accusative of respect / object with περιβεβλημένος

ἱμάτιον: outer garment, robe.

βεβαμμένον

dipped

Perf Pass Ptc · Acc Sg Neut · βάπτω

attributive participle modifying ἱμάτιον

→ perfect passive: the garment stands dyed/dipped

βάπτω: to dip, dye; the printed reading (vs. ῥεραντισμένον, 'sprinkled'); cf. Isa 63:3 LXX.

αἷματι

in blood

Dative

dative of means/material with βεβαμμένον

αἷμα: blood; the blood of trampled enemies (Isa 63), foreshadowing v.15.

καὶ

and

coordinating conjunction

καί.

κέκληται

is called

Perf Pass Indic 3 Sg · καλέω

main verb

→ perfect passive with present sense: his name stands settled

καλέω: to call, name; the perfect denotes the established designation.

τὸ

the

Nominative

article with ὄνομα (subject)

ὄνομα

name

Nominative

subject of κέκληται

ὄνομα: name.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with ὄνομα

αὐτός: the Rider.

ὁ

the

Nominative

article with λόγος (predicate)

λόγος

Word

Nominative

predicate nominative (the name) of κέκληται

λόγος: word; 'the Word of God,' the Rider's disclosed name (cf. John 1:1, 14).

τοῦ

of the

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive (subjective/possessive) with λόγος

θεός: God; the Word is God's own self-utterance.

14 καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.

And the armies that are in heaven were following him on white horses, clothed in fine linen, white and pure.

CONTINUATION **καὶ** The heavenly armies (angels and/or the redeemed) follow the Rider, but bear no weapons — the battle is his alone (v.15). Their white linen echoes the bride's of v.8, marking them as the saints; ἐνδεδυμένοι is a masc. construction ad sensum after the neut. στρατεύματα.

καὶ

and

coordinating conjunction

καί.

τὰ

the

Nominative

article with στρατεύματα

στρατεύματα

armies

Nominative

subject of ἠκολούθει

στράτευμα: army, troops; the heavenly host.

τὰ

the (ones)

Nominative

article (attributive) with the ἐν-phrase

ἐν

in

preposition (locative) governing τῷ οὐρανῷ

ἐν + dat.: 'in heaven.'

τῷ

the

Dative

article with οὐρανῷ

οὐρανῷ

heaven

Dative

object of ἐν (locative)

οὐρανός: heaven.

ἠκολούθει

was following

Impf Act Indic 3 Sg · ἀκολουθέω

main verb (sg. with neut. pl. subject)

→ imperfective (past): the ongoing procession behind the Rider

ἀκολουθέω: to follow; with the dative αὐτῷ.

αὐτῷ

him

Dative

dative object of ἠκολούθει

αὐτός: the Rider.

ἐφ'

on

preposition (locative, elided ἐπί) governing ἵπποις

ἐπί + dat.: 'on, mounted on.'

ἵπποις

horses

Dative

object of ἐπί (locative)

ἵππος: horse.

λευκοῖς

white

Dative

attributive adjective with ἵπποις

λευκός: white; matching the Rider's mount.

ἐνδεδυμένοι

clothed

Perf Mid/Pass Ptc · Nom Pl Masc · ἐνδύω

participle agreeing ad sensum with στρατεύματα (masc. by sense)

→ perfect mid./pass.: the settled state of being robed in white

ἐνδύω: to clothe; perfect mid., 'clothed.'

βύσσινον

fine linen

Accusative

accusative of respect/object with ἐνδεδυμένοι

βύσσιος: fine linen; cf. the bride's, v.8.

λευκόν

white

Accusative

attributive adjective with βύσσινον

λευκός: white.

καθαρόν

pure

Accusative

attributive adjective with βύσσινον

καθαρός: clean, pure.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾶ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

And from his mouth comes a sharp sword, that with it he might strike the nations; and he will shepherd them with a rod of iron; and he treads the winepress of the wine of the fury of the wrath of God the Almighty.

