

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 20

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Κ'

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 · 20:1–3

The binding of the dragon for a thousand years

An angel descends from heaven with the key of the abyss and a great chain (1), seizes the dragon — the ancient serpent, who is the Devil and Satan — and binds him a thousand years (2), casting him into the abyss, which is shut and sealed over him so that he may deceive the nations no more until the thousand years are finished, after which he must be released a little while (3).

B · 20:4–6

The thrones, the first resurrection, and the reign of the martyrs

John sees thrones and those seated on them to whom judgment is given, and the souls of the beheaded witnesses who did not worship the beast — they came to life and reigned with Christ a thousand years (4). The rest of the dead did not live until the thousand years were finished: this is the first resurrection (5). Blessed and holy is the one who shares in it; over such the second death has no power, but they shall be priests of God and of Christ and reign with him the thousand years (6).

C · 20:7–10

Satan's release, Gog and Magog, and the lake of fire

When the thousand years are finished Satan is released from his prison (7) and goes out to deceive the nations at the earth's four corners — Gog and Magog — gathering them for war, their number as the sand of the sea (8). They march up over the breadth of the earth and encircle the camp of the saints and the beloved city, but fire comes down from heaven and consumes them (9), and the devil who deceived them is cast into the lake of fire and brimstone, where the beast and false prophet are, to be tormented day and night forever (10).

D · 20:11–15

The great white throne and the judgment of the dead

A great white throne appears, before whose face earth and heaven flee with no place left (11); the dead, great and small, stand before the throne, and books are opened, and the book of life, and the dead are judged by their works (12). Sea, Death, and Hades give up their dead, each judged by his works (13); then Death and Hades are cast into the lake of fire — this is the second death (14) — and whoever is not found written in the book of life is cast into the lake of fire (15).

1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

And I saw an angel descending from heaven, holding the key of the abyss and a great chain in his hand.

VISION-NARRATIVE ONSET **καί** The καὶ εἶδον formula opens a new vision-panel (cf. 19:11, 17, 19).

An unnamed angel comes down with the key of the abyss (cf. 9:1) and a great chain — the instruments of imprisonment — preparing the binding of the dragon.

Καὶ
and

coordinating conjunction (narrative καί)

καί: the Hebraic-style narrative connector driving the vision forward.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic — the seer's act of beholding

ὁράω: 'see, behold'; the καὶ εἶδον formula introduces each fresh vision in Revelation.

ἄγγελον

an angel

Accusative

direct object of εἶδον

ἄγγελος: 'angel, messenger'; an unnamed angel, the agent of the dragon's binding.

καταβαίνοντα

descending

Pres Act Ptc · Acc Sg Masc · καταβαίνω

attributive participle (with ἄγγελον)

→ imperfective — the angel as in the act of coming down

καταβαίνω: 'come down, descend'; the angel descends from the heavenly realm to earth.

ἐκ

from

preposition + genitive (source)

ἐκ: 'out of, from'; marking the heavenly origin.

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

object of ἐκ

οὐρανός: 'heaven'; the realm from which the binding-authority descends.

ἔχοντα

holding

Pres Act Ptc · Acc Sg Masc · ἔχω

attributive participle (with ἄγγελον)

→ *imperfective* — the angel as having in hand

ἔχω: 'have, hold'; the angel carries the instruments of imprisonment.

τήν

the

Accusative

article

κλεῖν

key

Accusative

direct object of ἔχοντα

κλεῖς: 'key'; the key of the abyss (cf. 9:1), the authority to open and shut the deep.

τῆς

of the

Genitive

article

ἀβύσσου

abyss

Genitive

genitive (the key 'of' the abyss)

ἄβυσσος: 'abyss, bottomless pit'; the prison of demonic powers (cf. 9:1–2, 11; 11:7), here the dragon's holding-place.

καὶ

and

coordinating conjunction

ἄλυσιν

a chain

Accusative

direct object (coordinate)

ἄλυσιν: 'chain'; the great chain for binding the dragon.

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great, large'; the chain matched to its mighty captive.

ἐπὶ

in

preposition + accusative (place)

ἐπί: 'upon, on'; with the accusative, 'on/in his hand.'

τήν

the

Accusative

article

χεῖρα

hand

Accusative

object of ἐπί

χεῖρ: 'hand'; the angel's hand bearing the chain.

αὐτοῦ

his

Genitive

genitive of possession

2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφης ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

And he seized the dragon, the ancient serpent, who is the Devil and Satan, and bound him a thousand years,

ACTION — THE SEIZING AND BINDING **καὶ** The fourfold naming of the adversary (dragon, ancient serpent, Devil, Satan; cf. 12:9) hangs partly in the nominative against the accusative object — the seer's characteristic loose apposition. The binding for χίλια ἔτη ('a thousand years') opens the millennium-frame that recurs six times in the chapter.

καὶ
and

coordinating conjunction

καὶ: narrative connector.

ἐκράτησεν

he seized

Aor Act Indic 3 Sg · κρατέω

main verb

→ aoristic — the decisive act of laying hold

κρατέω: 'seize, take hold of, master'; the angel overpowers the dragon.

τὸν
the

Accusative

article

δράκοντα

dragon

Accusative

direct object

δράκων: 'dragon, serpent'; the great red dragon of ch. 12, the cosmic adversary.

ὁ
the

Nominative

article (hanging nominative apposition)

ὄφης

serpent

Nominative

appositional (nominative ad sensum)

ὄφης: 'serpent'; the 'ancient serpent' recalls Eden (Gen 3) — the deceiver from the beginning.

ὁ
the

Nominative

article (attributive)

ἀρχαῖος

ancient

Nominative

attributive adjective

ἀρχαῖος: 'ancient, original'; the serpent of old, deceiver from the first.

ὅς

who

Nominative

relative pronoun (subject of ἐστίν)

ὅς; relative pronoun introducing the identification.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative – the equation of names

εἰμί: 'be'; equating the dragon/serpent with the Devil and Satan.

Διάβολος

Devil

Nominative

predicate nominative

διάβολος: 'slanderer, accuser, Devil'; the Greek title of the adversary (cf. 12:9–10).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

Σατανᾶς

Satan

Nominative

predicate nominative (coordinate)

Σατανᾶς: 'Satan' (Hebrew śāṭān, 'adversary'); the Semitic title paired with the Greek Διάβολος.

καὶ

and

coordinating conjunction

ἔδησεν

bound

Aor Act Indic 3 Sg · δέω

main verb (coordinate)

→ aoristic – the single act of binding

δέω: 'bind, tie'; the dragon shackled, his power restrained (cf. Isa 24:21–22).

