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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 22

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΚΒ΄

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 · 22:1–5

The river and tree of life in the renewed paradise

The vision of the New Jerusalem concludes: the angel shows the river of the water of life from the throne of God and the Lamb (1), the tree of life yielding monthly fruit and leaves for the nations' healing (2); the curse is abolished, the throne is present, his servants serve and see his face and bear his name (3–4) — and they will reign forever in the light of the Lord God, needing neither lamp nor sun (5).

B · 22:6–11

These words are faithful and true: the angel's witness

The angel certifies the words as faithful and true, sent by the God of the prophets' spirits to show what must soon happen (6); the third 'I am coming soon' with the beatitude on the one who keeps the prophecy (7); John's mistaken worship of the angel, rebuked — 'worship God!' (8–9); the command not to seal the book, for the time is near, and the solemn 'let the unjust still be unjust... the holy still be holy' (10–11).

C · 22:12–19

Behold, I am coming soon — reward, invitation, and warning

Christ's word: 'I am coming soon, my reward with me' to repay each (12), 'the Alpha and the Omega, the first and the last' (13); the beatitude on those who wash their robes, with access to the tree and city, while the impure are outside (14–15); Jesus' self-attestation as David's root and offspring, the morning star (16); the Spirit and Bride say 'Come!', and the free offer of the water of life (17); and the closing warning against adding to or taking from the words of the prophecy (18–19).

D · 22:20–21

Surely I am coming soon — Amen, Come Lord Jesus, and grace

The Witness affirms 'Yes, I am coming soon'; the church answers 'Amen, come, Lord Jesus!' (20); and the book — and the canon — closes with the grace of the Lord Jesus upon all (21).

1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου.

And he showed me a river of the water of life, bright as crystal, flowing out from the throne of God and of the Lamb.

VISION CONTINUED **Καὶ** The angelic guide resumes the New-Jerusalem tour: the paradisaic river issues directly from the divine throne — an Edenic and Ezekielian image (Gen 2:10; Ezek 47:1).

Καὶ
and

coordinating conjunction (narrative καὶ)

ἔδειξέν

he showed

Aor Act Indic 3 Sg · δείκνυμι

main verb

→ constative aorist

δείκνυμι: 'show, point out'; the recurring verb of the apocalyptic guided tour (cf. 21:9, 10; 22:6, 8).

μοι

to me

Dative

indirect object

ποταμὸν

river

Accusative

direct object

ποταμός: 'river, stream'; the river of the water of life — paradise restored (Gen 2:10; Ezek 47).

ὕδατος

of water

Genitive

genitive of content/material

ὕδωρ: 'water'; the life-giving water (cf. 21:6; 7:17; John 4).

ζωῆς

of life

Genitive

attributive (descriptive) genitive

ζωή: 'life'; the water that conveys (eschatological, eternal) life.

λαμπρὸν

bright

Accusative

attributive adjective (modifies ποταμόν)

λαμπρός: 'bright, radiant, clear'; sparkling like crystal.

ὡς

as

comparative particle

κρύσταλλον

crystal

Accusative

object of comparison (acc. with ὡς)

κρύσταλλος: 'rock-crystal, ice'; an image of dazzling transparency (cf. 4:6).

ἐκπορευόμενον

flowing out

Pres Mid Ptc · Acc Sg Masc · ἐκπορεύομαι

attributive participle (modifies ποταμόν)

→ present (ongoing)

ἐκπορεύομαι: 'go/come out, proceed'; the river's perpetual outflow from the throne.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐκ (source)

θρόνος: 'throne'; the single throne of God and the Lamb — the source of life and rule.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τοῦ

of the

Genitive

article

ἀρνίου

Lamb

Genitive

possessive genitive (coordinate)

ἀρνίον: 'lamb'; the slain-yet-standing Lamb (5:6), here sharing God's one throne.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνῶν.

In the middle of its street, and on either side of the river, the tree of life, bearing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

VISION DETAIL (ASYNDETON) ASYNDETON The Edenic tree of life reappears (Gen 2:9; 3:22), now multiplied and unsealed; its leaves heal 'the nations' — a Genesis-to-Apocalypse inclusio (Ezek 47:12).

