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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 21

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΚΑ΄

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 · 21:1–8

New heaven and new earth; the holy city and the renewal of all things

John sees a new heaven and earth, the first having passed and the sea no more (1); the holy city, New Jerusalem, descends as a bride (2); the throne-voice announces God dwelling with his peoples, every tear wiped away, death and mourning no more (3–4); the One on the throne declares 'I make all things new,' 'It is done,' 'I am the Alpha and the Omega,' the water of life freely given to the thirsty heir (5–7), while the faithless and abominable are cast into the lake of fire (8).

B · 21:9–14

The bride shown: the city with the glory of God, its gates and foundations

One of the seven bowl-angels carries John to a great high mountain to show him the bride, the Lamb's wife (9), the holy city descending with the glory of God, radiant as jasper (10–11); her great high wall with twelve gates, twelve angels, the names of the twelve tribes inscribed, three to each compass point (12–13); and twelve foundations bearing the names of the Lamb's twelve apostles (14).

C · 21:15–21

The measuring of the city: a golden cube of jasper, jewels, and pearl

The angel's golden measuring-reed gives the city as a foursquare cube, twelve thousand stadia in length, breadth, and height (15–16), the wall a hundred forty-four cubits by human measure (17); the wall is jasper, the city pure gold like clear glass (18), the twelve foundations adorned with twelve precious stones (19–20), the twelve gates twelve pearls and the street pure transparent gold (21).

D · 21:22–27

No temple, no sun or moon: God and the Lamb its light

John sees no temple, for the Lord God Almighty and the Lamb are its temple (22); the city needs no sun or moon, for the glory of God lights it and the Lamb is its lamp (23); the nations walk by its light and kings bring their glory in (24); its gates never shut, for there is no night (25); the glory and honor of the nations are brought in (26), but nothing unclean or false enters — only those written in the Lamb's book of life (27).

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν. ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea is no more.

NEW VISION UNIT **καί** The fourth and climactic 'καὶ εἶδον' vision (cf. 20:11; 20:12) opens the consummation: a renewed cosmos, with the disappearance of the sea — the abode of chaos and the beast (13:1) — signaling the end of all hostile disorder.

Καὶ

and

coordinating conjunction (vision marker)

εἶδον

I saw

Aor Act Indic 1 Sg · ὀράω

main verb

→ constative aorist (visionary report)

ὀράω: 'see, perceive'; the recurring formula καὶ εἶδον structures the apocalyptic narration.

οὐρανὸν

heaven

Accusative

direct object of εἶδον

οὐρανός: 'heaven, sky'; here the upper half of the renewed creation.

καινὸν

new

Accusative

attributive adjective → οὐρανόν

καινός: 'new' in quality/kind (not merely νέος, new in time) — fresh, unprecedented; echoes Isa 65:17; 66:22.

καὶ
and

coordinating conjunction

γῆν
earth

Accusative

direct object of εἶδον

γῆ: 'earth, land'; the renewed lower creation paired with the new heaven.

καινήν
new

Accusative

attributive adjective → γῆν

καινός: see above; the qualitatively renewed earth.

ὁ
the

Nominative

article → οὐρανός

γάρ
for

explanatory conjunction (grounds the vision)

γάρ: introduces the reason — the old order has departed.

πρῶτος
first

Nominative

attributive adjective → οὐρανός

πρῶτος: 'first, former'; the prior, now-superseded heaven.

οὐρανός
heaven

Nominative

subject of ἀπῆλθαν

οὐρανός: see above; the former sky.

καὶ
and

coordinating conjunction

ἡ
the

Nominative

article → γῆ

πρῶτη
first

Nominative

attributive adjective → γῆ

πρῶτος: 'first, former'; feminine here, with γῆ.

γῆ
earth

Nominative

subject of ἀπῆλθαν

γῆ: see above; the former earth.

ἀπῆλθαν
passed away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (compound subject)

→ constative aorist

ἀπέρχομαι: 'go away, depart'; the Hellenistic α-aorist ending -av; the old creation has 'gone.'

καὶ
and

coordinating conjunction

ἡ
the

Nominative

article → θάλασσα

θάλασσα
sea

Nominative

subject of ἔστιν

θάλασσα: 'sea'; in the Apocalypse the locus of chaos, the beast, and the nations' turmoil — its absence is the absence of all threat.

οὐκ
not

negative particle → ἔστιν

οὐ: objective negation.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ stative present

εἰμί: 'to be, exist'; present tense vividly marks the abiding new state.

ἔτι

any longer

temporal adverb

ἔτι: 'still, any longer'; the sea exists 'no more.'

2 καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

VISION CONTINUATION **καί** The renewed cosmos centers on a city — and the city is at once a bride: the New Jerusalem descends as a gift 'from God,' her readiness expressed in the double perfect participles (prepared, adorned).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article → πόλιν

πόλιν

city

Accusative

direct object of εἶδον

πόλις: 'city'; the polis as the redeemed community, counterpoint to Babylon (ch. 17–18).

τὴν

the

Accusative

article (*second attributive*) → ἁγίαν

ἁγίαν

holy

Accusative

attributive adjective → πόλιν

ἅγιος: 'holy, set apart'; 'the holy city' is Jerusalem's prophetic title (Isa 52:1).

Ἱερουσαλήμ

Jerusalem

Accusative

apposition to πόλιν (indeclinable form, accusative by agreement)

Ἱερουσαλήμ: the Semitic indeclinable form of the name; here in accusative function in apposition.

καινήν

new

Accusative

attributive adjective → Ἱερουσαλήμ

καινός: 'new' in kind; the new Jerusalem over against the old (cf. Gal 4:26).

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; resumes the vision-report formula.

καταβαίνουσαν

coming down

Pres Act Ptc · Acc Sg Fem · καταβαίνω

ptc. in predicate/object complement → πόλιν

→ progressive present (vision-in-process)

καταβαίνω: 'come/go down'; the city's heavenly origin — it descends, not ascends.

ἐκ

out of

preposition + genitive (source)

ἐκ: 'out of, from within.'

τοῦ

the

Genitive

article → οὐρανοῦ

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven'; the place from which the city comes.

ἀπὸ

from

preposition + genitive (origin)

ἀπό: 'from'; marks ultimate origin in God.

τοῦ

the

Genitive

article → θεοῦ

θεοῦ

God

Genitive

object of ἀπό (origin)

θεός: God; the city is wholly his gift and work.

ἠτοιμασμένην

prepared

Perf Pass Ptc · Acc Sg Fem · ἐτοιμάζω

ptc. modifying πόλιν/νύμφην

→ intensive perfect (settled, ready state)

ἐτοιμάζω: 'make ready, prepare'; the divine passive — God has prepared her.

ὡς

as

comparative particle

ὡς: 'as, like'; introduces the bridal simile.

νύμφην

a bride

Accusative

object of comparison (ὡς)

νύμφη: 'bride'; the city is the Lamb's bride (cf. v.9; 19:7).

κεκοσμημένην

adorned

Perf Pass Ptc · Acc Sg Fem · κοσμέω

ptc. modifying νύμφην

→ intensive perfect (adorned state)

κοσμέω: 'adorn, order'; whence 'cosmetic' — the bride decked for her wedding.

τῷ

for the

Dative

article → ἀνδρί

ἀνδρὶ

husband

Dative

dative of advantage/interest

ἀνὴρ: 'man, husband'; the bridegroom for whom she is adorned.

αὐτῆς

her

Genitive

genitive of possession → ἀνδρί

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης· ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσῃ μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, αὐτῶν θεός.

And I heard a loud voice from the throne saying, "Behold, the dwelling of God is with humanity, and he will dwell with them, and they will be his peoples, and God himself will be with them as their God."

AUDITION (THRONE-VOICE) **καὶ** The covenant-formula climax (Lev 26:11–12; Ezek 37:27): God 'tabernacling' with his people. The well-attested plural λαοί ('peoples') universalizes the old singular covenant 'people' (λαός) to all the redeemed nations.

καὶ

and

coordinating conjunction

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; the seer's audition complements the vision.

φωνῆς

a voice

Genitive

genitive object of ἤκουσα (thing heard)

φωνή: 'voice, sound'; ἀκούω + genitive of the source heard.

μεγάλης

loud

Genitive

attributive adjective → φωνῆς

μέγας: 'great, loud'; the authoritative volume of heaven's announcements.

ἐκ

from

preposition + genitive (source)

ἐκ: 'out of, from.'

τοῦ

the

Genitive

article → θρόνου

θρόνου

throne

Genitive

object of ἐκ (source)

θρόνος: 'throne'; the voice issues from the divine throne.

λεγούσης

saying

Pres Act Ptc · Gen Sg Fem · λέγω

ptc. modifying φωνῆς (agreeing in gen.)

→ progressive present (speech in progress)

λέγω: 'say'; here properly agreeing with φωνῆς (gen.), not the Apocalypse's frequent nominative solecism.

ἰδοῦ

behold

presentative particle (fixed imperatival form)

ἰδοῦ: 'behold!'; a frozen demonstrative interjection summoning attention.