αὐτόν

him

Accusative

direct object

χίλια

thousand

Accusative

accusative of extent of time (with ἔτη)

χίλιοι: 'thousand'; the χίλια ἔτη, the millennium, the bounded span of the dragon's binding.

ἔτη

years

Accusative

accusative of extent of time

ἔτος: 'year'; the thousand years frame the whole chapter (vv.2–7).

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

And he cast him into the abyss, and shut it and sealed it over him, so that he might not deceive the nations any longer until the thousand years were finished; after these things he must be released for a little while.

ACTION AND PURPOSE — THE IMPRISONMENT **καί** The dragon is cast into, shut, and sealed in the abyss — a threefold security. The purpose (ἵνα μὴ πλανήσῃ) is the cessation of his deceiving of the nations 'until' (ἄχρι) the term is up; the divine δεῖ ('it is necessary') then ordains his short release, setting up vv.7–10.

καὶ
and

coordinating conjunction

καί: narrative connector.

ἔβαλεν

he cast

Aor Act Indic 3 Sg· βάλλω

main verb

→ aoristic — the act of casting down

βάλλω: 'throw, cast'; the dragon hurled into the abyss.

αὐτὸν

him

Accusative

direct object

εἰς
into

preposition + accusative (goal)

εἰς: 'into'; the goal of the casting.

τὴν

the

Accusative

article

ἄβυσσον

abyss

Accusative

object of εἰς

ἄβυσσος: 'abyss'; the bottomless prison, now the dragon's cell.

καὶ
and

coordinating conjunction

ἔκλεισεν

shut

Aor Act Indic 3 Sg· κλείω

main verb (coordinate)

→ aoristic — the closing of the pit

κλείω: 'shut, close'; the abyss locked over its prisoner.

καὶ
and

coordinating conjunction

ἐσφράγισεν

sealed

Aor Act Indic 3 Sg · σφραγίζω

main verb (coordinate)

→ aoristic — the sealing as accomplished

σφραγίζω: 'seal, set a seal on'; securing the prison against escape (cf. Dan 6:17; Matt 27:66).

ἐπάνω

over

improper preposition + genitive

ἐπάνω: 'above, over'; the seal set over him.

αὐτοῦ

him

Genitive

object of ἐπάνω

ἵνα

so that

conjunction introducing purpose

ἵνα: 'in order that'; with the subjunctive, the purpose of the sealing.

μὴ

not

negative (with subjunctive)

μὴ: negating the purpose clause.

πλανήση

he might deceive

Aor Act Subj 3 Sg · πλανάω

subjunctive (negated purpose)

→ aoristic — the prevented act of deceiving

πλανάω: 'lead astray, deceive'; the dragon's signature work (cf. 12:9), now halted.

ἔτι

any longer

adverb (temporal)

ἔτι: 'still, yet, any longer'; the deceiving ceases for the term.

τὰ

the

*Accusative
article*

ἔθνη

nations

Accusative

direct object of πλανήση

ἔθνος: 'nation, Gentile'; the peoples whom Satan would deceive.

ἄχρι

until

conjunction (temporal limit)

ἄχρι: 'until'; marking the term of the binding.

τελεσθῆ

were finished

Aor Pass Subj 3 Sg · τελέω

subjunctive (temporal clause)

→ aoristic — the completion of the term

τελέω: 'finish, complete'; the thousand years run their course.

τὰ

the

*Nominative
article*

χίλια

thousand

Nominative

subject of τελεσθῆ (with ἔτη)

χίλιοι: 'thousand'; the millennium-term once more.

ἔτη

years

Nominative

subject of τελεσθῆ

ἔτος: 'year'; the thousand years here as nominative subject.

μετὰ

after

preposition + accusative (temporal)

μετά: 'after'; with the accusative, sequence in time.

ταῦτα

these things

Accusative

object of μετά

οὗτος: 'these things!'; the term once concluded.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (divine necessity)

→ stative — the fixed decree

δεῖ: 'it is necessary!'; the eschatological 'must' of God's foreordained plan (cf. 1:1; 4:1).

λυθῆναι

to be released

Aor Pass Infin · λύω

infinitive (subject of δεῖ)

→ aoristic — the release as a single appointed event

λύω: 'loose, release!'; Satan's short freeing, setting up the final assault.

αὐτόν

him

Accusative

accusative subject of the infinitive

μικρὸν

a little

Accusative

attributive adjective (with χρόνον)

μικρός: 'small, little!'; the brevity of the release contrasted with the thousand years.

χρόνον

while

Accusative

accusative of extent of time

χρόνος: 'time, while!'; 'a little while' for the loosed adversary.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of those beheaded for the testimony of Jesus and for the word of God, and those who did not worship the beast or its image and did not receive the mark on their forehead and on their hand; and they came to life and reigned with Christ a thousand years.

VISION — THE THRONES AND THE MARTYRS' REIGN **καί** A fresh καὶ εἶδον. The thrones and the judgment-given recall Dan 7:9, 22. The unexpressed subject of ἐκάθισαν is left open, then defined by the martyr-company: the beheaded witnesses and the non-worshippers of the beast. Their ἔζησαν ('came to life') is the 'first resurrection' of v.5, and their reign is the χίλια ἔτη with Christ.

καὶ
and

coordinating conjunction

καί: narrative connector opening the vision.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic — the seer's beholding

ὁράω: 'see'; the καὶ εἶδον vision-marker.

θρόνους

thrones

Accusative

direct object of εἶδον

θρόνος: 'throne'; seats of judgment and rule (cf. Dan 7:9; Matt 19:28).

καὶ
and

coordinating conjunction

ἐκάθισαν

they sat

Aor Act Indic 3 Pl · καθίζω

main verb (subject unexpressed)

→ aoristic — the act of being seated

καθίζω: 'sit, be seated'; the occupants of the thrones, left undefined ('they').

ἐπ'

upon

preposition + accusative (place)

ἐπί: 'upon'; the thrones occupied.

αὐτούς

them

Accusative

object of ἐπί

καὶ
and

coordinating conjunction

κρίμα

judgment

Nominative

subject of ἐδόθη

κρίμα: 'judgment, the right to judge'; the judicial authority granted (cf. Dan 7:22; 1 Cor 6:2).

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

verb (divine passive)

→ aoristic — the grant of authority

δίδωμι: divine passive; God confers the judgment-right.

αὐτοῖς

to them

Dative

indirect object (dat. of recipient)

καὶ
and

coordinating conjunction

τάς

the

Accusative

article

ψυχὰς

souls

Accusative

direct object (of εἶδον, resumed)

ψυχή: 'soul, life'; the souls of the martyrs (cf. 6:9), the slain witnesses.