ACTION **καὶ** The Rider's only weapon is the sword of his mouth — his word (cf. 1:16; Isa 49:2) — by which he conquers; he shepherds (Ps 2:9) and treads the winepress (Isa 63:2–3; Joel 3:13). The piled-up genitives 'wine of the fury of the wrath of God the Almighty' intensify the eschatological judgment.

καὶ

and

coordinating conjunction

καί.

ἐκ

from / out of

preposition (source) governing τοῦ στόματος

ἐκ + gen.: source, 'out of.'

τοῦ

the

Genitive

article with στόματος

στόματος

mouth

Genitive

object of ἐκ

στόμα: mouth; source of the conquering word-sword.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with στόματος

αὐτός: the Rider.

ἐκπορεύεται

comes out

Pres Mid/Dep Indic 3 Sg · ἐκπορεύομαι

main verb

→ imperfective present: the proceeding of the sword, vividly ongoing

ἐκπορεύομαι: to go/come out, proceed.

ῥομφαία

sword

Nominative

subject of ἐκπορεύεται

ῥομφαία: large sword, broadsword; the word of judgment (1:16; 2:12).

ὀξεῖα

sharp

Nominative

attributive adjective with ῥομφαία

ὀξύς: sharp; cf. Isa 49:2.

ἵνα

that

conjunction introducing a purpose clause

ἵνα: purpose.

ἐν

with

preposition (instrumental) governing αὐτῇ

ἐν + dat.: means.

αὐτῇ

it

Dative

object of ἐν (means) — the sword

αὐτός: the sword.

πατάξει

he might strike

Aor Act Subj 3 Sg · πατάσσω

subjunctive in the ἵνα clause

→ aorist subjunctive: the decisive smiting of the nations

πατάσσω: to strike, smite (cf. Isa 11:4).

τὰ

the

Accusative

article with ἔθνη

ἔθνη

nations

Accusative

object of πατάξει

ἔθνος: nation, gentiles.

καὶ

and

coordinating conjunction

καί.

αὐτός

he

Nominative

intensive pronoun, subject of ποιμανεῖ

αὐτός: 'he himself!'

ποιμανεῖ

will shepherd / rule

Fut Act Indic 3 Sg · ποιμαίνω

main verb

→ future: the messianic rule (Ps 2:9 LXX), here of stern dominion

ποιμαίνω: to shepherd, rule; with a rod of iron, of crushing dominion (cf. 2:27; 12:5).

αὐτούς

them

Accusative

object of ποιμανεῖ (masc., ad sensum for ἔθνη)

αὐτός: the nations (constructio ad sensum).

ἐν

with

preposition (instrumental) governing ῥάβδω

ἐν + dat.: means.

ῥάβδω

a rod

Dative

object of ἐν (means)

ῥάβδος: rod, staff; of royal/judicial authority.

σιδηρᾶ

of iron

Dative

attributive adjective with ῥάβδω

σιδηροῦς: iron; the unyielding rod of Ps 2:9.

καὶ

and

coordinating conjunction

καί.

αὐτός

he

Nominative

intensive pronoun, subject of πατεῖ

αὐτός: 'he himself!'

πατεῖ

treads

Pres Act Indic 3 Sg · πατέω

main verb

→ imperfective/gnomic present: he treads the winepress

πατέω: to tread, trample; the winepress image (Isa 63:3).

τὴν

the

Accusative

article with *ληνόν*

ληνόν

winepress

Accusative

object of *πατεῖ*

ληνός: winepress; image of wrath's outpouring (14:19–20).

τοῦ

of the

Genitive

article with *οἴνου*

οἴνου

wine

Genitive

genitive (content/descriptive) with *ληνόν*

οἶνος: wine; the 'wine' of God's wrath.

τοῦ

of the

Genitive

article with *θυμοῦ*

θυμοῦ

fury

Genitive

genitive (descriptive) with *οἴνου*

θυμός: passion, fury; the heated outburst of wrath.