ἡ

the

Nominative

article → σκηνή

σκηνή

dwelling

Nominative

subject (verbless clause)

σκηνή: 'tent, tabernacle, dwelling'; evokes the wilderness tabernacle of God's presence.

τοῦ

of

Genitive

article → θεοῦ

θεοῦ

God

Genitive

genitive of possession → σκηνή

θεός: God; the tabernacle is his own.

μετά

with

preposition + genitive (association)

μετά: 'with'; the covenant 'with-ness' (Immanuel).

τῶν

the

Genitive

article → ἀνθρώπων

ἀνθρώπων

humanity

Genitive

object of μετά (association)

ἄνθρωπος: 'human being, mankind'; the plural with article = humankind.

καὶ

and

coordinating conjunction

σκηνώσει

he will dwell

Fut Act Indic 3 Sg · σκηνώω

main verb (future)

→ predictive future

σκηνώω: 'to tent, tabernacle, dwell'; cognate with σκηνή — God will 'tabernacle' (cf. John 1:14).

μετ'

with

preposition + genitive (association)

μετά: 'with' (elided).

αὐτῶν

them

Genitive

object of μετά

καὶ

and

coordinating conjunction

αὐτοὶ

they

Nominative

subject (intensive/resumptive pronoun)

αὐτός: here the subject 'they themselves.'

λαοὶ

peoples

Nominative

predicate nominative → ἔσονται

λαός: 'people'; the printed plural λαοὶ universalizes the covenant to many peoples (contrast the variant singular λαός).

αὐτοῦ

his

Genitive

genitive of possession → λαοί

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμί

linking verb (future)

→ predictive future

εἰμί: 'to be'; deponent future ἔσομαι.

καὶ

and

coordinating conjunction

αὐτὸς

himself

Nominative

intensive pronoun → ὁ θεός

αὐτός: intensive, 'God himself!'

ὁ

Nominative

article → θεός

θεός

God

Nominative

subject of ἔσται

θεός: God, present in person.

μετ'

with

preposition + genitive (association)

μετά: 'with' (elided).

αὐτῶν

them

Genitive

object of μετά

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

linking verb (future)

→ predictive future

εἰμί: 'to be'; future.

αὐτῶν

their

Genitive

genitive of possession → θεός

θεός

God

Nominative

predicate nominative (in apposition / 'as their God')

θεός: the covenant formula's closing 'their God!'

4 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα ἀπῆλθαν.

And he will wipe away every tear from their eyes, and death will be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.

CONSEQUENCE OF GOD'S PRESENCE **καὶ** The fruit of God's dwelling: the abolition of every sorrow (Isa 25:8). The piled-up οὔτε...οὔτε with redundant οὐκ...ἔτι is emphatic Semitic-style negation.

<p>καὶ and coordinating conjunction</p>	<p>ἐξαλείψει he will wipe away Fut Act Indic 3 Sg · ἐξαλείφω main verb (future) → predictive future ἐξαλείφω: 'wipe out, obliterate'; God's own hand removes every tear (Isa 25:8).</p>	<p>πᾶν every Accusative attributive adjective → δάκρυον πᾶς: 'every, all'; no tear excepted.</p>	<p>δάκρυον tear Accusative direct object of ἐξαλείψει δάκρυον: 'tear'; singular collective.</p>
<p>ἐκ from preposition + genitive (separation) ἐκ: 'from, out of!'</p>	<p>τῶν the Genitive article → ὀφθαλμῶν</p>	<p>ὀφθαλμῶν eyes Genitive object of ἐκ (separation) ὀφθαλμός: 'eye!'</p>	<p>αὐτῶν their Genitive genitive of possession → ὀφθαλμῶν</p>
<p>καὶ and coordinating conjunction</p>	<p>ὁ the Nominative article → θάνατος</p>	<p>θάνατος death Nominative subject of ἔσται θάνατος: 'death'; already cast into the lake of fire (20:14).</p>	<p>οὐκ not negative particle οὐ: negation.</p>

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (future, existential)

→ predictive future

| εἰμί: 'to be!'

ἔτι

any longer

temporal adverb

| ἔτι: 'still, any longer!'

οὔτε

neither

correlative negative conjunction

| οὔτε: 'and not, nor!'; first of a triple series.

πένθος

mourning

Nominative

subject (with following ἔσται)

| πένθος: 'grief, mourning!'

οὔτε

nor

correlative negative conjunction

| οὔτε: 'nor!'

κραυγή

crying

Nominative

subject

| κραυγή: 'outcry, clamor!'; the cry of distress.

οὔτε

nor

correlative negative conjunction

| οὔτε: 'nor!'

πόνος

pain

Nominative

subject

| πόνος: 'toil, pain, distress!'

οὐκ

not

negative particle (redundant emphatic)

| οὐ: pleonastic negation reinforcing οὔτε.

ἔσται

shall there be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential)

→ predictive future

| εἰμί: 'to be!'

ἔτι

any more

temporal adverb

| ἔτι: 'any longer!'

ὅτι

because

causal conjunction

| ὅτι: 'because!'; grounds the abolition of sorrow.

τὰ

the

Nominative

article → πρῶτα

πρῶτα

former things

Nominative

substantival adjective, subject of ἀπῆλθαν

| πρῶτος: 'first, former!'; neuter plural = 'the former things' (the old order).

ἀπῆλθαν

have passed away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ consummative aorist

| ἀπέρχομαι: 'depart!'; α-aorist; the old creation is gone (cf. v.1).

5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· ἰδοὺ καινὰ ποιῶ πάντα. καὶ λέγει· γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

And the one seated on the throne said, "Behold, I am making all things new." And he says, "Write, for these words are faithful and true."

THRONE DECLARATION **καὶ** For the first time since 4:2–11 the enthroned One speaks directly. The programmatic 'I make all things new' (Isa 43:19) is sealed by a command to write — the words are trustworthy and true.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπον): 'say!'

ὁ

the one

Nominative

article substantizing the ptc.

καθήμενος

seated

Pres Mid Ptc · Nom Sg Masc · κάθημαι

substantival ptc., subject of εἶπεν

→ stative present (enthroned posture)

κάθημαι: 'sit'; 'the one seated on the throne' is the Apocalypse's standard title for God (4:2).

ἐπὶ

on

preposition + dative (position)

ἐπί: 'on, upon.'

τῷ

the

Dative

article → θρόνῳ

θρόνῳ

throne

Dative

object of ἐπί (position)

θρόνος: 'throne!'

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold!'

καινὰ

new

Accusative

predicate/object complement → πάντα

καινός: 'new' in kind; the emphatic fronting stresses the renewal.

ποιῶ

I am making

Pres Act Indic 1 Sg · ποιέω

main verb

→ progressive/futuristic present

ποιέω: 'make, do'; the present declares an act in process toward consummation.

πάντα

all things

Accusative

direct object of ποιῶ

πᾶς: 'all'; neuter plural – the whole created order.

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ dramatic/historic present

λέγω: 'say'; vivid present in narration.

γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative (command to the seer)

→ ingressive/constative aorist imperative

γράφω: 'write'; the command to record (cf. 1:11, 19).

ὅτι

for

causal conjunction (grounds the command)

ὅτι: 'because, for.'

οὗτοι

these

Nominative

demonstrative → λόγοι

οὗτος: 'this'; 'these words.'

οἱ

the

Nominative

article → λόγοι

λόγοι

words

Nominative

subject of εἰσιν

λόγος: 'word, saying.'

πιστοὶ

faithful

Nominative

predicate adjective → λόγοι

πιστός: 'faithful, trustworthy'; cf. 22:6; 19:9.

καὶ

and

coordinating conjunction

ἀληθινοί

true

Nominative

predicate adjective → λόγοι

ἀληθινός: 'true, genuine.'

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

linking verb

→ stative present

εἰμί: 'to be.'

6 καὶ εἶπέν μοι· γέγοναν. ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

And he said to me, "They are done! I am the Alpha and the Omega, the beginning and the end. To the one who thirsts I will give from the spring of the water of life freely!"

THRONE DECLARATION (SELF-IDENTIFICATION) **καί** The plural perfect γέγοναν ('they have come to be / it is done') pronounces the consummation accomplished. God's self-naming (Alpha/Omega, beginning/end; cf. 1:8; 22:13) grounds the free gift of living water (Isa 55:1).

καὶ

and

coordinating conjunction

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπον): 'say!'

μοι

to me

Dative

indirect object (dative)

ἐγώ: '(to) me.'

γέγοναν

they are done

Perf Act Indic 3 Pl · γίνομαι

main verb (perfect, climactic)

→ consummative perfect (abiding accomplishment)

γίνομαι: 'become, come to pass'; Hellenistic perfect ending -αν for -ασιν; 'it has come to pass / they are done' (cf. 16:17).

ἐγώ

I

Nominative

subject (emphatic) of εἰμι

ἐγώ: emphatic 'I!'

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

linking verb

→ stative present

εἰμί: 'to be'; the divine self-predication.

τὸ

the

Nominative

article → ἄλφα

ἄλφα

Alpha

Nominative

predicate nominative → ἐγώ

ἄλφα: the first letter of the Greek alphabet (indeclinable noun, here nom. by syntax).