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>μέσῳ the middle Dative <i>dat. of place (substantival adj.)</i> μέσος: 'middle, midst'; ἐν μέσῳ = 'in the midst of.'</p>	<p>τῆς the Genitive article</p>	<p>πλατείας street Genitive <i>partitive genitive (with μέσῳ)</i> πλατεία: 'broad way, street, plaza'; the city's main thoroughfare (cf. 21:21).</p>
<p>αὐτῆς its Genitive <i>possessive genitive (of the city)</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοῦ the Genitive article</p>	<p>ποταμοῦ river Genitive <i>partitive genitive (on each side of)</i> ποταμός: 'river'; the tree stands on both banks of the river of life.</p>
<p>ἐντεῦθεν on this side <i>adverb of place</i> ἐντεῦθεν ... ἐκεῖθεν: 'on this side and on that' — i.e. on either side.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐκεῖθεν on that side <i>adverb of place</i> ἐκεῖθεν: 'from there, on that side.'</p>	<p>ξύλον tree Nominative <i>nominative (pendent subject; anacoluthon)</i> ξύλον: 'wood, tree'; the tree of life (Gen 2:9) — collective/distributive here, lining both banks.</p>

ζωῆς

of life

Genitive

attributive (descriptive) genitive

ζωή: 'life'; ξύλον ζωῆς = the tree of life.

ποιῶν

bearing

Pres Act Ptc · Nom Sg Neut · ποιέω

attributive participle (modifies ξύλον)

→ present (ongoing/iterative)

ποιέω: here 'produce, bear' (of fruit); the tree continuously produces.

καρπύς

fruits

Accusative

direct object of ποιῶν

καρπύς: 'fruit, crop'; twelve kinds/crops — abundance and completeness.

δώδεκα

twelve

indeclinable numeral (modifies καρπούς)

δώδεκα: 'twelve' (indeclinable); the recurring number of covenant completeness in Revelation.

κατά

each

preposition + accusative (distributive)

κατά + acc. here distributive: κατά μῆνα = 'month by month.'

μῆνα

month

Accusative

object of κατά (distributive)

μῆν: 'month'; monthly, perpetual fruitfulness.

ἕκαστον

every

Accusative

attributive adjective (with μῆνα)

ἕκαστος: 'each, every'; κατά μῆνα ἕκαστον = 'each single month.'

ἀποδίδου

yielding

Pres Act Ptc · Nom Sg Neut · ἀποδίδωμι

attributive participle (modifies ξύλον)

→ present (ongoing/iterative)

ἀποδίδωμι: 'give back, render, yield'; of the tree rendering its produce in season.

τὸν

the

Accusative

article

καρπὸν

fruit

Accusative

direct object of ἀποδίδου

αὐτοῦ

its

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

φύλλα

leaves

Nominative

subject (of implied 'are')

φύλλον: 'leaf'; the foliage with medicinal power (Ezek 47:12).

τοῦ

of the

Genitive

article

ξύλου

tree

Genitive

possessive genitive

εἰς

for

preposition + accusative (purpose)

θεραπείαν

healing

Accusative

object of εἰς (purpose)

θεραπεία: 'healing, service, cure'; the leaves are medicinal — health for the nations.

τῶν

of the

Genitive

article

ἔθνων

nations

Genitive

objective genitive (those healed)

ἔθνος: 'nation'; the redeemed nations who walk in the city's light (21:24).

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

And there will no longer be any curse. And the throne of God and of the Lamb will be in it, and his servants will serve him,

CONSEQUENCE / NEW STATE **καὶ** The Edenic reversal completed: the curse of Genesis 3 is undone (cf. Zech 14:11), the throne is present, and redeemed servants render priestly worship.

καὶ

and

coordinating conjunction

πᾶν

any

Nominative

attributive adjective (πᾶν ... οὐκ = 'no')

πᾶς ... οὐ: a Semitic idiom = 'not any, none whatsoever.'

κατάθεμα

curse

Nominative

subject

κατάθεμα: 'accursed thing, curse'; echoes the LXX ἀνάθεμα — the Gen 3 curse abolished (Zech 14:11).

οὐκ

not

negative particle

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (future of εἰμί)

→ predictive future

εἰμί: 'be, exist'; the future deponent ἔσται.

ἔτι

any longer

temporal adverb

ἔτι: 'still, yet'; with negative, 'no longer' (cf. 21:4).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

θρόνος

throne

Nominative

subject

θρόνος: 'throne'; the one throne of God and the Lamb at the city's center.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τοῦ

of the

Genitive

article

ἀρνίου

Lamb

Genitive

possessive genitive (coordinate)

ἀρνίον: 'Lamb'; with God on the one throne.