τῶν

of those

Genitive

article (substantizing the participle)

πεπελεκισμένων

beheaded

Perf Pass Ptc · Gen Pl Masc · πελεκίζω

substantival participle (genitive)

→ resultative perfect — slain and remaining so

πελεκίζω: 'behead with an axe'; the martyrs executed for their witness (the perfect marks their abiding martyr-state).

διὰ

for

preposition + accusative (cause)

διὰ: 'on account of'; with the accusative, the ground of their death.

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

object of διὰ

μαρτυρία: 'testimony, witness'; the testimony of/about Jesus for which they died (cf. 1:9; 12:17).

Ἰησοῦ

of Jesus

Genitive

genitive (objective/possessive)

Ἰησοῦς: 'Jesus'; the testimony borne to him.

καὶ

and

coordinating conjunction

διὰ

for

preposition + accusative (cause)

διὰ: 'on account of'; the second ground.

τὸν

the

Accusative

article

λόγον

word

Accusative

object of διὰ

λόγος: 'word'; the word of God they held (cf. 1:2, 9; 6:9).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession

θεός: 'God'; the word's author.

καὶ

and

coordinating conjunction

οἵτινες

who

Nominative

relative pronoun (qualitative)

οἷς: 'whoever, such as'; the qualitative relative, defining the faithful as a class — non-worshippers of the beast.

οὐ

not

negative (with indicative)

οὐ: negating προσεκύνησαν.

προσεκύνησαν

worshipped

Aor Act Indic 3 Pl · προσκυνέω

verb of relative clause

→ aoristic — their settled refusal

προσκυνέω: 'worship, do homage'; the refusal of beast-worship (cf. 13:4, 8, 12).

τὸ

the

Accusative

article

θηρίον

beast

Accusative

direct object

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

οὐδέ

nor

negative conjunction

οὐδέ: 'nor, not even'; extending the negation.

τήν

the

Accusative

article

εἰκόνα

image

Accusative

direct object (coordinate)

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

αὐτοῦ

its

Genitive

genitive of possession

καὶ

and

coordinating conjunction

οὐκ

not

negative (with indicative)

οὐ: negating ἔλαβον.

ἔλαβον

received

Aor Act Indic 3 Pl · λαμβάνω

verb (coordinate)

→ aoristic — their refusal of the mark

λαμβάνω: 'take, receive'; the refusal of the beast's brand (cf. 13:16–17).

τὸ

the

Accusative

article

χάραγμα

mark

Accusative

direct object

χάραγμα: 'mark, stamp'; the beast's mark (cf. 13:16–17; 14:9).

ἐπὶ

on

preposition + accusative (place)

ἐπί: 'on'; the place of the mark.

τὸ

the

Accusative

article

μέτωπον

forehead

Accusative

object of ἐπί

μέτωπον: 'forehead'; one site of the mark.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + accusative (place)

ἐπί: 'on'; the alternate site.

τήν

the

Accusative

article

χεῖρα

hand

Accusative

object of ἐπί

χεῖρ: 'hand'; the other site of the mark.

<p>αὐτῶν their</p> <p>Genitive <i>genitive of possession</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔζησαν they came to life</p> <p>Aor Act Indic 3 Pl · ζάω <i>main verb</i></p> <p>→ ingressive aorist — they came alive</p> <p>ζάω: 'live'; the ingressive 'came to life' = the first resurrection (v.5).</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>ἔβασίλευσαν reigned</p> <p>Aor Act Indic 3 Pl · βασιλεύω <i>main verb (coordinate)</i></p> <p>→ aoristic — their reign as a whole</p> <p>βασιλεύω: 'reign, rule as king'; the saints share Christ's rule (cf. 5:10; 22:5).</p>	<p>μετὰ with</p> <p><i>preposition + genitive (association)</i></p> <p>μετὰ: 'with'; with the genitive, accompaniment.</p>	<p>τοῦ the</p> <p>Genitive <i>article</i></p>	<p>Χριστοῦ Christ</p> <p>Genitive <i>object of μετὰ</i></p> <p>Χριστός: 'Christ, Anointed'; the saints reign with him.</p>
<p>χίλια thousand</p> <p>Accusative <i>accusative of extent of time (with ἔτη)</i></p> <p>χίλιοι: 'thousand'; the millennium of the saints' reign.</p>	<p>ἔτη years</p> <p>Accusative <i>accusative of extent of time</i></p> <p>ἔτος: 'year'; the thousand years of co-reigning.</p>		

5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection.

PARENTHESIS AND DEFINITION **ASYNDETON** A parenthetical aside (asyndeton); the rest of the dead remain so until the term ends. The demonstrative αὕτη ('this') then names the martyrs' coming-to-life of v.4 as 'the first resurrection' — the phrase that anchors the chapter's millennial debate.

οἱ

the

Nominative

article

λοιποὶ

rest

Nominative

subject (substantival adjective)

λοιπός: 'remaining, rest'; the rest of the dead, over against the martyr-company.

τῶν

of the

Genitive

article

νεκρῶν

dead

Genitive

partitive genitive

νεκρός: 'dead'; the rest of the dead awaiting the general resurrection.

οὐκ

not

negative (with indicative)

οὐ: negating ἔζησαν.

ἔζησαν

came to life

Aor Act Indic 3 Pl · ζάω

main verb

→ ingressive aorist — did not come alive

ζάω: 'live!'; the same ingressive as v.4, here denied to the rest until the term ends.

ἄχρι

until

conjunction (temporal limit)

ἄχρι: 'until'; the boundary of the thousand years.

τελεσθῆ

were finished

Aor Pass Subj 3 Sg · τελέω

subjunctive (temporal clause)

→ aoristic — completion of the term

τελέω: 'complete, finish'; the term run to its end.

τὰ

the

Nominative

article

χίλια

thousand

Nominative

subject of τελεσθῆ (with ἔτη)

χίλιοι: 'thousand'; the millennium once more.

ἔτη

years

Nominative

subject of τελεσθῆ

ἔτος: 'year'; the thousand years.

αὕτη

this

Nominative

demonstrative (subject)

οὗτος: 'this'; pointing back to the martyrs' ἔζησαν as the resurrection in view.

ἡ

the

Nominative

article

ἀνάστασις

resurrection

Nominative

predicate nominative

ἀνάστασις: 'resurrection, rising'; here 'the first resurrection,' the storm-center of millennial interpretation.

ἡ

the

Nominative

article (attributive)

πρώτη

first

Nominative

attributive adjective

πρῶτος: 'first'; 'the first resurrection,' set against the second death (v.6, 14).

6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη.