καὶ
and

coordinating conjunction

τὸ
the

Nominative

article → ὦ

ὦ

Omega

Nominative

predicate nominative → ἐγώ

ὦ (omega): the last letter of the Greek alphabet; God spans all (first and last).

ἡ

the

Nominative

article → ἀρχή

ἀρχή

beginning

Nominative

predicate nominative (apposition)

ἀρχή: 'beginning, origin.'

καὶ
and

and

coordinating conjunction

τὸ
the

the

Nominative

article → τέλος

τέλος

end

Nominative

predicate nominative (apposition)

τέλος: 'end, goal, consummation.'

ἐγώ

I

Nominative

subject (emphatic) of δώσω

ἐγώ: emphatic 'I'

τῷ

to the one

Dative

article substantizing the ptc.

διψῶντι

who thirsts

Pres Act Ptc · Dat Sg Masc · διψάω

substantival ptc., indirect object of δώσω

→ progressive present (ongoing thirst)

διψάω: 'thirst'; the spiritually thirsting invited freely (Isa 55:1; John 7:37).

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (future)

→ predictive future

δίδωμι: 'give.'

ἐκ

from

preposition + genitive (source, partitive)

ἐκ: 'from, out of.'

τῆς

the

Genitive

article → πηγῆς

πηγῆς

spring

Genitive

object of ἐκ (source)

πηγή: 'spring, fountain.'

τοῦ

of the

Genitive

article → ὕδατος

ὕδατος

water

Genitive

genitive (content) → πηγῆς

ὕδωρ: 'water'; the 'water of life' (cf. 22:1, 17).

τῆς

of

Genitive

article → ζωῆς

ζωῆς

of life

Genitive

genitive of quality/source → ὕδατος

ζωή: 'life'; the water that gives life eternal.

δωρεάν

freely

Accusative

adverbial accusative (as a gift)

δωρεά: 'gift'; the accusative δωρεάν functions adverbially, 'without cost, gratis.'

7 ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

The one who conquers will inherit these things, and I will be his God and he will be my son.

PROMISE TO THE CONQUEROR **ASYNDETON** The capstone of the seven 'to the one who conquers' promises (chs. 2-3), now cast in covenant-adoption terms (2 Sam 7:14): inheritance and the Father-son relation.

ὁ

the one

Nominative

article substantizing the *ptc.*

νικῶν

who conquers

Pres Act Ptc · Nom Sg Masc · νικάω

substantival *ptc.*, subject of κληρονομήσει

→ gnomic/progressive present (the victor)

νικάω: 'conquer, overcome'; the refrain of the seven letters.

κληρονομήσει

will inherit

Fut Act Indic 3 Sg · κληρονομέω

main verb (future)

→ predictive future

κληρονομέω: 'inherit'; the conqueror receives the new creation as inheritance.

ταῦτα

these things

Accusative

direct object of κληρονομήσει

οὗτος: 'this'; neuter plural — all the foregoing blessings.

καὶ

and

coordinating conjunction

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

linking verb (future)

→ predictive future

εἰμί: 'to be.'

αὐτῷ

his

Dative

dative of possession/relation

αὐτός: 'to/for him' — 'his God.'

θεός

God

Nominative

predicate nominative → ἔσομαι

θεός: God; the covenant 'I will be their God.'

καὶ
and

coordinating conjunction

αὐτός

he

Nominative

subject (emphatic) of ἔσται

αὐτός: 'he himself!'

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

linking verb (future)

→ predictive future

εἰμί: 'to be!'

μοι

my

Dative

dative of possession/relation

ἐγώ: 'to/for me' — 'my son!'

υἱός

son

Nominative

predicate nominative → ἔσται

υἱός: 'son!'; the Davidic adoption-promise (2 Sam 7:14) extended to every conqueror.

8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἔβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔστιν ὁ θάνατος ὁ δεύτερος.

But as for the cowardly and faithless and detestable and murderers and the sexually immoral and sorcerers and idolaters and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.

ANTITHESIS (THE EXCLUDED) **δέ** The dark counterpart to vv.6–7: a vice-catalogue in the dative of disadvantage, headed by 'the cowardly' (apostates under persecution), whose 'portion' is the lake of fire — the second death (cf. 20:14).

τοῖς

but for the

Dative

article → δειλοῖς (dative of disadvantage)

δὲ

but

adversative conjunction (postpositive)

δέ: 'but, and'; marks the contrast with the conqueror.

δειλοῖς

cowardly

Dative

substantival adjective (dative of disadvantage)

δειλός: 'cowardly, timid'; here the apostate who shrinks from confession under pressure.

καὶ

and

coordinating conjunction

ἀπίστοις

faithless

Dative

substantival adjective (dative)

ἄπιστος: 'unbelieving, faithless.'

καὶ

and

coordinating conjunction

ἐβδελυγμένοις

detestable

Perf Pass Ptc · Dat Pl Masc · βδελύσσομαι

substantival ptc. (dative)

→ stative perfect (defiled condition)

βδελύσσομαι: 'abhor, make abominable'; the perf. ptc. = 'those who have become abominable' (defiled by idolatry's filth).

καὶ

and

coordinating conjunction

φονεῦσιν

murderers

Dative

noun (dative)

φονεὺς: 'murderer.'

καὶ

and

coordinating conjunction

πόρνοις

sexually immoral

Dative

noun (dative)

πόρνος: 'fornicator, sexually immoral person.'

καὶ

and

coordinating conjunction

φαρμάκοις

sorcerers

Dative

noun (dative)

φάρμακος: 'sorcerer, one who uses magic drugs'; whence 'pharmacy.'

καὶ

and

coordinating conjunction

εἰδωλολάτραις

idolaters

Dative

noun (dative)

εἰδωλολάτρης: 'idolater' (εἶδωλον + λατρεύω).

καὶ

and

coordinating conjunction

πᾶσιν

all

Dative

attributive adjective → ψευδέσιν

παῖς: 'all'; comprehensive.

τοῖς

the

Dative

article → ψευδέσιν

ψευδέσιν

liars

Dative

substantival adjective (dative)

ψευδής: 'lying, false'; the antithesis of the city's truth (cf. v.27).

τὸ

the

Nominative

article → μέρος

μέρος

portion

Nominative

subject (verbless clause)

μέρος: 'part, portion, lot'; their allotted destiny.

αὐτῶν

their

Genitive

genitive of possession → μέρος

ἐν

in

preposition + dative (location)

ἐν: 'in.'

τῇ

the

Dative

article → λίμνη

λίμνη

lake

Dative

object of ἐν (location)

λίμνη: 'lake'; the lake of fire (19:20; 20:10, 14-15).

τῇ

the

Dative

article (attributive) → καιόμενη

καιόμενη

burning

Pres Pass Ptc · Dat Sg Fem · καίω

attributive ptc. → λίμνη

→ progressive present (continual burning)

καίω: 'burn, kindle'; the lake perpetually ablaze.

πυρὶ

with fire

Dative

dative of means/material

πῦρ: 'fire.'

καὶ

and

coordinating conjunction

θειῶ

sulfur

Dative

dative of means/material

θειῶν: 'brimstone, sulfur'; the agent of judgment-fire.

ὃ

which

Nominative

relative pronoun, subject of ἔστιν

ὃς: relative; neuter (constructio ad sensum to the whole).

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (rel. clause)

→ stative present

εἰμί: 'to be.'

<p>ὁ the Nominative article → θάνατος</p>	<p>θάνατος death Nominative predicate nominative → ὁ θάνατος: 'death.'</p>	<p>ὁ the Nominative article (attributive) → δεύτερος</p>	<p>δεύτερος second Nominative attributive adjective → θάνατος δεύτερος: 'second!'; the 'second death' = final, irreversible exclusion (20:14).</p>
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9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb."

NEW VISION UNIT (ANGELIC GUIDE) **καί** Deliberately paired with 17:1: the same bowl-angel who showed John 'the great prostitute' now shows him 'the bride.' The participial chain ἐχόντων... γεμόντων piles up the angel's identity; the loose genitive γεμόντων is one of the book's grammatical irregularities.

<p>Καὶ and coordinating conjunction (vision marker)</p>	<p>ἦλθεν came Aor Act Indic 3 Sg · ἔρχομαι main verb → constative aorist ἔρχομαι: 'come, go.'</p>	<p>εἷς one Nominative subject (numeral) of ἦλθεν εἷς: 'one!'; one of the seven.</p>	<p>ἐκ of preposition + genitive (partitive) ἐκ: partitive 'of, from among!'</p>
<p>τῶν the Genitive article → ἀγγέλων</p>	<p>ἑπτὰ seven numeral (indeclinable) → ἀγγέλων ἑπτὰ: 'seven!'; indeclinable cardinal.</p>	<p>ἀγγέλων angels Genitive object of ἐκ (partitive) ἄγγελος: 'messenger, angel!'</p>	<p>τῶν who Genitive article (attributive) → ἐχόντων</p>

ἐχόντων

had

Pres Act Ptc · Gen Pl Masc · ἔχω

attributive ptc. → ἀγγέλων

→ stative present (possession)

ἔχω: 'have, hold.'