ἐν

in

preposition + dative (place)

αὐτῇ

it

Dative

object of ἐν (the city)

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

δοῦλοι

servants

Nominative

subject

δοῦλος: 'slave, servant'; the redeemed as God's bondservants.

αὐτοῦ

his

Genitive

possessive genitive

λατρεύουσιν

will serve

Fut Act Indic 3 Pl · λατρεύω

main verb

→ predictive future

λατρεύω: 'serve, worship' (cultic service); the servants' eternal priestly worship.

αὐτῷ

him

Dative

dative complement of λατρεύουσιν

4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

and they will see his face, and his name will be on their foreheads.

CONSEQUENCE (CONTINUED) **καὶ** The beatific vision: 'they will see his face' (cf. Ps 17:15; Matt 5:8; 1 John 3:2) — the seal of belonging answering the beast's mark.

<p>καὶ and coordinating conjunction</p>	<p>ὄψονται they will see Fut Mid Indic 3 Pl · ὁράω main verb → predictive future ὁράω: 'see'; the beatific vision of God's face, denied to Moses (Exod 33:20) now granted.</p>	<p>τὸ the Accusative article</p>	<p>πρόσωπον face Accusative direct object πρόσωπον: 'face, presence'; the unmediated sight of God.</p>
<p>αὐτοῦ his Genitive possessive genitive</p>	<p>καὶ and coordinating conjunction</p>	<p>τὸ the Nominative article</p>	<p>ὄνομα name Nominative subject (of implied 'will be') ὄνομα: 'name'; his name on their foreheads — the counter-seal to the beast's mark (13:16; cf. 14:1; 3:12).</p>
<p>αὐτοῦ his Genitive possessive genitive</p>	<p>ἐπὶ on preposition + genitive (place)</p>	<p>τῶν the Genitive article</p>	<p>μετώπων foreheads Genitive object of ἐπί (place) μέτωπον: 'forehead'; site of the divine seal of ownership (cf. 7:3; 14:1).</p>

αὐτῶν

their

Genitive

possessive genitive

5 καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

And night will be no more, and they have no need of the light of a lamp or the light of the sun, because the Lord God will shine upon them; and they will reign forever and ever.

CONSEQUENCE (CLIMAX) καὶ The Edenic vision closes (21:23–25): no night, no created light, for God himself is the light; the servants reign forever — the kingdom promise fulfilled (Dan 7:18, 27).

καὶ
and

coordinating conjunction

νύξ

night

Nominative

subject

νύξ: 'night'; the absence of night signals unending day in God's presence.

οὐκ

not

negative particle

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

ἔτι

any longer

temporal adverb

ἔτι: with negative, 'no longer.'

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb

→ gnomic/stative present

ἔχω: 'have'; οὐκ ἔχουσιν χρείαν = 'they have no need.'

χρείαν

need

Accusative

direct object

χρεία: 'need, necessity'

φωτὸς

of light

Genitive

objective genitive (of χρείαν)

φῶς: 'light'; created light made superfluous.

λύχνου

of a lamp

Genitive

genitive of source/material

λύχνος: 'lamp'; the light of lamp and sun no longer needed.

καὶ

and

coordinating conjunction

φωτὸς

of light

Genitive

objective genitive (of χρείαν)

ἡλίου

of the sun

Genitive

genitive of source

ἥλιος: 'sun'; cf. 21:23 — the city needs neither sun nor moon.

ὅτι

because

causal conjunction

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; κύριος ὁ θεός — the LXX divine title.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject (apposition)

θεός: God; he himself is the everlasting light (Isa 60:19–20).

φωτίσει

will shine

Fut Act Indic 3 Sg · φωτίζω

main verb (ὅτι clause)

→ predictive future

φωτίζω: 'give light, illumine'; φωτίσει ἐπ' αὐτούς = 'will shine upon them.'

ἐπ'

upon

preposition + accusative (direction)

αὐτούς

them

Accusative

object of ἐπί

καὶ

and

coordinating conjunction

βασιλεύσουσιν

they will reign

Fut Act Indic 3 Pl · βασιλεύω

main verb

→ predictive future

βασιλεύω: 'reign, be king'; the saints reign forever (Dan 7:18; cf. 5:10; 20:6).