Blessed and holy is the one who has a share in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

BEATITUDE ON THE FIRST RESURRECTION **ASYNDETON** The fifth of the book's seven beatitudes (cf. 1:3; 14:13; 22:7). The sharer in the first resurrection is twice declared 'blessed and holy': the second death cannot touch him, and he becomes a priest of God and Christ who reigns the thousand years — priesthood and kingship joined (cf. 1:6; 5:10).

μακάριος

blessed

Nominative

predicate adjective (beatitude)

μακάριος: 'blessed, happy'; the beatitude-form (cf. 1:3; 14:13; 22:7).

καὶ

and

coordinating conjunction

ἅγιος

holy

Nominative

predicate adjective

ἅγιος: 'holy, set apart'; the sharer is both blessed and consecrated.

ὁ

the one

Nominative

article (substantizing participle)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ imperfective — the one holding a share

ἔχω: 'have, hold'; the participant in the first resurrection.

μέρος

a share

Accusative

direct object

μέρος: 'part, share, portion'; participation in the first resurrection.

ἐν

in

preposition + dative (sphere)

ἐν: 'in'; the sphere of participation.

τῇ

the

Dative

article

ἀναστάσει

resurrection

Dative

object of ἐν

ἀνάστασις: 'resurrection'; the first resurrection shared in.

τῇ

the

Dative

article (attributive)

πρώτη

first

Dative

attributive adjective

πρῶτος: 'first'; the first resurrection.

ἐπὶ

over

preposition + genitive (authority over)

ἐπί: 'over'; with the genitive, power exercised over.

τούτων

these

Genitive

object of ἐπί

οὗτος: 'these'; the partakers of the first resurrection.

ὁ

the

Nominative

article

δεύτερος

second

Nominative

attributive adjective

δεύτερος: 'second'; 'the second death' (defined at v.14 as the lake of fire).

θάνατος

death

Nominative

subject of ἔχει

θάνατος: 'death'; the second death, powerless over the first-raised.

οὐκ

not

negative (with indicative)

οὐ: negating ἔχει.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ gnomic present — the abiding fact

ἔχω: 'have, hold'; the second death holds no authority over them.

ἐξουσίαν

power

Accusative

direct object

ἐξουσία: 'authority, power'; the second death's writ does not run over the redeemed.

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong contrast — instead, priesthood and reign.

ἔσονται

they will be

Fut Mid Indic 3 Pl · εἰμί

main verb (future copula)

→ future — their destined office

εἰμί: 'be'; their future status as priests.

ἱερεῖς

priests

Nominative

predicate nominative

ἱερεύς: 'priest'; the redeemed as priests of God and Christ (cf. 1:6; 5:10; Exod 19:6).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (whose priests)

θεός: 'God'; priests in God's service.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Χριστοῦ Christ Genitive <i>genitive (coordinate)</i> Χριστός: 'Christ'; priests of Christ as well as God.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>βασιλεύσουσιν they will reign Fut Act Indic 3 Pl · βασιλεύω <i>main verb (coordinate)</i> → future — the reign foretold βασιλεύω: 'reign'; the saints' co-rule with Christ (cf. v.4; 22:5).</p>	<p>μετ' with <i>preposition + genitive (association)</i> μετά: 'with'; accompaniment with Christ.</p>	<p>αὐτοῦ him Genitive <i>object of μετά</i></p>	<p>χίλια thousand Accusative <i>accusative of extent of time (with ἔτη)</i> χίλιοι: 'thousand'; the millennium of priestly reign.</p>
<p>ἔτη years Accusative <i>accusative of extent of time</i> ἔτος: 'year'; the thousand years.</p>			

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

And when the thousand years are finished, Satan will be released from his prison,

TEMPORAL TRANSITION — THE RELEASE **καί** The καί resumes the narrative after the parenthesis of vv.5–6. The temporal ὅταν + subjunctive marks the term's end; the future passive λυθήσεται fulfills the δεῖ λυθῆναι of v.3 — Satan loosed from his prison for the final deception.

Καὶ
and

coordinating conjunction

καί: resuming the narrative line.

ὅταν
when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when'; with the subjunctive, the indefinite-yet-certain moment.

τελεσθῆ
are finished

Aor Pass Subj 3 Sg · τελέω

subjunctive (temporal clause)

→ aoristic — the completion of the term

τελέω: 'finish, complete'; the thousand years run out.

τὰ
the

Nominative

article

χίλια
thousand

Nominative

subject of τελεσθῆ (with ἔτη)

χίλιοι: 'thousand'; the millennium-term.

ἔτη
years

Nominative

subject of τελεσθῆ

ἔτος: 'year'; the thousand years.

λυθήσεται
will be released

Fut Pass Indic 3 Sg · λύω

main verb (future passive)

→ future — the foreordained release

λύω: 'loose, release'; the divine passive fulfilling δεῖ λυθῆναι (v.3).

ὁ
the

Nominative

article

Σατανᾶς
Satan

Nominative

subject of λυθήσεται

Σατανᾶς: 'Satan'; the loosed adversary.

ἐκ
from

preposition + genitive (separation)

ἐκ: 'out of, from'; release from confinement.

τῆς
the

Genitive

article

φυλακῆς
prison

Genitive

object of ἐκ

φυλακή: 'prison, guard'; the abyss as Satan's prison (cf. vv.2–3).

αὐτοῦ
his

Genitive

genitive of possession

8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

and he will go out to deceive the nations which are at the four corners of the earth, Gog and Magog, to gather them for war, whose number is as the sand of the sea.

PURPOSE — THE FINAL DECEPTION AND MUSTER **καί** The loosed Satan resumes his old work (πλανῆσαι, the same verb prevented in v.3). The nations of the four corners are named Γὼγ καὶ Μαγὼγ from Ezekiel 38–39 — the eschatological host gathered against God's people, innumerable as the sea-sand (cf. Judg 7:12).

<p>καὶ and <i>coordinating conjunction</i> καί: narrative connector.</p>	<p>ἐξελεύσεται he will go out Fut Mid Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → future — Satan's sally ἐξέρχομαι: 'go out, come forth'; Satan goes out from his prison to deceive.</p>	<p>πλανῆσαι to deceive Aor Act Infin · πλανᾶω <i>infinitive of purpose</i> → aoristic — the aim of deceiving πλανᾶω: 'lead astray, deceive'; his signature act, resumed (cf. v.3).</p>	<p>τὰ the Accusative <i>article</i></p>
<p>ἔθνη nations Accusative <i>direct object of πλανῆσαι</i> ἔθνος: 'nation'; the deceived peoples.</p>	<p>τὰ the (which are) Accusative <i>article (attributive, with prep. phrase)</i></p>	<p>ἐν at <i>preposition + dative (place)</i> ἐν: 'in, at'; locating the nations.</p>	<p>ταῖς the Dative <i>article</i></p>
<p>τέσσαρσιν four Dative <i>cardinal numeral (attributive)</i> τέσσαρες: 'four'; the four corners = the whole earth (cf. 7:1).</p>	<p>γωνίαις corners Dative <i>object of ἐν</i> γωνία: 'corner, angle'; the four quarters of the earth.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>γῆς earth Genitive <i>genitive (the earth's corners)</i> γῆ: 'earth, land'; the whole inhabited world.</p>

τὸν

the

Accusative

article (with Γῶγ, appositional)

Γῶγ

Gog

Accusative

appositional to τὰ ἔθνη (predicate name)

Γῶγ: 'Gog' (Ezek 38–39); the prince/people of the eschatological assault, here a name for the gathered nations.