τάς

the

Accusative

article → φιάλας

ἑπτὰ

seven

numeral (indeclinable) → φιάλας

ἑπτὰ: 'seven.'

φιάλας

bowls

Accusative

direct object of ἐχόντων

φιάλη: 'bowl, shallow cup'; the bowls of wrath (ch. 16).

τῶν

that were

Genitive

article (attributive) → γεμόντων

γεμόντων

full

Pres Act Ptc · Gen Pl Fem · γέμω

attributive ptc. (loose gen.) → φιάλας

→ stative present

γέμω: 'be full'; the genitive participle stands loosely for an expected accusative – a typical Apocalyptic incongruity.

τῶν

of the

Genitive

article → πληγῶν

ἑπτὰ

seven

numeral (indeclinable) → πληγῶν

ἑπτὰ: 'seven.'

πληγῶν

plagues

Genitive

genitive of content → γεμόντων

πληγή: 'blow, plague.'

τῶν

the

Genitive

article (attributive) → ἐσχάτων

ἐσχάτων

last

Genitive

attributive adjective → πληγῶν

ἔσχατος: 'last, final'; the climactic plagues.

καί

and

coordinating conjunction

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak.'

μετ'

with

preposition + genitive (association)

μετά: 'with' (elided).

ἐμοῦ

me

Genitive

object of μετά

ἐγώ: 'me.'

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant circumstance → ἀγγελ

→ progressive present

λέγω: 'say'; here properly nominative, agreeing with the angel-subject.

δεῦρο

come

adverb used as imperative ('come here!')

δεῦρο: 'here, hither'; a fixed hortatory adverb, 'come!'

δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb (future)

→ predictive future

δείκνυμι: 'show, point out!'

σοι

you

Dative

indirect object (dative)

σύ: '(to) you!'

τήν

the

Accusative

article → νύμφην

νύμφην

bride

Accusative

direct object of δείξω

νύμφη: 'bride!'

τήν

the

Accusative

article (appositional) → γυναῖκα

γυναῖκα

wife

Accusative

apposition to νύμφην

γυνή: 'woman, wife!'

τοῦ

of the

Genitive

article → ἀρνίου

ἀρνίου

Lamb

Genitive

genitive of relationship → γυναῖκα

ἀρνίον: 'lamb'; the Apocalypse's title for the slain-yet-living Christ (5:6).

10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,

And he carried me away in the Spirit to a great and high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,

VISION RELOCATION **καί** The Spirit-transport (cf. 17:3, also 'in the Spirit') to a high mountain echoes Ezekiel's vision of the temple-city (Ezek 40:2). The vantage of a great mountain befits the cosmic city.

καὶ
and

coordinating conjunction

ἀπήνεγκέν

he carried away

Aor Act Indic 3 Sg · ἀποφέρω

main verb

→ *constative aorist*

ἀποφέρω: 'carry away, bear off!'

με

me

Accusative

direct object of ἀπήνεγκεν

ἐγώ: 'me!'

ἐν

in

preposition + dative (sphere/state)

ἐν: 'in'; 'in the Spirit' = visionary rapture.

πνεύματι

the Spirit

Dative

object of ἐν (sphere)

πνεῦμα: 'spirit, Spirit'; the prophetic ecstatic state (1:10; 4:2; 17:3).

ἐπὶ

to

preposition + accusative (motion toward)

ἐπί: 'to, upon!'

ὄρος

a mountain

Accusative

object of ἐπί (goal)

ὄρος: 'mountain!'

μέγα

great

Accusative

attributive adjective → ὄρος

μέγας: 'great, large!'

καὶ

and

coordinating conjunction

ὑψηλόν

high

Accusative

attributive adjective → ὄρος

ὑψηλός: 'high, lofty!'

καὶ

and

coordinating conjunction

ἔδειξέν

showed

Aor Act Indic 3 Sg · δείκνυμι

main verb

→ *constative aorist*

δείκνυμι: 'show!'

μοι

me

Dative

indirect object (dative)

ἐγώ: '(to) me.'

τήν

the

Accusative

article → πόλιν

πόλιν

city

Accusative

direct object of ἔδειξεν

πόλις: 'city!'

τήν

the

Accusative

article (attributive) → ἁγίαν

<p>ἁγίαν holy Accusative attributive adjective → πόλιν ἅγιος: 'holy!'</p>	<p>Ἱερουσαλήμ Jerusalem Accusative apposition to πόλιν (indeclinable, acc. by function) Ἱερουσαλήμ: indeclinable Semitic form, here accusative in function.</p>	<p>καταβαίνουσαν coming down Pres Act Ptc · Acc Sg Fem · καταβαίνω ptc. complement → πόλιν → progressive present καταβαίνω: 'come down'; the city's descent (cf. v.2).</p>	<p>ἐκ out of preposition + genitive (source) ἐκ: 'out of!'</p>
<p>τοῦ the Genitive article → οὐρανοῦ</p>	<p>οὐρανοῦ heaven Genitive object of ἐκ οὐρανός: 'heaven!'</p>	<p>ἀπὸ from preposition + genitive (origin) ἀπό: 'from!'</p>	<p>τοῦ the Genitive article → θεοῦ</p>
<p>θεοῦ God Genitive object of ἀπό (origin) θεός: God; the city's divine origin.</p>			

11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

| having the glory of God; its radiance was like a most precious stone, like a jasper, clear as crystal,

DESCRIPTION (THE CITY'S GLORY) ASYNDETON The city's defining attribute: it bears 'the glory of God' (the Shekinah). Its luminary, like crystalline jasper, anticipates the jasper wall (v.18) and the jasper-like One on the throne (4:3).

ἔχουσιν

having

Pres Act Ptc · Acc Sg Fem · ἔχω

attributive ptc. → πόλιν (v.10)

→ stative present (possession)

ἔχω: 'have, possess'; the city 'has' the divine glory.

τήν

the

Accusative

article → δόξαν

δόξαν

glory

Accusative

direct object of ἔχουσιν

δόξα: 'glory, radiant splendor'; the LXX kābôd, God's manifest presence.

τοῦ

of

Genitive

article → θεοῦ

θεοῦ

God

Genitive

genitive of source/possession → δόξαν

θεός: God.

ὁ

the

Nominative

article → φωστήρ

φωστήρ

radiance

Nominative

subject (verbless clause)

φωστήρ: 'luminary, source of light' (cf. Gen 1:14 LXX); the city's brilliance.

αὐτῆς

its

Genitive

genitive of possession → φωστήρ

ὅμοιος

like

Nominative

predicate adjective (+ dative) → φωστήρ

ὅμοιος: 'like, similar'; governs the dative.

λίθῳ

a stone

Dative

dative with ὅμοιος

λίθος: 'stone.'

τιμιωτάτῳ

most precious

Dative

superlative adjective → λίθῳ

τίμιος: 'precious'; superlative τιμιώτατος, 'most precious.'

ὡς

as

comparative particle

ὡς: 'as, like.'

λίθῳ

a stone

Dative

dative (exegetical) → λίθῳ

λίθος: 'stone'; specifying the kind.

ιάσπιδι

jasper

Dative

apposition to λίθῳ (dative)

ἴασπις: 'jasper'; here a translucent crystalline gem (likely diamond-clear), not opaque modern jasper.

κρυσταλλίζοντι

clear as crystal

Pres Act Ptc · Dat Sg Masc · κρυσταλλίζω

attributive ptc. → λίθῳ ἰάσπιδι

→ stative present (quality)

κρυσταλλίζω: 'be clear/sparkle like crystal'; a NT hapax — the gem's crystalline transparency.

12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστιν τὰ ὀνόματα τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·

having a great and high wall, having twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel,

DESCRIPTION (WALL AND GATES) ASYNDETON The nominative participle ἔχουσα stands loosely (the antecedent πόλιν is accusative) — an Apocalyptic incongruity. The twelve gates inscribed with the tribes echo Ezekiel 48:30–34.

ἔχουσα

having

Pres Act Ptc · Nom Sg Fem · ἔχω

ptc. → πόλιν (loose nom., solecism)

→ stative present

ἔχω: 'have'; the nominative for an accusative antecedent is a deliberate Apocalyptic irregularity.

τεῖχος

a wall

Accusative

direct object of ἔχουσα

τεῖχος: 'city wall.'

μέγα

great

Accusative

attributive adjective → τεῖχος

μέγας: 'great, large.'

καὶ

and

coordinating conjunction

ὑψηλόν

high

Accusative

attributive adjective → τεῖχος

ὑψηλός: 'high.'

ἔχουσα

having

Pres Act Ptc · Nom Sg Fem · ἔχω

ptc. → πόλιν (loose nom.)

→ stative present

ἔχω: 'have'; repeated participle introducing the gates.

πυλῶνας

gates

Accusative

direct object of ἔχουσα

πυλών: 'gateway, gate-tower'; the large city portals.

δώδεκα

twelve

numeral (indeclinable) → πυλῶνας

δώδεκα: 'twelve'; the number of the people of God.