τῆς

of the

Genitive

article with *ὀργῆς*

ὀργῆς

wrath

Genitive

genitive (descriptive) with *θυμοῦ*

ὀργή: settled wrath, anger; with *θυμός*, an intensifying pleonasm.

τοῦ

of the

Genitive

article with *θεοῦ*

θεοῦ

God

Genitive

genitive (subjective/possessive) with *ὀργῆς*

θεός: God, whose wrath this is.

τοῦ

the

Genitive

article with *παντοκράτορος* (apposition)

παντοκράτορος

Almighty

Genitive

apposition to *θεοῦ*

παντοκράτωρ: Almighty, All-ruler; the divine title sealing the threat.

16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

And he has on his robe and on his thigh a name written: King of kings and Lord of lords.

CLIMAX **καὶ** The public, disclosed name (over against the secret one of v.12), inscribed where banner and weapon-belt are seen: 'King of kings and Lord of lords' — his absolute sovereignty over all rival rulers (cf. 17:14; Deut 10:17; Dan 2:47).

καὶ
and

coordinating conjunction

καί.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb

→ imperfective present: the Rider bears the inscribed name

ἔχω: to have, bear.

ἐπὶ

on

preposition (locative) governing τὸ ἱμάτιον

ἐπί + acc.: 'upon, on.'

τὸ

the

Accusative

article with ἱμάτιον

ἱμάτιον

robe

Accusative

object of ἐπί

ἱμάτιον: garment, robe.

καὶ

and

coordinating conjunction

καί.

ἐπὶ

on

preposition (locative) governing τὸν μηρόν

ἐπί + acc.

τὸν

the

Accusative

article with μηρόν

μηρόν

thigh

Accusative

object of ἐπί

μηρός: thigh; where a warrior's sword and its inscription are visible.

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with μηρόν

αὐτός: the Rider.

ὄνομα

a name

Accusative

object of ἔχει

ὄνομα: name.

γεγραμμένον

written

Perf Pass Ptc · Acc Sg Neut · γράφω

attributive participle modifying ὄνομα

→ perfect passive: the name stands inscribed

γράφω: to write.

Βασιλεὺς

King

Nominative

nominative (the inscribed title, in apposition to ὄνομα)

βασιλεὺς: king.

βασιλέων

of kings

Genitive

genitive (of subordination/superlative) with βασιλεὺς

βασιλεὺς: 'King of kings,' the supreme king (cf. 17:14).

καὶ

and

coordinating conjunction

καί.

κύριος

Lord

Nominative

nominative (the inscribed title)

κύριος: lord, master.

κυρίων

of lords

Genitive

genitive (of subordination/superlative) with κύριος

κύριος: 'Lord of lords,' the supreme lord (Deut 10:17; Dan 2:47).

17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι· δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in midheaven, "Come, gather for the great supper of God,

VISION **Καὶ** A new vision (καὶ εἶδον): the angel in the sun summons carrion birds to 'the great supper of God' — a grim parody of the wedding supper (v.9), drawn from Ezek 39:17–20.

Καὶ

and

coordinating conjunction

καί.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ aoristic: the visionary act

ὁράω: to see.

ἓνα

a / one

Accusative

numeral/indefinite modifying ἄγγελον

εἷς: 'one,' here functioning as the indefinite article 'an.'

ἄγγελον

angel

Accusative

object of εἶδον

ἄγγελος: angel, messenger.

ἑστῶτα

standing

Perf Act Ptc · Acc Sg Masc · ἵστημι

attributive/circumstantial participle modifying ἄγγελον

→ perfect with present sense: standing (settled posture)

ἵστημι: perf. ἕστηκα 'to stand'; the angel positioned in the sun's light.

ἐν

in

preposition (locative) governing τῷ ἡλίῳ

ἐν + dat.: location.