εἰς

to/for

preposition + accusative (extent of time)

τούς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς (duration)

αἰών: 'age'; εἰς τοὺς αἰῶνας τῶν αἰώνων = 'forever and ever!'

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

genitive (Hebraic superlative)

αἰών: the doubled idiom intensifies — unending eternity.

6 Καὶ εἶπέν μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

And he said to me, "These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent his angel to show his servants what must soon take place."

EPILOGUE BEGINS / ATTESTATION **Καὶ** The book's epilogue opens with an attestation echoing the prologue (1:1) and 21:5: the words are 'faithful and true,' divinely authorized.

Καὶ

and

coordinating conjunction

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

main verb (introduces speech)

→ constative aorist

λέγω/εἶπον: 'say'; the angelic guide speaks.

μοι

to me

Dative

indirect object

Οὗτοι

these

Nominative

demonstrative (subject)

οὗτος: 'this'; pointing to the whole revelation.

οἱ

the

Nominative

article

λόγοι

words

Nominative

subject

λόγος: 'word, saying'; the words of the prophecy (cf. v.7).

πιστοὶ

faithful

Nominative

predicate adjective

πιστός: 'faithful, trustworthy'; cf. 21:5; 19:9.

καὶ

and

coordinating conjunction

ἀληθινοί

true

Nominative

predicate adjective

ἀληθινός; 'true, genuine'; reliable and real.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος; 'Lord!'

ὁ

the

Nominative

article

θεός

God

Nominative

apposition to κύριος

θεός; God; 'the God of the spirits of the prophets' (cf. Num 16:22; 27:16).

τῶν

of the

Genitive

article

πνευμάτων

spirits

Genitive

objective/possessive genitive

πνεῦμα; 'spirit'; the inspiring spirits of the prophets, governed by God.

τῶν

of the

Genitive

article

προφητῶν

prophets

Genitive

possessive genitive

προφήτης; 'prophet'; John's revelation stands in the prophetic succession.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ *constative aorist*

ἀποστέλλω; 'send (with commission)'; the commissioning of the revealing angel (cf. 1:1).

τὸν

the

Accusative

article

ἄγγελον

angel

Accusative

direct object

ἄγγελος; 'angel, messenger'; the mediating angel of the revelation.

αὐτοῦ

his

Genitive

possessive genitive

δειξαι

to show

Aor Act Inf · δείκνυμι

infinitive of purpose

→ *constative aorist*

δείκνυμι; 'show'; purpose of the sending — to disclose what must happen.

τοῖς

the

Dative

article

δούλοις

servants

Dative

indirect object of δεῖξαι

δούλος: 'servant'; God's prophet-servants and the churches.

αὐτοῦ

his

Genitive

possessive genitive

ἃ

what

Accusative

relative pronoun (object of δεῖξαι)

δεῖ

must

Pres Act Indic 3 Sg · δεῖ

impersonal verb (necessity)

→ *gnomic present*

δεῖ: 'it is necessary'; the divine 'must' of apocalyptic certainty (cf. 1:1; Dan 2:28).

γενέσθαι

take place

Aor Mid Inf · γίνομαι

complementary infinitive (of δεῖ)

→ *constative aorist*

γίνομαι: 'become, happen'; what must come to pass.

ἐν

in

preposition + dative (manner)

τάχει

quickly/soon

Dative

dat. of manner (ἐν τάχει)

τάχος: 'speed'; ἐν τάχει = 'soon, speedily' (cf. 1:1).

7 καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

"And behold, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book."

CHRIST'S WORD / BEATITUDE **καὶ** The third of the 'I am coming soon' sayings (cf. vv.12, 20), spoken by the exalted Christ, with the sixth beatitude (cf. 1:3) on the keeper of the prophecy.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

presentative particle/interjection

ἰδοὺ: 'behold!'; attention-arresting demonstrative interjection (indeclinable).

ἔρχομαι

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb (futuristic present)

→ *futuristic present (imminence)*

ἔρχομαι: 'come'; the present of certain, imminent coming.

ταχύ

soon

adverb (of time)

ταχύ: 'quickly, soon'; cf. vv.12, 20.