καὶ
and

coordinating conjunction

ἐπὶ
at

preposition + dative (position)

ἐπί: 'at, on.'

τοῖς
the

Dative

article → πυλῶσιν

πυλῶσιν
gates

Dative

object of ἐπί (position)

πυλών: 'gate.'

ἄγγέλους

angels

Accusative

object (supply ἔχουσα)

ἄγγελος: 'angel'; twelve angel-guardians at the gates.

δώδεκα

twelve

numeral (indeclinable) → ἄγγέλους

δώδεκα: 'twelve.'

καὶ

and

coordinating conjunction

ὀνόματα

names

Accusative

object (supply ἔχουσα)

ὄνομα: 'name.'

ἐπιγεγραμμένα

inscribed

Perf Pass Ptc · Acc Pl Neut · ἐπιγράφω

attributive ptc. → ὀνόματα

→ stative perfect (engraved state)

ἐπιγράφω: 'inscribe, write upon'; the names permanently engraved.

ἃ

which

Nominative

relative pronoun, subject of ἐστίν

ἃς: relative, neuter plural → ὀνόματα.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

linking verb (neut. pl. subject + sg. verb)

→ stative present

εἰμί: 'to be'; neuter-plural subject takes singular verb (classical idiom).

τὰ

the

Nominative

article → ὀνόματα

ὀνόματα

names

Nominative

predicate nominative → ἃ

ὄνομα: 'name.'

τῶν

of the

Genitive

article → φυλῶν

δώδεκα

twelve

numeral (indeclinable) → φυλῶν

δώδεκα: 'twelve.'

φυλῶν

tribes

Genitive

genitive of possession → ὀνόματα

φυλή: 'tribe.'

υἰῶν

of the sons

Genitive

genitive → φυλῶν

υἰός: 'son'; 'sons of Israel' = the patriarchal tribes.

Ἰσραήλ

of Israel

Genitive

genitive (indeclinable, gen. by function) → υἰῶν

Ἰσραήλ: indeclinable proper name, here genitive in function.

13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς καὶ ἀπὸ νότου πυλῶνες τρεῖς καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.

on the east three gates, on the north three gates, on the south three gates, and on the west three gates.

DESCRIPTION (GATE ARRANGEMENT) **ASYNDETON** The fourfold symmetry — three gates to each compass point — frames the city as open to all the earth's quarters, reproducing the tribal camp-order of Ezekiel 48 and Numbers 2.

ἀπὸ

on

preposition + genitive (direction)

ἀπό: 'from'; here 'on the side of, toward.'

ἀνατολῆς

the east

Genitive

object of ἀπό

ἀνατολή: 'rising (of the sun), east.'

πυλῶνες

gates

Nominative

subject (verbless clause)

πυλών: 'gate.'

τρεῖς

three

Nominative

numeral adjective → πυλῶνες

τρεῖς: 'three' (declinable cardinal).

καὶ

and

coordinating conjunction

ἀπὸ

on

preposition + genitive (direction)

ἀπό: 'on the side of.'

βορρᾶ

the north

Genitive

object of ἀπό

βορρᾶς: 'north (wind).'

πυλῶνες

gates

Nominative

subject

πυλών: 'gate.'

<p>τρῆϊς three Nominative <i>numeral</i> → <i>πυλῶνες</i> τρεῖς: 'three.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπὸ on <i>preposition + genitive (direction)</i> ἀπό: 'on the side of!'</p>	<p>νότου the south Genitive <i>object of ἀπό</i> νότος: 'south (wind)!'</p>
<p>πυλῶνες gates Nominative <i>subject</i> πυλῶν: 'gate.'</p>	<p>τρῆϊς three Nominative <i>numeral</i> → <i>πυλῶνες</i> τρεῖς: 'three.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπὸ on <i>preposition + genitive (direction)</i> ἀπό: 'on the side of!'</p>
<p>δυσμῶν the west Genitive <i>object of ἀπό</i> δυσμή: 'setting (of the sun), west'; usually plural δυσμαί.</p>	<p>πυλῶνες gates Nominative <i>subject</i> πυλῶν: 'gate.'</p>	<p>τρῆϊς three Nominative <i>numeral</i> → <i>πυλῶνες</i> τρεῖς: 'three.'</p>	

14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

DESCRIPTION (FOUNDATIONS) **καὶ** The masculine ἔχων stands loosely after the neuter τεῖχος — another Apocalyptic concord-irregularity. Tribes on the gates, apostles on the foundations: the one people of God, old and new covenant together (cf. Eph 2:20).

καὶ
and

coordinating conjunction

τὸ
the

Nominative
article → τεῖχος

τεῖχος
wall

Nominative
subject (with *ptc.* ἔχων as periphrastic/loose predicate)
| τεῖχος: 'wall!'

τῆς
of the

Genitive
article → πόλεως

πόλεως
city

Genitive
genitive of possession → τεῖχος
| πόλις: 'city!'

ἔχων
had

Pres Act Ptc · Nom Sg Masc · ἔχω
ptc. → τεῖχος (loose masc. for neut., solecism)
→ stative present
| ἔχω: 'have'; the masculine participle for a neuter noun is an Apocalyptic concord-irregularity.

θεμελίους
foundations

Accusative
direct object of ἔχων
| θεμέλιος: 'foundation (stone)'; the wall's twelve foundation-courses.

δώδεκα
twelve

numeral (indeclinable) → θεμελίους
| δώδεκα: 'twelve!'

καὶ
and

coordinating conjunction

ἐπ'
on

preposition + genitive (position)
| ἐπί: 'on, upon' (elided).

αὐτῶν
them

Genitive
object of ἐπί → θεμελίους
| αὐτός: 'them!'

δώδεκα
twelve

numeral (indeclinable) → ὀνόματα
| δώδεκα: 'twelve!'

ὀνόματα
names

Nominative
subject (verbless clause, supply 'were')
| ὄνομα: 'name!'

τῶν
of the

Genitive
article → ἀποστόλων

δώδεκα
twelve

numeral (indeclinable) → ἀποστόλων
| δώδεκα: 'twelve!'

ἀποστόλων
apostles

Genitive
genitive of possession → ὀνόματα
| ἀπόστολος: 'apostle, sent one'; the Lamb's foundational witnesses.

τοῦ

of the

Genitive

article → ἀρνίου

ἀρνίου

Lamb

Genitive

genitive of relationship → ἀποστόλων

ἀρνίον: 'lamb'; the apostles belong to Christ.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

And the one who spoke with me had a golden measuring reed to measure the city and its gates and its wall.

MEASURING SCENE **καί** The angel-guide takes up a golden measuring-reed (cf. Ezek 40:3; Rev 11:1) — measuring as a sign of the city's secure completeness and divine ownership.

Καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article substantizing the ptc.

λαλῶν

who spoke

Pres Act Ptc · Nom Sg Masc · λαλέω

substantival ptc., subject of εἶχεν

→ progressive present

λαλέω: 'speak'; the interpreting angel of v.9.

μετ'

with

preposition + genitive (association)

μετά: 'with' (elided).

ἐμοῦ

me

Genitive

object of μετά

ἐγώ: 'me.'

εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

main verb (imperfect)

→ descriptive imperfect (background state)

ἔχω: 'have, hold'; imperfect sets the scene.

μέτρον

a measure

Accusative

direct object of εἶχεν

μέτρον: 'measure, measuring instrument.'

κάλαμον

reed

Accusative

apposition to μέτρον

κάλαμος: 'reed, measuring rod.'

χρυσοῦν

golden

Accusative

attributive adjective → κάλαμον

χρυσούς: 'golden, of gold' (contracted χρύσεος).

ἵνα

to

conjunction introducing purpose clause

ἵνα: 'in order that'; + subjunctive.

μετρήση

measure

Aor Act Subj 3 Sg · μετρέω

subjunctive (purpose clause)

→ constative aorist subjunctive

μετρέω: 'measure!'

τήν

the

Accusative

article → πόλιν

πόλιν

city

Accusative

direct object of μετρήση

πόλις: 'city!'

καὶ

and

coordinating conjunction

τούς

the

Accusative

article → πυλώνας

πυλώνας

gates

Accusative

direct object of μετρήση

πυλών: 'gate!'

αὐτῆς

its

Genitive

genitive of possession → πυλώνας

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article → τεῖχος

τεῖχος

wall

Accusative

direct object of μετρήση

τεῖχος: 'wall!'

αὐτῆς

its

Genitive

genitive of possession → τεῖχος

16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων, τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed: twelve thousand stadia; its length and breadth and height are equal.