τῷ

the

Dative

article with ἡλίῳ

ἡλίῳ

sun

Dative

object of ἐν (locative)

ἥλιος: sun; the angel's blazing vantage for the summons.

καὶ

and

coordinating conjunction

καί.

ἔκραξεν

cried out

Aor Act Indic 3 Sg · κράζω

main verb

→ aoristic: the loud summons

κράζω: to cry out, shout.

ἐν

with

preposition (manner) governing φωνῇ

ἐν + dat.: manner, 'with a loud voice!'

φωνῇ

voice

Dative

object of ἐν (manner)

φωνή: voice.

μεγάλη

loud

Dative

attributive adjective with φωνῇ

μέγας: great, loud.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of manner agreeing with the angel (subject)

→ imperfective: introduces the summons

λέγω: introduces direct speech.

πᾶσιν

all

Dative

adjective modifying τοῖς ὀρνέοις (dat. addressee)

πᾶς: all.

τοῖς

the

Dative

article with ὀρνέοις

ὀρνέοις

birds

Dative

indirect object of λέγων (the addressees)

ὄρνειον: bird; carrion birds (cf. Ezek 39:17).

τοῖς

the (ones)

Dative

article (attributive) with πετομένοις

πετομένοις

flying

Pres Mid/Dep Ptc · Dat Pl Neut · πέτομαι

attributive participle modifying ὀρνέοις

→ imperfective: the birds in mid-flight

πέτομαι: to fly.

ἐν

in

preposition (locative) governing μεσουρανήματι

ἐν + dat.: location.

μεσουρανῆματι

midheaven

Dative

object of ἐν (locative)

μεσουράνημα: mid-heaven, the zenith (cf. 8:13; 14:6).

Δεῦτε

come

hortative adverb-particle ('come!') functioning as a summons

δεῦτε: 'come!', indeclinable plural hortative adverb (frozen imperatival form).

συνάχθητε

be gathered / gather

Aor Pass Impv 2 Pl · συνάγω

imperative

→ aorist (passive-form) imperative: the decisive mustering of the birds

συνάγω: to gather; passive 'be gathered,' here middle-reflexive in sense.

εἰς

to / for

preposition (goal) governing τὸ δεῖπνον

εἰς + acc.: goal.

τὸ

the

Accusative

article with δεῖπνον

δεῖπνον

supper

Accusative

object of εἰς

δεῖπνον: supper; the grim 'supper of God' parodying v.9.

τὸ

the

Accusative

article (attributive) with μέγα

μέγα

great

Accusative

attributive adjective with δεῖπνον

μέγας: great.

τοῦ

of the

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive (possessive) with δεῖπνον

θεός: God, who hosts this banquet of judgment.

18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

that you may eat the flesh of kings, the flesh of commanders, the flesh of the mighty, the flesh of horses and of those who sit on them, and the flesh of all, both free and slave, both small and great."

PURPOSE ἵνα The purpose clause spells out the ghastly menu (Ezek 39:18–20): a sevenfold 'flesh of' catalogue sweeping every rank — a universal reversal of the merism 'small and great' that elsewhere names the worshipers (v.5).

ἵνα

that

conjunction introducing a purpose clause

ἵνα: purpose.

φάγητε

you may eat

Aor Act Subj 2 Pl · ἐσθίω

subjunctive in the ἵνα clause

→ aorist subjunctive: the gorging of the birds

ἐσθίω: to eat (suppletive aor. ἔφαγον).

σάρκας

flesh

Accusative

object of φάγητε

σάρξ: flesh (pl., 'pieces/portions of flesh').

βασιλέων

of kings

Genitive

genitive (possessive) with σάρκας

βασιλεύς: king.

καὶ

and

coordinating conjunction

καί.

σάρκας

flesh

Accusative

object of φάγητε

σάρξ.

χιλιάρχων

of commanders

Genitive

genitive (possessive) with σάρκας

χιλιάρχος: commander of a thousand, military tribune.