<p>μακάριος blessed</p> <p>Nominative <i>predicate adjective (beatitude)</i></p> <p>μακάριος: 'blessed, happy'; the macarism form (cf. 1:3; one of seven in Revelation).</p>	<p>ὁ the (one)</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>τηρῶν who keeps</p> <p>Pres Act Ptc · Nom Sg Masc · τηρέω <i>substantival participle (subject)</i></p> <p>→ present (customary)</p> <p>τηρέω: 'keep, guard, observe'; obeying and treasuring the prophecy.</p>	<p>τούς the</p> <p>Accusative <i>article</i></p>
<p>λόγους words</p> <p>Accusative <i>direct object of τηρῶν</i></p> <p>λόγος: 'word'; the contents of the prophecy.</p>	<p>τῆς of the</p> <p>Genitive <i>article</i></p>	<p>προφητείας prophecy</p> <p>Genitive <i>attributive (descriptive) genitive</i></p> <p>προφητεία: 'prophecy'; Revelation styles itself a book of prophecy (1:3; 22:18–19).</p>	<p>τοῦ of the</p> <p>Genitive <i>article</i></p>
<p>βιβλίου book</p> <p>Genitive <i>possessive/source genitive</i></p> <p>βιβλίον: 'scroll, book'; this very written prophecy.</p>	<p>τούτου this</p> <p>Genitive <i>demonstrative (attributive)</i></p> <p>οὗτος: 'this'; self-referential to Revelation.</p>		

8 Κάγῳ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

And I, John, am the one hearing and seeing these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

SEER'S ATTESTATION / RESPONSE **Κάγῳ** John signs the testimony in the first person (cf. 1:9) and recounts his second mistaken attempt to worship the angel (cf. 19:10).

Κάγώ

and I

Nominative

crasis (καὶ ἐγώ); emphatic subject

κἀγώ: crasis of καί + ἐγώ; 'and I' — John steps forward as witness.

Ἰωάννης

John

Nominative

apposition to ἐγώ

Ἰωάννης: John, the seer and author (1:1, 4, 9).

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀκούων

hearing

Pres Act Ptc · Nom Sg Masc · ἀκούω

substantival ptc. in apposition

→ present (concurrent)

ἀκούω: 'hear'; John as the one who heard the revelation.

καὶ

and

coordinating conjunction

βλέπων

seeing

Pres Act Ptc · Nom Sg Masc · βλέπω

substantival ptc. (coordinate)

→ present (concurrent)

βλέπω: 'see, look'; hearing-and-seeing as the prophet's twofold witness.

ταῦτα

these things

Accusative

direct object (of the participles)

οὗτος: 'these things' — the visions just recounted.

καὶ

and

coordinating conjunction

ὅτε

when

temporal conjunction

ὅτε: 'when'; introduces the temporal clause.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (temporal clause)

→ constative aorist

ἀκούω: 'hear!'

καὶ

and

coordinating conjunction

ἑβλεψα

saw

Aor Act Indic 1 Sg · βλέπω

main verb (temporal clause)

→ constative aorist

βλέπω: 'see!'

ἔπεσα

I fell down

Aor Act Indic 1 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'; John prostrates himself — the gesture of worship.

προσκυνῆσαι

to worship

Aor Act Inf · προσκυνέω

infinitive of purpose

→ constative aorist

προσκυνέω: 'do obeisance, worship'; the act wrongly directed at the angel.

ἔμπροσθεν

before

improper preposition + genitive

ἔμπροσθεν: 'in front of, before!'

τῶν

the

Genitive

article

ποδῶν

feet

Genitive

object of ἔμπροσθεν

πούς: 'foot'; at the angel's feet.

τοῦ

of the

Genitive

article

ἀγγέλου

angel

Genitive

possessive genitive

ἄγγελος: 'angel'; the revealing angel.

τοῦ

the (one)

Genitive

article (substantizes etc.)

δεικνύοντός

who showed

Pres Act Ptc · Gen Sg Masc · δείκνυμι

attributive participle (modifies ἀγγέλου)

→ present (here of the recent disclosure)

δείκνυμι: 'show'; the angel who was showing him these things.

μοι

to me

Dative

indirect object

ταῦτα

these things

Accusative

direct object of δεικνύοντος

9 καὶ λέγει μοι· Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.

But he said to me, "See that you do not! I am a fellow servant with you and with your brothers the prophets, and with those who keep the words of this book. Worship God!"

ANGELIC REBUKE **καὶ** The angel refuses worship and redirects it to God — the same correction as 19:10; angel and seer are σύνδουλοι, fellow servants.