καὶ

and

coordinating conjunction

Μαγώγ

Magog

Accusative

appositional (predicate name, coordinate)

Μαγώγ: 'Magog' (Ezek 38–39); paired with Gog as the symbol of the world's last rebellion.

συναγαγεῖν

to gather

Aor Act Infin · συναγω

infinitive of purpose (coordinate)

→ aoristic — the mustering

συνάγω: 'gather together, assemble'; the muster for the final battle (cf. 16:14, 16).

αὐτούς

them

Accusative

direct object

εἰς

for

preposition + accusative (goal/purpose)

εἰς: 'for, unto'; the purpose of the gathering.

τὸν

the

Accusative

article

πόλεμον

war

Accusative

object of εἰς

πόλεμος: 'war, battle'; the final eschatological conflict (cf. 16:14; 19:19).

ᾧν

of whom

Genitive

relative pronoun (genitive)

ὅς: relative pronoun; 'whose [number].'

ὁ

the

Nominative

article

ἀριθμός

number

Nominative

subject (verbless clause)

ἀριθμός: 'number'; the count of the host.

αὐτῶν

their

Genitive

resumptive genitive (Semitic redundancy)

αὐτός: redundant resumptive pronoun after ᾧν — the seer's Hebraic style.

ὡς

as

comparative particle

ὡς: 'as, like'; introducing the simile.

ἡ

the

Nominative

article

ἄμμος

sand

Nominative

predicate of comparison

ἄμμος: 'sand'; the proverbial image of an innumerable host (cf. Judg 7:12; Gen 22:17).

τῆς

of the

Genitive

article

θαλάσσης

sea

Genitive

genitive (the sea's sand)

θάλασσα: 'sea'; the sand of the sea, beyond counting.

9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἀγίων καὶ τὴν πόλιν τὴν ἠγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς·

And they went up over the breadth of the earth and encircled the camp of the saints and the beloved city; and fire came down from heaven and consumed them.

ACTION — THE SIEGE AND ITS FIERY END **καί** The host marches up and encircles the camp of the saints and the beloved city (Jerusalem / the people of God; cf. Ps 87:2). But the assault is undone before it begins: fire from heaven devours them (κατέφαγεν), echoing the fire on Gog (Ezek 38:22; 39:6) and on Sodom — judgment, not battle.

καὶ

and

coordinating conjunction

καί: narrative connector.

ἀνέβησαν

they went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb

→ aoristic — the march

ἀναβαίνω: 'go up, ascend'; the host advances over the land (cf. Ezek 38:11, 16).

ἐπὶ

over

preposition + accusative (extent)

ἐπί: 'upon, over'; spreading across.

τὸ

the

Accusative

article

πλάτος

breadth

Accusative

object of ἐπί

πλάτος: 'breadth, width'; the whole expanse of the earth covered by the host.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive

γῆ: 'earth, land'; the broad earth overrun.

καὶ

and

coordinating conjunction

ἐκύκλευσαν

they encircled

Aor Act Indic 3 Pl · κυκλεύω

main verb (coordinate)

→ aoristic — the siege laid

κυκλεύω: 'surround, encircle'; the besieging of the saints' camp.

τὴν

the

Accusative

article

παρεμβολὴν

camp

Accusative

direct object

παρεμβολή: 'camp, encampment'; the saints pictured as an encamped host (cf. the wilderness camp of Israel).

τῶν

of the

Genitive

article

ἀγίων

saints

Genitive

genitive (whose camp)

ἅγιος: 'holy one, saint'; the people of God encamped.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

πόλιν

city

Accusative

direct object (coordinate)

πόλις: 'city'; the beloved city, Jerusalem / the dwelling of God's people (cf. 21:2).

τὴν

the

Accusative

article (attributive)

ἠγαπημένην

beloved

Perf Pass Ptc · Acc Sg Fem · ἀγαπάω

attributive participle (with πόλιν)

→ resultative perfect — the city as God's beloved

ἀγαπάω: 'love'; the beloved city, God's elect dwelling (cf. Ps 78:68; 87:2).

καὶ

and

coordinating conjunction

κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ aoristic — the descent of fire

καταβαίνω: 'come down'; the fire of judgment falls (cf. Ezek 38:22; 2 Kgs 1:10).

πῦρ

fire

Nominative

subject of κατέβη

πῦρ: 'fire'; the heavenly fire consuming the besiegers.

ἐκ

from

preposition + genitive (source)

ἐκ: 'out of, from!'; the heavenly source.

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

object of ἐκ

οὐρανός: 'heaven!'; whence the fire descends.

καὶ

and

coordinating conjunction

κατέφαγεν

consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb (coordinate)

→ aoristic — the devouring

κατεσθίω: 'devour, consume utterly!'; the fire eats up the host (cf. 11:5; 2 Kgs 1:10).

αὐτούς

them

Accusative

direct object

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτούς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

And the devil who was deceiving them was cast into the lake of fire and brimstone, where the beast and the false prophet are also, and they will be tormented day and night forever and ever.

FINAL JUDGMENT OF THE DEVIL **καὶ** The arch-deceiver meets the doom already dealt the beast and false prophet (19:20): cast into the lake of fire and brimstone. The future βασανισθήσονται ('they will be tormented') with the unending εἰς τοὺς αἰῶνας τῶν αἰώνων seals the unholy trinity's perpetual punishment.

καὶ
and

coordinating conjunction

καί: narrative connector.

ὁ
the

Nominative

article

διάβολος

devil

Nominative

subject of ἐβλήθη

διάβολος: 'Devil, slanderer'; the adversary of vv.2, 7.

ὁ

the one

Nominative

article (substantizing participle)

πλανῶν

who deceives

Pres Act Ptc · Nom Sg Masc · πλανᾶω

attributive participle (with διάβολος)

→ imperfective — the deceiver as such

πλανᾶω: 'deceive, lead astray'; the devil's defining work (cf. vv.3, 8).