καὶ

and

coordinating conjunction

καί.

σάρκας

flesh

Accusative

object of φάγητε

σάρξ.

ἰσχυρῶν

of the mighty

Genitive

substantival adjective (gen.) with σάρκας

ἰσχυρός: strong, mighty (subst., 'the mighty').

καὶ

and

coordinating conjunction

καί.

σάρκας

flesh

Accusative

object of φάγητε

σάρξ.

ἵππων

of horses

Genitive

genitive (possessive) with σάρκας

ἵππος; horse.

καὶ

and

coordinating conjunction

καί.

τῶν

of the (ones)

Genitive

article (substantizing participle) — gen. with σάρκας

καθμένων

sitting

Pres Mid/Dep Ptc · Gen Pl Masc · κάθημαι

substantival participle ('those who sit on them'), gen. with σάρκας

→ imperfective: the riders

κάθημαι: to sit; the horsemen.

ἐπ'

on

preposition (locative, elided ἐπί) governing αὐτῶν

ἐπί + gen.: 'upon.'

αὐτῶν

them

Genitive

object of ἐπί — the horses

αὐτός; the horses.

καὶ

and

coordinating conjunction

καί.

σάρκας

flesh

Accusative

object of φάγητε

σάρξ.

πάντων

of all

Genitive

adjective (gen.) summarizing with σάρκας

πᾶς; all.

ἐλευθέρων

free

Genitive

substantival adjective (gen.) in apposition under πάντων

ἐλεύθερος; free (person).

τε

both / and

enclitic correlative conjunction (τε ... καί)

τε: 'both,' pairing free and slave.

καὶ

and

coordinating conjunction (with τε)

καί.

δούλων

slave

Genitive

substantival noun (gen.) paired with ἐλευθέρων

δοῦλος; slave.

καὶ

and

coordinating conjunction

καί.

μικρῶν

small

Genitive

substantival adjective (gen.) — merism

μικρός; small; with μεγάλων a merism for all (cf. v.5).

καὶ

and

coordinating conjunction

καί.

μεγάλων

great

Genitive

substantival adjective (gen.) completing the merism

μέγας; great.

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

And I saw the beast and the kings of the earth and their armies gathered together to make war against the one sitting on the horse and against his army.

VISION **Καὶ** The eschatological muster (cf. 16:14, 16, Armageddon): beast and kings assemble for the final, futile war against the Rider — the battle is named but not narrated, its outcome a foregone seizure (v.20).

Καὶ

and

coordinating conjunction

καί.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ aoristic: the visionary act

ὁράω: to see.

τὸ

the

Accusative

article with θηρίον

θηρίον

beast

Accusative

object of εἶδον

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

καὶ

and

coordinating conjunction

καί.

τοὺς

the

Accusative

article with βασιλεῖς

βασιλεῖς

kings

Accusative

object of εἶδον (coordinate)

βασιλεύς: king; the kings of the earth allied with the beast.

τῆς

of the

Genitive

article with γῆς

γῆς

earth

Genitive

genitive (possessive/partitive) with βασιλεῖς

γῆ: earth.

καὶ

and

coordinating conjunction

καί.

τὰ

the

Accusative

article with στρατεύματα

στρατεύματα

armies

Accusative

object of εἶδον (coordinate)

στράτευμα: army, troops.

αὐτῶν

their

Genitive

genitive (possessive pronoun) with στρατεύματα

αὐτός: of the kings.

συνηγμένα

gathered

Perf Pass Ptc · Acc Pl Neut · συνάγω

predicate participle (object complement) with the compound object

→ perfect passive: assembled and standing mustered

συνάγω: to gather; perfect, 'having been gathered.'

ποιῆσαι

to make

Aor Act Inf · ποιέω

infinitive of purpose

→ aorist infinitive of purpose: to wage the war

ποιέω: to make, do; 'to make war' (Hebraism with πόλεμον).