καὶ

and/but

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic/vivid present)

→ historic present

λέγω: 'say'; the narrative present heightens the rebuke.

μοι

to me

Dative

indirect object

Ὅρα

see (that you do not)

Pres Act Impv 2 Sg · ὀράω

imperative (ὄρα μὴ = prohibition)

→ prohibitive present

ὀράω: 'see'; ὄρα μὴ = 'don't do it!' (elliptical prohibition).

μή

not

negative particle (with ὅρα)

σύνδουλος

fellow servant

Nominative

predicate nominative

σύνδουλος: 'fellow slave/servant'; angel and prophet share servant rank under God.

σου

your

Genitive

genitive of association (with σύνδουλος)

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

τῶν

of the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive of association

ἀδελφός: 'brother'; fellow members of God's servant-community.

σου

your

Genitive

possessive genitive

τῶν

the

Genitive

article

προφητῶν

prophets

Genitive

apposition to ἀδελφῶν

προφήτης: 'prophet'; John's brothers are the prophets.

καὶ

and

coordinating conjunction

τῶν

of those

Genitive

article (substantizes ptc.)

τηρούντων

who keep

Pres Act Ptc · Gen Pl Masc · τηρέω

substantival participle (genitive of association)

→ present (customary)

τηρέω: 'keep, observe'; all who obey this prophecy.

τούς

the

Accusative

article

λόγους

words

Accusative

direct object of τηρούντων

λόγος: 'word!'

τοῦ

of the

Genitive

article

βιβλίου

book

Genitive

possessive genitive

βιβλίου: 'book, scroll!'

τούτου

this

Genitive

demonstrative (attributive)

τῷ

the

Dative

article

θεῷ

God

Dative

dative complement of προσκύνησον (fronted)

θεός: God; the fronted dative emphasizes the proper object of worship.

προσκύνησον

worship!

Aor Act Impv 2 Sg · προσκυνέω

imperative (command)

→ *ingressive/constative aorist imperative*

προσκυνέω: 'worship'; redirected to God alone.

10 Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near."

COMMAND **Καὶ** Unlike Daniel, told to seal his book (Dan 12:4), John must leave it open — the time of fulfillment is near.

Καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ *historic present*

λέγω: 'say!'

μοι

to me

Dative

indirect object

Μὴ

not

negative particle (with subjunctive)

σφραγίσης

seal up

Aor Act Subj 2 Sg · σφραγίζω

prohibitive subjunctive (μή + aor. subj.)

→ *ingressive aorist (prohibition)*

σφραγίζω: 'seal, seal up'; opposite of Dan 12:4 — the prophecy stays open.

τούς

the

Accusative

article

λόγους

words

Accusative

direct object

λόγος: 'word!'

τῆς

of the

Genitive

article

προφητείας

prophecy

Genitive

attributive genitive

προφητεία: 'prophecy.'

τοῦ

of the

Genitive

article

βιβλίου

book

Genitive

possessive genitive

βιβλίον: 'book.'

τούτου

this

Genitive

demonstrative

ὁ

the

Nominative

article

καιρός

time

Nominative

subject

καιρός: 'appointed time, season'; the decisive eschatological moment (cf. 1:3).

γάρ

for

explanatory conjunction (postpositive)

ἐγγύς

near

adverb (predicate)

ἐγγύς: 'near, at hand'; the time is imminent.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ *stative present*

11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἀγιασθήτω ἔτι.

Let the one doing wrong still do wrong, and the filthy still be filthy, and the righteous still do righteousness, and the holy still be made holy.

SOLEMN DECLARATION (ASYNDETON) ASYNDETON A fourfold ironic imperative (cf. Dan 12:10; Ezek 3:27): since the time is near, character is now fixed — judgment confirms the settled state of each.