αὐτούς

them

Accusative

direct object of the participle

ἐβλήθη

was cast

Aor Pass Indic 3 Sg · βάλλω

main verb (divine passive)

→ aoristic — the act of casting

βάλλω: 'throw, cast'; the divine passive of final condemnation (cf. 19:20).

εἰς

into

preposition + accusative (goal)

εἰς: 'into'; the goal of the casting.

τὴν

the

Accusative

article

λίμνην

lake

Accusative

object of εἰς

λίμνη: 'lake, pool'; the lake of fire, the place of final doom (cf. 19:20; 20:14–15).

τοῦ

of

Genitive

article

πυρός

fire

Genitive

genitive (of content)

πῦρ: 'fire'; the lake's substance.

καὶ
and

coordinating conjunction

θείου

brimstone

Genitive

genitive (coordinate)

θεῖον: 'sulphur, brimstone'; the burning sulphur of the lake (cf. 19:20; 21:8).

ὅπου

where

relative adverb (place)

ὅπου: 'where'; locating the beast and false prophet already there.

καὶ

also

adverbial (ascensive)

καί: 'also'; the beast and false prophet are there too.

τὸ

the

Nominative

article

θηρίον

beast

Nominative

subject (verbless 'are')

θηρίον: 'beast'; cast in earlier (19:20).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

ψευδοπροφήτης

false prophet

Nominative

subject (coordinate)

ψευδοπροφήτης: 'false prophet'; the beast's propagandist (cf. 16:13; 19:20).

καὶ

and

coordinating conjunction

βασανισθήσονται

they will be tormented

Fut Pass Indic 3 Pl · βασανίζω

main verb (future passive)

→ future – the unending torment

βασανίζω: 'torment, torture'; the perpetual punishment of the unholy trinity (cf. 14:10–11).

ἡμέρας

day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; 'day and night,' i.e. ceaselessly.

καὶ

and

coordinating conjunction

νυκτός

night

Genitive

genitive of time (within which)

νύξ: 'night'; the unbroken duration of torment.

εἰς

for

preposition + accusative (extent)

εἰς: 'unto, for'; extending to.

τοὺς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς

αἰών: 'age'; 'unto the ages of the ages' = forever (the Apocalypse's standard eternity-formula).

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

genitive (intensifying)

αἰών: 'age'; the doubled phrase marks endless duration.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

And I saw a great white throne and the one seated on it, from whose face earth and heaven fled, and no place was found for them.

VISION — THE GREAT WHITE THRONE **καὶ** A new καὶ εἶδον opens the final judgment. The great white throne and its Occupant are so awesome that the old creation flees (cf. 21:1; Dan 2:35); 'no place was found for them' anticipates the new heaven and earth. The Judge is unnamed — God, or God in Christ (cf. John 5:22).

Καὶ
and

coordinating conjunction

καὶ: narrative connector opening the vision.

εἶδον

I saw

Aor Act Indic 1 Sg · ὀράω

main verb (vision formula)

→ aoristic — the seer's beholding

ὀράω: 'see'; the καὶ εἶδον vision-marker.

θρόνον

throne

Accusative

direct object

θρόνος: 'throne'; the judgment-seat of God.

μέγαν

great

Accusative

attributive adjective

μέγας: 'great'; the throne's majesty.

Λευκὸν

white

Accusative

attributive adjective

λευκός: 'white'; purity and the splendor of judgment (cf. Dan 7:9).

καὶ

and

coordinating conjunction

τὸν

the one

Accusative

article (substantizing participle)

καθήμενον

seated

Pres Mid Ptc · Acc Sg Masc · κάθημαι

substantival participle (object)

→ imperfective — the one enthroned

κάθημαι: 'sit, be seated'; 'the one seated on the throne,' the Judge (cf. 4:2; 5:1).

ἐπ'

on

preposition + accusative (place)

ἐπί: 'on, upon'; the throne occupied.

αὐτόν

it

Accusative

object of ἐπί

οὗ

whose

Genitive

relative pronoun (genitive)

ὅς: relative pronoun; 'from whose face!'

ἀπὸ

from

preposition + genitive (source)

ἀπό: 'from'; the point of flight.

τοῦ

the

Genitive

article

προσώπου

face

Genitive

object of *ἀπό*

πρόσωπον: 'face, presence'; the Judge's overwhelming presence.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb

→ aoristic — the flight of creation

φεύγω: 'flee'; the old creation flees before its Maker-Judge (cf. 21:1; Ps 114:3, 7).

ἡ

the

Nominative

article

γῆ

earth

Nominative

subject of *ἔφυγεν*

γῆ: 'earth'; the old earth fleeing away.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

οὐρανός

heaven

Nominative

subject (coordinate)

οὐρανός: 'heaven, sky'; the old heaven fleeing with the earth.

καὶ

and

coordinating conjunction

τόπος

place

Nominative

subject of *εὐρέθη*

τόπος: 'place'; no place remained for the old order (cf. Dan 2:35).

οὐχ

not

negative (with indicative)

οὐ: negating *εὐρέθη*.

εὐρέθη

was found

Aor Pass Indic 3 Sg · εὐρίσκω

main verb (passive)

→ aoristic — none was found

εὐρίσκω: 'find'; the old creation has no place left.

αὐτοῖς

for them

Dative

dative of reference/advantage

αὐτός: 'them'; the fled earth and heaven.

12 καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged by the things written in the books, according to their works.

VISION — THE DEAD JUDGED FROM THE BOOKS **καὶ** All the dead, great and small, stand before the throne. Two sets of records are opened: the 'books' of deeds and the singular 'book of life' (cf. Dan 7:10; 12:1; Exod 32:32). Judgment is κατὰ τὰ ἔργα — strictly by works — even as the book of life decides destiny (vv.15).

καὶ
and

coordinating conjunction

καὶ: narrative connector.

εἶδον

I saw

Aor Act Indic 1 Sg· ὀράω

main verb (vision formula)

→ aoristic — the seer's beholding

ὀράω: 'see'; the vision-marker.

τοὺς

the

Accusative

article

νεκροὺς

dead

Accusative

direct object

νεκρός: 'dead'; all the dead raised for judgment.

τοὺς

the

Accusative

article

μεγάλους

great

Accusative

substantival adjective (apposition)

μέγας: 'great'; the great judged alongside the small — no rank exempt (cf. 11:18; 19:5).

καὶ

and

coordinating conjunction

τοὺς

the

Accusative

article

μικρούς

small

Accusative

substantival adjective (apposition)

μικρός: 'small, lowly'; the least also judged.

ἑστῶτας

standing

Perf Act Ptc · Acc Pl Masc · ἵστημι

circumstantial participle (with νεκρούς)

→ resultative perfect — standing (and remaining so)

ἵστημι: 'stand'; the dead arraigned before the throne (the perfect ἑστῶτας has present force).