τὸν

the

Accusative

article with πόλεμον

πόλεμον

war

Accusative

object of ποιῆσαι

πόλεμος: war, battle; the climactic conflict (16:14).

μετὰ

against / with

preposition governing τοῦ καθημένου (gen.); 'war with' = against

μετά + gen.: 'with'; idiomatic 'war with/against.'

τοῦ

the (one)

Genitive

article (substantizing participle) with καθημένου

καθημένου

sitting

Pres Mid/Dep Ptc · Gen Sg Masc · κάθηναι

substantival participle, object of μετὰ ('the one sitting on the horse')

→ imperfective: the enthroned Rider

κάθηναι: to sit; the Rider of v.11.

ἐπὶ

on

preposition (locative) governing τοῦ ἵππου

ἐπί + gen.: 'upon.'

τοῦ

the

Genitive

article with ἵππου

ἵππου

horse

Genitive

object of ἐπί (locative)

ἵππος: horse.

καὶ

and

coordinating conjunction

καί.

μετά

against / with

preposition governing τοῦ στρατεύματος (gen.)

μετά + gen.: 'with/against!'

τοῦ

the

Genitive

article with στρατεύματος

στρατεύματος

army

Genitive

object of μετά

στράτευμα: army; the Rider's heavenly host (v.14).

αὐτοῦ

his

Genitive

genitive (possessive pronoun) with στρατεύματος

αὐτός: the Rider's.

20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ.

And the beast was seized, and with it the false prophet who had performed the signs before it, by which he deceived those who received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.

RESOLUTION καὶ The war collapses into instant capture: the divine passive ἐπιάσθη seizes the beast and the false prophet (the land-beast of ch. 13). The two arch-deceivers are thrown alive — without intervening death — into the lake of fire, the eschatological doom (cf. 20:10, 14–15).

καὶ

and

coordinating conjunction

καί.

ἐπιάσθη

was seized

Aor Pass Indic 3 Sg · πιάζω

main verb (divine passive)

→ aoristic divine passive: the decisive capture of the beast

πιάζω: to seize, arrest, capture.

τὸ

the

Nominative

article with θηρίον

θηρίον

beast

Nominative

subject of ἐπιάσθη

θηρίον: the beast (ch. 13).

καὶ
and

coordinating conjunction

καί.

μετ'
with

preposition (elided μετά) governing αὐτοῦ (gen.)

μετά + gen.: 'with.'

αὐτοῦ
it

Genitive

object of μετά — the beast

αὐτός; the beast.

ὁ
the

Nominative

article with ψευδοπροφήτης

ψευδοπροφήτης

false prophet

Nominative

subject (coordinate, sharing the verb by ellipsis)

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

ὁ

the (one)

Nominative

article (substantizing participle) with ποιήσας

ποιήσας

having performed

Aor Act Ptc · Nom Sg Masc · ποιέω

attributive participle modifying ψευδοπροφήτης

→ aoristic: the prior working of deceptive signs

ποιέω: to do, perform; of the signs (13:13–14).

τὰ

the

Accusative

article with σημεῖα

σημεῖα

signs

Accusative

object of ποιήσας

σημεῖον: sign, miracle; here deceptive wonders.

ἐνώπιον

before

improper preposition governing αὐτοῦ (gen.)

ἐνώπιον + gen.: 'in the presence of, before.'

αὐτοῦ

it

Genitive

object of ἐνώπιον — the beast

αὐτός; the beast.

ἐν

by / with

preposition (means) governing οἷς

ἐν + dat.: means.

οἷς

which

Dative

relative pronoun (dat. of means), referring to τὰ σημεῖα

ὅς; relative pronoun; 'by which [signs]!'

ἐπλάνησεν

he deceived

Aor Act Indic 3 Sg · πλανάω

verb of the relative clause

→ aoristic: the act of deception

πλανάω: to lead astray, deceive.