MEASURING RESULT (THE CUBE) **καὶ** The city is a perfect cube — 12,000 stadia (≈ 2,200 km) each way — like the Holy of Holies (1 Kgs 6:20), declaring the whole city to be God's innermost sanctuary. The dimensions are symbolic (12 × 1,000), not literal cartography.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative article → πόλις</p>	<p>πόλις city Nominative subject of κεῖται πόλις: 'city!'</p>	<p>τετράγωνος foursquare Nominative predicate adjective → πόλις τετράγωνος: 'four-cornered, square'; the city's symmetrical plan.</p>
<p>κεῖται lies Pres Mid Indic 3 Sg · κεῖμαι <i>main verb</i> → stative present κεῖμαι: 'lie, be situated'; the city 'is laid out!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Nominative article → μῆκος</p>	<p>μῆκος length Nominative subject (verbless clause) μῆκος: 'length!'</p>
<p>αὐτῆς its Genitive genitive of possession → μῆκος</p>	<p>ὅσον as great as Nominative correlative adjective (predicate) ὅσος: 'as much/great as!'</p>	<p>καὶ also adverbial/correlative καί καί: 'also, even'; correlative.</p>	<p>τὸ the Nominative article → πλάτος</p>

πλάτος

breadth

Nominative

subject (verbless, parallel)

πλάτος: 'breadth, width.'

καὶ

and

coordinating conjunction

ἔμετρησεν

he measured

Aor Act Indic 3 Sg · μετρέω

main verb

→ constative aorist

μετρέω: 'measure.'

τήν

the

Accusative

article → πόλιν

πόλιν

city

Accusative

direct object of ἔμετρησεν

πόλις: 'city.'

τῷ

with the

Dative

article → καλάμῳ

καλάμῳ

reed

Dative

dative of means/instrument

κάλαμος: 'reed, measuring rod.'

ἐπὶ

at

preposition + genitive (measure/extent)

ἐπί: here 'to the extent of, at.'

σταδίων

stadia

Genitive

genitive of measure → χιλιάδων

στάδιον: 'stadion' (≈ 185 m); the unit of length.

δώδεκα

twelve

numeral (indeclinable) → χιλιάδων

δώδεκα: 'twelve.'

χιλιάδων

thousand

Genitive

genitive of measure (12,000 stadia)

χιλιάς: 'a thousand'; 12 × 1,000 = symbolic completeness.

τὸ

the

Nominative

article → μήκος

μήκος

length

Nominative

subject of ἐστίν

μήκος: 'length.'

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article → πλάτος

πλάτος

breadth

Nominative

subject (compound) of ἐστίν

πλάτος: 'breadth.'

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article → ὕψος

ὕψος

height

Nominative

subject (compound) of ἐστίν

ὕψος: 'height.'

αὐτῆς

its

Genitive

genitive of possession → the three dimensions

ἴσα

equal

Nominative

predicate adjective (neut. pl.) → dimensions

ἴσος: 'equal'; the cube's equal sides.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

linking verb (neut. pl. subject + sg. verb)

→ stative present

εἰμί: 'to be'; neuter-plural subject with singular verb.

17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

And he measured its wall: a hundred forty-four cubits by human measure, which is an angel's.

MEASURING RESULT (THE WALL) **καὶ** 144 = 12 × 12, the people-of-God number squared. The note 'a human measure, which is an angel's' assures that the same standard holds for both — symbolic perfection, not surveyor's data.

καὶ

and

coordinating conjunction

ἐμέτρησεν

he measured

Aor Act Indic 3 Sg · μετρέω

main verb

→ constative aorist

μετρέω: 'measure.'

τὸ

the

Accusative

article → τεῖχος

τεῖχος

wall

Accusative

direct object of ἐμέτρησεν

τεῖχος: 'wall.'

αὐτῆς

its

Genitive

genitive of possession → τεῖχος

ἑκατὸν

a hundred

numeral (indeclinable) → πηχῶν

ἑκατόν: 'one hundred.'

τεσσαράκοντα

forty

numeral (indeclinable) → πηχῶν

τεσσαράκοντα: 'forty.'

τεσσάρων

four

Genitive

numeral (declinable) → πηχῶν

τέσσαρες: 'four'; 100+40+4 = 144 = 12².

πηχῶν

cubits

Genitive

genitive of measure

πηχυς: 'cubit' (forearm-length, ≈ 45 cm).

μέτρον

the measure

Accusative

accusative of respect / appositional ('by measure')

μέτρον: 'measure, standard.'

ἀνθρώπου

of a human

Genitive

genitive of source/quality → μέτρον

ἄνθρωπος: 'human being'; a human standard of measure.

ὃ

which

Nominative

relative pronoun, subject of ἔστιν

ὅς: relative, neuter.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (rel. clause)

→ stative present

εἰμί: 'to be.'

ἀγγέλου

an angel's

Genitive

predicate genitive (possession/quality)

ἄγγελος: 'angel'; the measure is at once human and angelic — a single divine standard.

18 καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ.

And the structure of its wall was jasper, and the city was pure gold, like clear glass.

DESCRIPTION (MATERIALS) **καὶ** Wall of jasper (echoing v.11 and the throne, 4:3); city of gold so refined it is transparent like glass — gold that has lost all opacity, fit to transmit the divine glory.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article → ἐνδύμησις

ἐνδύμησις

structure

Nominative

subject (verbless clause)

ἐνδύμησις: 'building material, fabric, masonry'; a rare term — the wall's construction.

τοῦ

of the

Genitive

article → τείχους

τείχους

wall

Genitive

genitive of possession → ἐνδώμησις

τείχος: 'wall.'

αὐτῆς

its

Genitive

genitive of possession → τείχους

ἴασπις

jasper

Nominative

predicate nominative → ἐνδώμησις

ἴασπις: 'jasper'; here a clear, diamond-like stone (cf. v.11).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article → πόλις

πόλις

city

Nominative

subject (verbless clause)

πόλις: 'city.'

χρυσίον

gold

Nominative

predicate nominative → πόλις

χρυσίον: 'gold (refined)'; the city's substance.

καθαρόν

pure

Nominative

attributive adjective → χρυσίον

καθαρός: 'pure, clean.'

ὅμοιον

like

Nominative

predicate adjective (+ dative) → χρυσίον

ὅμοιος: 'like'; + dative.

ύάλω

glass

Dative

dative with ὅμοιον

ύαλος: 'glass, crystal.'

καθαρῶ

clear

Dative

attributive adjective → ύάλω

καθαρός: 'clear, pure.'

19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεῦτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος,

The foundations of the wall of the city were adorned with every kind of precious stone: the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald,

DESCRIPTION (JWELED FOUNDATIONS, 1-4) **ASYNDETON** The twelve jeweled foundations recall the high priest's breastpiece (Exod 28:17-20), now bearing the apostles' names — the new-covenant priesthood of the whole city. The stone-list largely overlaps the LXX gems.

οἱ

the

Nominative

article → θεμέλιοι

θεμέλιοι

foundations

Nominative

subject (with κεκοσμημένοι, periphrastic)

θεμέλιος: 'foundation.'

τοῦ

of the

Genitive

article → τείχους

τείχους

wall

Genitive

genitive of possession → θεμέλιοι

τείχος: 'wall.'

τῆς

of the

Genitive

article → πόλεως

πόλεως

city

Genitive

genitive of possession → τείχους

πόλις: 'city.'

παντὶ

every

Dative

attributive adjective → λίθω

πᾶς: 'every, all kinds of.'

λίθω

stone

Dative

dative of means → κεκοσμημένοι

λίθος: 'stone.'

τιμίω

precious

Dative

attributive adjective → λίθω

τίμιος: 'precious, costly.'

κεκοσμημένοι

adorned

Perf Pass Ptc · Nom Pl Masc · κοσμέω

periphrastic ptc. (supply εἰσίν) → θεμέλιοι

→ intensive perfect (adorned state)

κοσμέω: 'adorn, decorate.'

ὁ

the

Nominative

article → θεμέλιος

θεμέλιος

foundation

Nominative

subject (verbless)

θεμέλιος: 'foundation.'

ὁ

the

Nominative

article (attributive) → πρώτος

πρῶτος

first

Nominative

ordinal adjective → θεμέλιος

πρῶτος: 'first.'

ἴασπις

jasper

Nominative

predicate nominative

ἴασπις: 'jasper.'

ὁ

the

Nominative

article → (θεμέλιος)

δεύτερος

second

Nominative

ordinal adjective (subject)

δεύτερος: 'second.'

σάπφιρος

sapphire

Nominative

predicate nominative

σάπφιρος: 'sapphire' (perhaps lapis lazuli).

ὁ

the

Nominative

article → (θεμέλιος)

τρίτος

third

Nominative

ordinal adjective (subject)

τρίτος: 'third.'

χαλκηδών

chalcedony

Nominative

predicate nominative

χαλκηδών: 'chalcedony'; a NT hapax, a greenish quartz.

ὁ

the

Nominative

article → (θεμέλιος)

τέταρτος

fourth

Nominative

ordinal adjective (subject)

τέταρτος: 'fourth.'

σμάραγδος

emerald

Nominative

predicate nominative

σμάραγδος: 'emerald'; cf. the emerald rainbow of 4:3.

20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

DESCRIPTION (JWELED FOUNDATIONS, 5–12) **ASYNDETON** The remaining eight gems complete the twelve. The whole catalogue dazzles — the city's foundations are a blaze of refracted color, the glory of God prised through precious stone.

ὁ

the

Nominative

article → (θεμέλιος)

πέμπτος

fifth

Nominative

ordinal adjective (subject)

πέμπτος: 'fifth.'