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before, in the presence of'; the dead arraigned at the throne.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐνώπιον

θρόνος: 'throne'; the great white throne of v.11.

καί

and

coordinating conjunction

βιβλία

books

Nominative

subject of ἠνοίχθησαν

βιβλίον: 'book, scroll'; the record-books of deeds (cf. Dan 7:10).

ἠνοίχθησαν

were opened

Aor Pass Indic 3 Pl · ἀνοίγω

main verb (passive)

→ aoristic — the books opened

ἀνοίγω: 'open'; the divine passive of the assize.

καί

and

coordinating conjunction

ἄλλο

another

Nominative

attributive adjective

ἄλλος: 'another (of the same kind)'; a further book distinct from the deed-records.

βιβλίον

book

Nominative

subject of ἠνοίχθη

βιβλίον: 'book, scroll'; the book of life.

ἠνοίχθη

was opened

Aor Pass Indic 3 Sg · ἀνοίγω

main verb (passive)

→ aoristic — the book opened

ἀνοίγω: 'open'; the book of life opened too.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν)

ὅς: relative pronoun introducing the gloss.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative — the identification

εἰμί: 'be'; identifying the book as that of life.

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive (the book 'of life')

ζωή: 'life'; the Lamb's book of life (cf. 3:5; 13:8; 21:27).

καὶ
and

coordinating conjunction

ἐκρίθησαν

were judged

Aor Pass Indic 3 Pl · κρίνω

main verb (passive)

→ aoristic — the verdict rendered

κρίνω: 'judge'; the dead judged at the assize.

οἱ

the

Nominative

article

νεκροὶ

dead

Nominative

subject of ἐκρίθησαν

νεκρός: 'dead'; the subjects of judgment.

ἐκ

by

preposition + genitive (basis)

ἐκ: 'out of, on the basis of'; the records as the ground of judgment.

τῶν

the things

Genitive

article (substantizing participle)

γεγραμμένων

written

Perf Pass Ptc · Gen Pl Neut · γράφω

substantival participle (genitive)

→ resultative perfect — what stands written

γράφω: 'write'; the recorded deeds (the perfect marks the abiding record).

ἐν

in

preposition + dative (place)

ἐν: 'in'; within the books.

τοῖς

the

Dative

article

βιβλίαις

books

Dative

object of ἐν

βιβλίον: 'book'; the deed-records.

κατὰ

according to

preposition + accusative (standard)

κατά: 'according to'; the criterion of judgment.

τὰ

the

Accusative

article

ἔργα

works

Accusative

object of κατὰ

ἔργον: 'work, deed'; judgment by works (cf. 2:23; 22:12; Rom 2:6).

αὐτῶν

their

Genitive

genitive of possession

13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

And the sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them, and each was judged according to their works.

THE DEAD SURRENDERED FOR JUDGMENT **καί** The threefold ἔδωκεν: sea, Death, and Hades disgorge their dead — no realm withholds its captives. The constructio ad sensum ἐκρίθησαν ... ἕκαστος ('they were judged ... each one') stresses the individual reckoning, again κατὰ τὰ ἔργα.

<p>καὶ and <i>coordinating conjunction</i> καί: narrative connector.</p>	<p>ἔδωκεν gave up Aor Act Indic 3 Sg · δίδωμι <i>main verb</i> → aoristic — the surrender of the dead δίδωμι: 'give, give up'; the sea yields its dead.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>θάλασσα sea Nominative <i>subject of ἔδωκεν</i> θάλασσα: 'sea'; the deep that holds the drowned dead.</p>
<p>τοὺς the Accusative <i>article</i></p>	<p>νεκροὺς dead Accusative <i>direct object</i> νεκρός: 'dead'; those held by the sea.</p>	<p>τοὺς the (who) Accusative <i>article (attributive, with prep. phrase)</i></p>	<p>ἐν in <i>preposition + dative (place)</i> ἐν: 'in'; within the sea.</p>
<p>αὐτῇ it Dative <i>object of ἐν</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>θάνατος Death Nominative <i>subject (coordinate)</i> θάνατος: 'Death'; personified, holder of the dead (cf. 6:8; 1 Cor 15:26).</p>

καὶ
and

coordinating conjunction

ὁ
the

Nominative
article

ᾠδης
Hades

Nominative
subject (coordinate)

ᾠδης: 'Hades'; the realm of the dead,
personified with Death (cf. 1:18; 6:8; 20:14).

ἔδωκαν
gave up

Aor Act Indic 3 Pl · δίδωμι
main verb

→ aoristic — the surrender of the dead

δίδωμι: 'give up'; Death and Hades yield
their dead.

τούς
the

Accusative
article

νεκρῶς
dead

Accusative
direct object

νεκρός: 'dead'; those held in the
underworld.

τούς
the (who)

Accusative
article (attributive, with prep. phrase)

ἐν
in

preposition + dative (place)

ἐν: 'in'; within them.

αὐτοῖς
them

Dative
object of ἐν

καὶ
and

coordinating conjunction

ἐκρίθησαν
were judged

Aor Pass Indic 3 Pl · κρίνω
main verb (passive, ad sensum)

→ aoristic — the verdict on each

κρίνω: 'judge'; the plural verb with
distributive ἕκαστος (constructio ad
sensum).

ἕκαστος
each

Nominative
subject (distributive apposition)

ἕκαστος: 'each one'; the individual
reckoning of every person.

κατὰ
according to

preposition + accusative (standard)

κατά: 'according to'; the criterion.

τὰ
the

Accusative
article

ἔργα
works

Accusative
object of κατὰ

ἔργον: 'work, deed'; judgment by works
again (cf. v.12).

αὐτῶν
their

Genitive
genitive of possession

14 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

THE DESTRUCTION OF DEATH; THE SECOND DEATH DEFINED **καὶ** Death and Hades, the last enemies (1 Cor 15:26), are themselves thrown into the lake of fire — death is abolished. The seer glosses the lake as 'the second death,' the final, irreversible perishing (cf. vv.6; 21:8).