τούς

the (ones)

Accusative

article (substantizing participle) with λαβόντας

λαβόντας

who received

Aor Act Ptc · Acc Pl Masc · λαμβάνω

substantival participle, object of ἐπλάνησεν

→ aoristic: those who took the mark

λαμβάνω: to take, receive; of the beast's mark (13:16–17).

τὸ

the

Accusative

article with *χάραγμα*

χάραγμα

mark

Accusative

object of *λαβόντας*

χάραγμα: mark, stamp; the brand of the beast.

τοῦ

of the

Genitive

article with *θηρίου*

θηρίου

beast

Genitive

genitive (possessive) with *χάραγμα*

θηρίον: the beast.

καὶ

and

coordinating conjunction

καί.

τούς

the (ones)

Accusative

article (substantizing participle) with *προσκυνοῦντας*

προσκυνοῦντας

who worshiped

Pres Act Ptc · Acc Pl Masc · *προσκυνέω*

substantival participle (coordinate object of *ἐπλήνησεν*)

→ imperfective: those habitually worshipping the image

προσκυνέω: to worship; of the beast's image (13:15).

τῆ

the

Dative

article with *εἰκόνι*

εἰκόνι

image

Dative

dative object of *προσκυνοῦντας*

εἰκών: image, likeness; the beast's cult-image.

αὐτοῦ

its

Genitive

genitive (possessive pronoun) with *εἰκόνι*

αὐτός: the beast's.

ζῶντες

alive / living

Pres Act Ptc · Nom Pl Masc · *ζάω*

circumstantial participle (state) with *οἱ δύο*

→ imperfective: thrown 'while still living,' without death

ζάω: to live; they are cast in alive (cf. Num 16:33).

ἐβλήθησαν

were thrown

Aor Pass Indic 3 Pl · *βάλλω*

main verb (divine passive)

→ aoristic divine passive: the decisive casting into the lake

βάλλω: to throw, cast.

οἱ

the

Nominative

article with *δύο*

δύο

two

Nominative

numeral (indeclinable form, here nom.) — subject

δύο: 'the two,' beast and false prophet.

εἰς

into

preposition (goal) governing *τὴν λίμνην*

εἰς + acc.: 'into!'

τὴν

the

Accusative

article with *λίμνην*

λίμνην

lake

Accusative

object of εἰς

λίμνη: lake; the 'lake of fire,' final place of judgment (20:10, 14).

τοῦ

of the

Genitive

article with πυρός

πυρός

fire

Genitive

genitive (descriptive/material) with λίμνην

πῦρ: fire.

τῆς

the (one)

Genitive

article (attributive participle) with καιομένης

καιομένης

burning

Pres Mid/Pass Ptc · Gen Sg Fem · καίω

attributive participle modifying λίμνην (fem.)

→ imperfective passive: the perpetually burning lake

καίω: to burn; the lake 'burning with sulfur.'

ἐν

with

preposition (means) governing θείω

ἐν + dat.: means.

θείω

sulfur / brimstone

Dative

object of ἐν (means)

θείον: sulfur, brimstone (cf. Gen 19:24; Rev 14:10).

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῆ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

And the rest were killed with the sword of the one sitting on the horse, the sword that came from his mouth; and all the birds were gorged with their flesh.

CONCLUSION καὶ The remainder — the human armies — are slain by the same word-sword (vv.15, 21), and the birds' summons (vv.17–18) is fulfilled: they are gorged with the slain. The chapter closes with the conquest complete, setting the stage for the binding of the dragon (ch. 20).

καὶ
and

coordinating conjunction

καί.

οἱ
the

Nominative

article with λοιποί

λοιποὶ
rest

Nominative

substantival adjective, subject of ἀπεκτάνθησαν

λοιπός: remaining; 'the rest' = the human armies and kings.

ἀπεκτάνθησαν
were killed

Aor Pass Indic 3 Pl · ἀποκτείνω

main verb

→ aoristic passive: their slaughter by the word-sword

ἀποκτείνω: to kill, slay.