σαρδόνυξ

sardonyx

Nominative

predicate nominative

σαρδόνυξ: 'sardonyx'; a NT hapax, banded onyx.

ὁ

the

Nominative

article → (θεμέλιος)

ἕκτος

sixth

Nominative

ordinal adjective (subject)

ἕκτος: 'sixth.'

σάρδιον

carnelian

Nominative

predicate nominative

σάρδιον: 'sardius, carnelian'; red stone (cf. 4:3).

ὁ

the

Nominative

article → (θεμέλιος)

ἕβδομος

seventh

Nominative

ordinal adjective (subject)

ἕβδομος: 'seventh.'

χρυσόλιθος

chrysolite

Nominative

predicate nominative

χρυσόλιθος: 'chrysolite'; a golden-yellow gem (perhaps topaz).

ὁ

the

Nominative

article → (θεμέλιος)

ὄγδοος

eighth

Nominative

ordinal adjective (subject)

ὄγδοος: 'eighth.'

βήρυλλος

beryl

Nominative

predicate nominative

βήρυλλος: 'beryl'; a sea-green gem, NT hapax.

ὁ

the

Nominative

article → (θεμέλιος)

ἕνατος

ninth

Nominative

ordinal adjective (subject)

ἕνατος: 'ninth.'

τοπάζιον

topaz

Nominative

predicate nominative

τοπάζιον: 'topaz'; NT hapax, a yellow-green gem.

ὁ

the

Nominative

article → (θεμέλιος)

δέκατος

tenth

Nominative

ordinal adjective (subject)

δέκατος: 'tenth.'

χρυσόπρασος

chrysoprase

Nominative

predicate nominative

χρυσόπρασος: 'chrysoprase'; NT hapax, an apple-green gem.

ὁ

the

Nominative

article → (θεμέλιος)

ἐνδέκατος

eleventh

Nominative

ordinal adjective (subject)

ἐνδέκατος: 'eleventh.'

ὑάκινθος

jacinth

Nominative

predicate nominative

ὑάκινθος: 'jacinth, hyacinth'; a blue-violet gem.

ὁ

the

Nominative

article → (θεμέλιος)

δωδέκατος

twelfth

Nominative

ordinal adjective (subject)

δωδέκατος: 'twelfth.'

ἀμέθυστος

amethyst

Nominative

predicate nominative

ἀμέθυστος: 'amethyst'; a purple gem, NT hapax.

21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

And the twelve gates were twelve pearls; each one of the gates was made of a single pearl. And the street of the city was pure gold, like transparent glass.

DESCRIPTION (GATES AND STREET) **καί** Each gate a single colossal pearl ('pearly gates'); the main street of transparent gold. The distributive ἀνὰ εἷς ἕκαστος ('one by one, each') is irregular Greek but vivid — every gate individually a pearl.

<p>καὶ and coordinating conjunction</p>	<p>οἱ the Nominative article → πυλῶνες</p>	<p>δώδεκα twelve numeral (indeclinable) → πυλῶνες δώδεκα: 'twelve.'</p>	<p>πυλῶνες gates Nominative subject (verbless clause) πυλών: 'gate.'</p>
<p>δώδεκα twelve numeral (indeclinable) → μαργαρίται δώδεκα: 'twelve.'</p>	<p>μαργαρίται pearls Nominative predicate nominative → πυλῶνες μαργαρίτης: 'pearl'; whence 'Margaret.'</p>	<p>ἀνὰ each distributive preposition/particle ἀνά: distributive, 'each, a piece'; with εἷς ἕκαστος, 'one by one.'</p>	<p>εἷς one Nominative numeral (distributive) → ἕκαστος εἷς: 'one.'</p>
<p>ἕκαστος each Nominative subject (distributive) of ἦν ἕκαστος: 'each, every one.'</p>	<p>τῶν of the Genitive article → πυλώνων</p>	<p>πυλώνων gates Genitive partitive genitive → ἕκαστος πυλών: 'gate.'</p>	<p>ἦν was Impf Act Indic 3 Sg · εἰμί linking verb (imperfect) → descriptive imperfect εἰμί: 'to be.'</p>

ἐξ

of

preposition + genitive (material/source)

ἐκ: 'out of, from' (made of).

ένος

a single

Genitive

numeral → μαργαρίτου

εἷς: 'one'; a single pearl.

μαργαρίτου

pearl

Genitive

object of ἐξ (material)

μαργαρίτης: 'pearl.'

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article → πλατεῖα

πλατεῖα

street

Nominative

subject (verbless clause)

πλατεῖα: 'broad street, square' (fem. of πλατύς).

τῆς

of the

Genitive

article → πόλεως

πόλεως

city

Genitive

genitive of possession → πλατεῖα

πόλις: 'city.'

χρυσίον

gold

Nominative

predicate nominative → πλατεῖα

χρυσίον: 'gold.'

καθαρόν

pure

Nominative

attributive adjective → χρυσίον

καθαρός: 'pure.'

ὡς

like

comparative particle

ὡς: 'as, like.'

ὕαλος

glass

Nominative

object of comparison (ὡς)

ὕαλος: 'glass, crystal.'

διαυγής

transparent

Nominative

attributive adjective → ὕαλος

διαυγής: 'translucent, transparent'; NT hapax — light shines through.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ ἄρνιον.

And I saw no temple in it, for the Lord God Almighty is its temple, and the Lamb.

NEGATION (NO TEMPLE) **καί** The startling 'no temple' — for the whole cube-city is the Holy of Holies (v.16), and God and the Lamb are personally its temple. The triple title 'Lord God Almighty' (cf. 4:8) crowns the divine presence; the Lamb is joined to a singular predicate.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ναὸν temple Accusative <i>direct object of εἶδον (fronted, emphatic)</i> ναός: 'temple, sanctuary, shrine'; the inner dwelling of deity.</p>	<p>οὐκ not <i>negative particle</i> → εἶδον οὐ: negation.</p>	<p>εἶδον I saw Aor Act Indic 1 Sg · ὄραω <i>main verb</i> → constative aorist ὄραω: 'see.'</p>
<p>ἐν in <i>preposition + dative (location)</i> ἐν: 'in.'</p>	<p>αὐτῇ it Dative <i>object of ἐν (location)</i> → city αὐτός: 'it' (the city, fem.).</p>	<p>ὁ the Nominative <i>article</i> → κύριος</p>	<p>γὰρ for <i>explanatory conjunction</i> γάρ: 'for'; grounds the absence of a temple.</p>
<p>κύριος Lord Nominative <i>subject of ἐστὶν</i> κύριος: 'Lord'; the LXX rendering of YHWH.</p>	<p>ὁ Nominative <i>article (apposition)</i> → θεός</p>	<p>θεός God Nominative <i>apposition to κύριος</i> θεός: God.</p>	<p>ὁ the Nominative <i>article (apposition)</i> → παντοκράτωρ</p>

παντοκράτωρ

Almighty

Nominative

apposition to κύριος ὁ θεός

παντοκράτωρ: 'Almighty, all-ruler' (πάς + κρατέω); the Apocalypse's favorite divine epithet.

ναός

temple

Nominative

predicate nominative → ἐστιν

ναός: 'temple'; God himself is the sanctuary.

αὐτῆς

its

Genitive

genitive of possession → ναός

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

linking verb

→ stative present

εἰμί: 'to be.'

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article → ἀρνίον

ἀρνίον

Lamb

Nominative

co-subject (with κύριος) of ἐστιν

ἀρνίον: 'lamb'; the Lamb shares the divine temple-identity (singular verb).

23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.

And the city has no need of the sun or of the moon to shine on it, for the glory of God illumined it, and its lamp is the Lamb.

NEGATION (NO SUN OR MOON) **καὶ** Isaiah 60:19 fulfilled: God's own glory is the city's light, the Lamb its lamp (λύχνος). No created luminary is needed where uncreated glory shines.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article → πόλις

πόλις

city

Nominative

subject of ἔχει

πόλις: 'city!'

οὐ

not

negative particle → ἔχει

οὐ: negation.

χρείαν

need

Accusative

direct object of ἔχει

χρεία: 'need, necessity!'

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have.'

τοῦ

of the

Genitive

article → ἡλίου

ἡλίου

sun

Genitive

objective genitive → χρείαν

ἥλιος: 'sun.'

οὐδὲ

nor

negative conjunction

οὐδέ: 'and not, nor.'

τῆς

of the

Genitive

article → σελήνης

σελήνης

moon

Genitive

objective genitive → χρείαν

σελήνη: 'moon.'

ἵνα

to

conjunction (purpose/epexegetic)

ἵνα: 'that'; + subjunctive.

φαίνωσιν

shine

Pres Act Subj 3 Pl · φαίνω

subjunctive (purpose clause)

→ progressive present subjunctive

φαίνω: 'shine, give light.'

αὐτῇ

on it

Dative

dative of advantage → city

αὐτός: 'it' (the city).

ἡ

the

Nominative

article → δόξα

γάρ

for

explanatory conjunction

γάρ: 'for.'