<p>καὶ and <i>coordinating conjunction</i> καί: narrative connector.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θάνατος Death Nominative <i>subject of ἐβλήθησαν</i> θάνατος: 'Death'; personified, now itself destroyed (cf. 1 Cor 15:26, 54).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>ᾅδης Hades Nominative <i>subject (coordinate)</i> ᾅδης: 'Hades'; the realm of the dead, abolished with Death.</p>	<p>ἐβλήθησαν were cast Aor Pass Indic 3 Pl · βάλλω <i>main verb (divine passive)</i> → aoristic — the casting of Death and Hades βάλλω: 'throw, cast'; even Death is hurled into the lake (cf. v.10).</p>	<p>εἰς into <i>preposition + accusative (goal)</i> εἰς: 'into'; the goal of the casting.</p>
<p>τὴν the Accusative <i>article</i></p>	<p>λίμνην lake Accusative <i>object of εἰς</i> λίμνη: 'lake'; the lake of fire (cf. v.10).</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>πυρός fire Genitive <i>genitive (of content)</i> πῦρ: 'fire'; the lake's substance.</p>

<p>οὗτος this</p> <p>Nominative <i>demonstrative (subject)</i></p> <p>οὗτος: 'this'; pointing to the lake just named.</p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>θάνατος death</p> <p>Nominative <i>predicate nominative</i></p> <p>θάνατος: 'death'; here 'the second death,' the final perishing.</p>	<p>ὁ the</p> <p>Nominative <i>article (attributive)</i></p>
<p>δεύτερος second</p> <p>Nominative <i>attributive adjective</i></p> <p>δεύτερος: 'second'; 'the second death,' beyond which is no return (cf. vv.6; 21:8).</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ <i>stative — the identification</i></p> <p>εἰμί: 'be'; equating the lake with the second death.</p>	<p>ἡ the</p> <p>Nominative <i>article (apposition)</i></p>	<p>λίμνη lake</p> <p>Nominative <i>appositional nominative</i></p> <p>λίμνη: 'lake'; the lake of fire, in apposition explaining 'the second death.'</p>
<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>πυρός fire</p> <p>Genitive <i>genitive (of content)</i></p> <p>πῦρ: 'fire'; the lake's substance, defining the second death.</p>		

15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

And if anyone was not found written in the book of life, he was cast into the lake of fire.

THE VERDICT ON THOSE NOT IN THE BOOK OF LIFE **καί** The chapter closes with the decisive criterion: not being written in the book of life means the lake of fire. The first-class condition (εἰ + indicative) treats the case as real; the perfect γεγραμμένος stresses the settled, abiding record.

καὶ
and

coordinating conjunction

καί: narrative connector.

εἴ
if

conditional particle (first-class)

εἰ: 'if'; with the indicative, a condition treated as real.

τις

anyone

Nominative

indefinite pronoun (subject)

τις: 'anyone, someone'; the indefinite subject.

οὐχ

not

negative (with indicative)

οὐ: negating εὐρέθη.

εὐρέθη

was found

Aor Pass Indic 3 Sg · εὐρίσκω

verb of the protasis (passive)

→ aoristic — the finding (or not)

εὐρίσκω: 'find'; whether one is found inscribed in the book.

ἐν

in

preposition + dative (place)

ἐν: 'in'; within the book.

τῇ

the

Dative

article

βίβλω

book

Dative

object of ἐν

βίβλος: 'book, scroll'; the book of life (cf. 3:5; 21:27).

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive (the book 'of life')

ζωή: 'life'; the register of those granted eternal life.

γεγραμμένος

written

Perf Pass Ptc · Nom Sg Masc · γράφω

predicate participle (with εὐρέθη)

→ resultative perfect — inscribed and remaining so

γράφω: 'write'; 'found written,' i.e. enrolled in the book of life (the perfect marks the abiding inscription).

ἐβλήθη

he was cast

Aor Pass Indic 3 Sg · βάλλω

main verb of the apodosis (divine passive)

→ aoristic — the act of casting

βάλλω: 'throw, cast'; the final sentence on the unenrolled (cf. v.10, 14).

εἰς

into

preposition + accusative (goal)

εἰς: 'into'; the goal of the casting.

τὴν

the

Accusative

article

λίμνην

lake

Accusative

object of εἰς

λίμνη: 'lake'; the lake of fire, the second death (vv.10, 14).

τοῦ

of

Genitive

article

πυρός

fire

Genitive

genitive (of content)

πῦρ: 'fire'; the lake's substance.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The grammar of Revelation is famously solecistic, and this chapter is no exception. At v.2 the appositional chain ὁ δράκων, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς strings four names of the adversary in the nominative even though the verb ἐκράτησεν governs an accusative object (τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον in some witnesses) — the seer's habitual hanging nominative; the accusative is read here for δράκοντα and ὄφιν, the further titles drifting to the nominative ad sensum. At v.4 ἐκάθισαν ('they sat') has no expressed subject — the occupants of the thrones are left undefined ('to whom judgment was given'), and ἐδόθη is the recurring divine passive. At v.4 the phrase οἵτινες οὐ προσεκύνησαν ('who did not worship') with the perfect ἔζησαν ('they came to life') governs the whole martyr-company. At v.5 the clause οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη is read with the earliest text; it is absent from a few witnesses (a parenthetical aside), and printed here. The recurring χίλια ἔτη ('a thousand years,' the millennium) frames the section (vv.2, 3, 4, 5, 6, 7) and is the storm-center of the chapter's interpretation. At v.8 Γῶγ καὶ Μαγῶγ are indeclinable Hebrew names functioning as predicate nominals in apposition to τὰ ἔθνη (drawn from Ezek 38–39); they carry a real syntactic case (here standing for the accusative object of συναγαγεῖν, in loose apposition) and are annotated as nominals, not bare indeclinables. At v.9 ἐκύκλευσαν ('they encircled') and κατέβη πῦρ ('fire came down') continue the aorist narrative; the variant κατέβη ἐκ τοῦ οὐρανοῦ (with or without ἀπὸ τοῦ θεοῦ) is read with the shorter, better-attested text 'from heaven.' At v.10 βασανισθήσονται ('they will be tormented') is the future of eschatological judgment, third plural with the devil, the beast, and the false prophet as its compound subject. At v.12 the editions divide over τοῦ θρόνου ('the throne') and τοῦ θεοῦ ('God') as that before which the dead stand; ἐνώπιον τοῦ θρόνου is read here. At v.13 ἔδωκεν is used three times (the sea, Death, and Hades each 'gave up' their dead). At v.14 the apposition ὁ θάνατος ὁ δεύτερος ('the second death') is supplied by the seer as a gloss on the lake of fire (so also v.6);

the clause ἡ λίμνη τοῦ πυρός is the antecedent. Orthographic variants (movable-ν, ι-subscript, the spelling Σατανᾶς/σατανᾶς) are not noted. The chapter is steeped in Old Testament source: the binding of the hostile power and the abyss (Isa 24:21–22), the thrones and the judgment given to the saints (Dan 7:9, 22), the encircling nations Gog and Magog and the fire from heaven (Ezek 38–39), and the opened books and book of life (Dan 7:10; 12:1; Exod 32:32–33) — cited freely and not flagged word-by-word.

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.