ἐν
with

preposition (instrumental) governing τῇ ρομφαίᾳ

ἐν + dat.: means.

τῇ
the

Dative

article with ρομφαία

ρομφαία
sword

Dative

object of ἐν (means)

ρομφαία: broadsword; the conquering word (v.15).

τοῦ
of the (one)

Genitive

article (substantizing participle) with καθημένου

καθημένου
sitting

Pres Mid/Dep Ptc · Gen Sg Masc · κάθημαι

substantival participle (gen. of possession) — 'the one sitting on the horse'

→ imperfective: the Rider

κάθημαι: to sit; the Rider of v.11.

ἐπὶ
on

preposition (locative) governing τοῦ ἵππου

ἐπί + gen.: 'upon!'

τοῦ
the

Genitive

article with ἵππου

ἵππου
horse

Genitive

object of ἐπί (locative)

ἵππος: horse.

τῇ
the (one)

Dative

article (attributive participle) with ἐξελθούσῃ

ἐξελθούσῃ
that came out

Aor Act Ptc · Dat Sg Fem · ἐξέρχομαι

attributive participle modifying ρομφαία (fem.)

→ aoristic: the sword having gone forth from his mouth

ἐξέρχομαι: to go/come out; resuming v.15.

ἐκ
from / out of

preposition (source) governing τοῦ στόματος

ἐκ + gen.: source.

τοῦ
the

Genitive

article with στόματος

<p>στόματος mouth Genitive <i>object of ἐκ</i> στόμα: mouth; the source of the word-sword.</p>	<p>αὐτοῦ his Genitive <i>genitive (possessive pronoun) with στόματος</i> αὐτός: the Rider.</p>	<p>καὶ and <i>coordinating conjunction</i> καί.</p>	<p>πάντα all Nominative <i>adjective modifying τὰ ὄρνεα</i> πᾶς: all.</p>
<p>τὰ the Nominative <i>article with ὄρνεα</i></p>	<p>ὄρνεα birds Nominative <i>subject of ἐχορτάσθησαν</i> ὄρνεον: bird; the carrion birds of v.17.</p>	<p>ἐχορτάσθησαν were gorged / filled Aor Pass Indic 3 Pl · χορτάζω <i>main verb</i> → aoristic passive: the birds sated with flesh χορτάζω: to feed, fill, satisfy (orig. of fattening animals).</p>	<p>ἐκ with / from <i>preposition (source/partitive) governing τῶν σαρκῶν</i> ἐκ + gen.: 'from,' partitive after χορτάζω.</p>
<p>τῶν the Genitive <i>article with σαρκῶν</i></p>	<p>σαρκῶν flesh Genitive <i>object of ἐκ (partitive)</i> σὰρξ: flesh (pl.).</p>	<p>αὐτῶν their Genitive <i>genitive (possessive pronoun) with σαρκῶν</i> αὐτός: of the slain.</p>	

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points are flagged in the lexical tier rather than silently resolved: the transliterated liturgical acclamation Ἀλληλουϊά (vv.1, 3, 4, 6) is an indeclinable Hebraism and so is parsed as a caseless interjection; the Apocalypse's characteristic grammatical 'solecisms' are left standing (e.g. the nominative ὁ ἀμὴν-style appositions and the hanging participles of vv.11–16, and the participle λέγοντες loosely attached to a collective antecedent in v.1). At v.13 the editions and witnesses divide over the participle describing the rider's garment — βεβαμμένον ('dipped') against ῥεραντισμένον / περιεραμμένον ('sprinkled/spattered'); βεβαμμένον is printed. At v.6 the number of the verb of the great-multitude voice (λέγοντες / λεγόντων) and at v.1 the reading φωνὴν μεγάλην ὄχλου πολλοῦ are conventional.

Orthographic variants (movable-v, ι-subscript, the spelling 'Ἀλληλουιά'/Ἀλληλούϊα) 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.