δόξα

glory

Nominative

subject of ἐφώτισεν

δόξα: 'glory, radiance.'

τοῦ

of

Genitive

article → θεοῦ

θεοῦ

God

Genitive

genitive of source → δόξα

θεός: God.

ἐφώτισεν

illuminated

Aor Act Indic 3 Sg · φωτίζω

main verb

→ constative aorist (gnomic/timeless)

φωτίζω: 'illuminate, give light to.'

αὐτήν

it

Accusative

direct object of ἐφώτισεν

αὐτός: 'it' (the city).

καί

and

coordinating conjunction

ὁ

the

Nominative

article → λύχνος

λύχνος

lamp

Nominative

subject (verbless clause)

λύχνος: 'lamp'; the Lamb is the city's lamp bearing the divine light.

αὐτῆς

its

Genitive

genitive of possession → λύχνος

τὸ

the

Nominative

article → ἄρνιον

ἄρνιον

Lamb

Nominative

predicate nominative → λύχνος

ἄρνιον: 'lamb!'

24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν,

And the nations will walk by its light, and the kings of the earth bring their glory into it,

CONSEQUENCE (THE NATIONS COME) **καί** Isaiah 60:3 fulfilled: nations walk by the city's light, kings bring tribute. The once-rebellious 'kings of the earth' (cf. 6:15; 19:19) are now pilgrims bringing glory in — judgment has given way to ingathering.

καί

and

coordinating conjunction

περιπατήσουσιν

will walk

Fut Act Indic 3 Pl · περιπατέω

main verb (future)

→ predictive future

περιπατέω: 'walk about, conduct oneself!'

τὰ

the

Nominative

article → ἔθνη

ἔθνη

nations

Nominative

subject of περιπατήσουσιν

ἔθνος: 'nation, gentiles'; the redeemed peoples.

διὰ

by

preposition + genitive (means/medium)

διὰ: 'through, by means of.'

τοῦ

the

Genitive

article → φωτός

φωτός

light

Genitive

object of διὰ (means)

φῶς: 'light.'

αὐτῆς

its

Genitive

genitive of possession → φωτός

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article → βασιλεῖς

βασιλεῖς

kings

Nominative

subject of φέρουσιν

βασιλεύς: 'king.'

τῆς

of the

Genitive

article → γῆς

γῆς

earth

Genitive

genitive → βασιλεῖς

γῆ: 'earth.'

φέρουσιν

bring

Pres Act Indic 3 Pl · φέρω

main verb (present)

→ futuristic/gnomic present

φέρω: 'bring, carry.'

τὴν

the

Accusative

article → δόξαν

δόξαν

glory

Accusative

direct object of φέρουσιν

δόξα: 'glory, honor, splendor'; here their tribute/wealth.

αὐτῶν

their

Genitive

genitive of possession → δόξαν

εἰς

into

preposition + accusative (goal)

εἰς: 'into, to.'

αὐτήν

it

Accusative

object of εἰς → city

αὐτός: 'it' (the city).

25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ,

and its gates will never be shut by day — for there will be no night there —

DESCRIPTION (OPEN GATES) **καί** Gates 'never shut' (Isa 60:11): perfect security and perpetual welcome, since there is no night to require closing them. The emphatic οὐ μὴ + aorist subjunctive is the strongest Greek negation.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article → πυλῶνες

πυλῶνες

gates

Nominative

subject of κλεισθῶσιν

πυλών: 'gate.'

αὐτῆς

its

Genitive

genitive of possession → πυλῶνες

οὐ

by no means

negative (first of emphatic οὐ μὴ)

οὐ: with μὴ forms emphatic denial.

μὴ

not

negative (with οὐ + subjunctive)

μὴ: subjective negation; οὐ μὴ = 'never!'

κλεισθῶσιν

be shut

Aor Pass Subj 3 Pl · κλείω

subjunctive (emphatic future denial)

→ constative aorist subjunctive (emphatic negation)

κλείω: 'shut, close.'

ἡμέρας

by day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; genitive of time, 'during the day.'

νύξ

night

Nominative

subject of ἔσται

νύξ: 'night'; absent from the city of unending light.

γάρ

for

explanatory conjunction

γάρ: 'for.'

οὐκ

not

negative particle → ἔσται

οὐ: negation.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (future, existential)

→ predictive future

εἰμί: 'to be.'

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there.'

26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

And they will bring the glory and the honor of the nations into it.

CONSEQUENCE (TRIBUTE OF THE NATIONS) **καί** A resumptive summary of v.24: the wealth and honor of the nations flow into the city — every redeemed culture's best laid before God and the Lamb (Isa 60:5, 11).

καὶ

and

coordinating conjunction

οἴσουσιν

they will bring

Fut Act Indic 3 Pl · φέρω

main verb (future)

→ predictive future

φέρω: 'bring' (suppletive future οἶσω).

τὴν

the

Accusative

article → δόξαν

δόξαν

glory

Accusative

direct object of οἴσουσιν

δόξα: 'glory, splendor.'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article → τιμὴν

τιμὴν

honor

Accusative

direct object (compound) of οἴσουσιν

τιμή: 'honor, value, price.'

τῶν

of the

Genitive

article → ἐθνῶν

ἔθνῶν

nations

Genitive

genitive of source/possession → δόξαν/τιμὴν

ἔθνος: 'nation.'

εἰς

into

preposition + accusative (goal)

εἰς: 'into.'

αὐτήν

it

Accusative

object of εἰς → city

αὐτός: 'it' (the city).

27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

And nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those written in the Lamb's book of life.

EXCLUSION AND EXCEPTION **καί** The chapter closes with absolute purity: nothing defiling enters (emphatic οὐ μὴ), and the sole entrants are those inscribed in the Lamb's book of life (cf. 13:8; 20:15). The idiom πᾶν ... οὐ μὴ is Semitic 'not any!'

καὶ

and

coordinating conjunction

οὐ

by no means

negative (first of emphatic οὐ μὴ)

οὐ: with μὴ, emphatic denial.

μὴ

not

negative (with οὐ + subjunctive)

μὴ: οὐ μὴ = 'never, by no means.'

εἰσέλθῃ

will enter

Aor Act Subj 3 Sg · εἰσέρχομαι

subjunctive (emphatic future denial)

→ constative aorist subjunctive (emphatic negation)

εἰσέρχομαι: 'enter, go in.'

εἰς

into

preposition + accusative (goal)

εἰς: 'into.'

αὐτήν

it

Accusative

object of εἰς → city

αὐτός: 'it' (the city).

πᾶν

anything

Nominative

subject of εἰσέλθῃ (πᾶν...οὐ = 'nothing')

πᾶς: 'all, every'; with the negation, 'nothing at all.'

κοινὸν

unclean

Nominative

substantival adjective → πᾶν

κοινός: 'common, profane, ceremonially unclean.'

καὶ
and

coordinating conjunction

ὁ

the one

Nominative

article substantizing the ptc.

ποιῶν

who does

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival ptc. (subject)

→ gnomic/progressive present (habitual)

ποιέω: 'do, practice!'

βδέλυγμα

what is detestable

Accusative

direct object of ποιῶν

βδέλυγμα: 'abomination, detestable thing'; especially idolatry.

καὶ
or

coordinating conjunction

καί: 'and, or!'

ψεῦδος

falsehood

Accusative

direct object (compound) of ποιῶν

ψεῦδος: 'lie, falsehood'; cf. the liars of v.8.

εἰ

except

conjunction (with μή = 'except')

εἰ: 'if'; εἰ μή = 'except, but only!'

μὴ

but

negative (with εἰ = 'except')

μή: with εἰ, 'except!'

οἱ

those

Nominative

article substantizing the ptc.

γεγραμμένοι

written

Perf Pass Ptc · Nom Pl Masc · γράφω

substantival ptc. (subject of exception)

→ intensive perfect (permanently enrolled)

γράφω: 'write'; the perfect = standing, settled inscription.

ἐν

in

preposition + dative (location)

ἐν: 'in!'

τῷ

the

Dative

article → βιβλίῳ

βιβλίῳ

book

Dative

object of ἐν (location)

βιβλίον: 'scroll, book!'

τῆς

of

Genitive

article → ζωῆς

ζωῆς

of life

Genitive

genitive of quality → βιβλίῳ

ζωή: 'life'; the register of the living (the elect).

τοῦ

of the

Genitive

article → ἀρνίου

ἀρνίου

Lamb's

Genitive

genitive of possession → βιβλίῳ

ἀρνίου: 'lamb'; the book belongs to the slain Lamb (13:8).

On the text. Verse punctuation is editorial and conventional. Revelation's idiosyncratic 'grammar' is preserved rather than smoothed: nominative appositives standing loose to an oblique antecedent (the so-called solecisms of the Apocalypse, e.g. λέγων/λέγουσα in apposition to a non-nominative), are annotated where they occur. In v.3 the better-attested reading λαοί ('peoples,' plural) is printed against the longer-traditional λαός ('people,' singular); in v.6 γέγοναν (the Hellenistic perfect ending) is retained; the orthographic and spelling variants typical of the manuscripts (e.g. itacisms) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.