<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>ἀδικῶν doing wrong Pres Act Ptc · Nom Sg Masc · ἀδικέω substantival participle (subject) → present (customary) ἀδικέω: 'do wrong, act unjustly!'</p>	<p>ἀδικησάτω let him do wrong Aor Act Impv 3 Sg · ἀδικέω third-person imperative (concessive) → constative aorist imperative ἀδικέω: the permissive/ironic imperative — the fixed verdict on the wrongdoer.</p>	<p>ἔτι still temporal adverb ἔτι: 'still, yet'; the refrain across the four clauses.</p>
<p>καὶ and coordinating conjunction</p>	<p>ὁ the Nominative article</p>	<p>ῥυπαρὸς filthy (one) Nominative substantival adjective (subject) ῥυπαρὸς: 'dirty, filthy'; morally defiled.</p>	<p>ῥυπανθήτω let him be filthy Aor Pass Impv 3 Sg · ῥυπαίνω third-person imperative → constative aorist imperative ῥυπαίνω: 'defile, make filthy'; passive 'be made/remain filthy.'</p>
<p>ἔτι still temporal adverb</p>	<p>καὶ and coordinating conjunction</p>	<p>ὁ the Nominative article</p>	<p>δίκαιος righteous (one) Nominative substantival adjective (subject) δίκαιος: 'righteous, just!'</p>

<p>δικαιοσύνην righteousness</p> <p>Accusative <i>direct object</i></p> <p>δικαιοσύνη: 'righteousness'; δικαιοσύνην ποιέω = 'do what is right' (cf. 1 John 2:29).</p>	<p>ποιησάτω let him do</p> <p>Aor Act Impv 3 Sg · ποιέω <i>third-person imperative</i></p> <p>→ <i>constative aorist imperative</i></p> <p>ποιέω: 'do, practice.'</p>	<p>ἔτι still</p> <p><i>temporal adverb</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>ἅγιος holy (one)</p> <p>Nominative <i>substantival adjective (subject)</i></p> <p>ἅγιος: 'holy, set apart.'</p>	<p>ἁγιασθήτω let him be made holy</p> <p>Aor Pass Impv 3 Sg · ἁγιάζω <i>third-person imperative</i></p> <p>→ <i>constative aorist imperative</i></p> <p>ἁγιάζω: 'sanctify, make holy'; passive – 'be sanctified / remain holy.'</p>	<p>ἔτι still</p> <p><i>temporal adverb</i></p>

12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

"Behold, I am coming soon, and my reward is with me, to repay each one according to what his work is."

CHRIST'S WORD (ASYNDETON) ASYNDETON The second 'I am coming soon' (vv.7, 20), now with the promise of recompense (Isa 40:10; 62:11) — Christ as the eschatological judge who repays each by works.

<p>Ἴδου behold</p> <p><i>presentative interjection</i></p> <p>ἰδού: 'behold!' (indeclinable).</p>	<p>ἔρχομαι I am coming</p> <p>Pres Mid Indic 1 Sg · ἔρχομαι <i>main verb (futuristic present)</i></p> <p>→ <i>futuristic present (imminence)</i></p> <p>ἔρχομαι: 'come'; the imminent advent of Christ.</p>	<p>ταχύ soon</p> <p><i>adverb of time</i></p> <p>ταχύ: 'quickly, soon.'</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
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<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>μισθός reward</p> <p>Nominative <i>subject (of implied 'is')</i></p> <p>μισθός: 'wages, reward, recompense'; both reward and retribution (Isa 40:10).</p>	<p>μου my</p> <p>Genitive <i>possessive genitive</i></p>	<p>μετ' with</p> <p><i>preposition + genitive (accompaniment)</i></p>
<p>ἐμοῦ me</p> <p>Genitive <i>object of μετά</i></p>	<p>ἀποδοῦναι to repay</p> <p>Aor Act Inf · ἀποδίδωμι <i>infinitive of purpose</i></p> <p>→ <i>constative aorist</i></p> <p>ἀποδίδωμι: 'give back, repay, recompense'; the purpose of the coming — to render to each.</p>	<p>ἐκάστῳ to each</p> <p>Dative <i>indirect object (of ἀποδοῦναι)</i></p> <p>ἕκαστος: 'each, every one'; individual recompense (cf. Ps 62:12; Rom 2:6).</p>	<p>ὡς as</p> <p><i>comparative conjunction (standard)</i></p> <p>ὡς: 'as, according as'; the measure of repayment.</p>
<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>ἔργον work</p> <p>Nominative <i>subject (of ἐστίν)</i></p> <p>ἔργον: 'work, deed'; the standard of judgment.</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula, rel. clause)</i></p> <p>→ <i>stative present</i></p>	<p>αὐτοῦ his</p> <p>Genitive <i>possessive genitive</i></p>

13 ἐγὼ τὸ Ἄλφα καὶ τὸ Ὡ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

"I am the Alpha and the Omega, the first and the last, the beginning and the end."

SELF-PREDICATION (ASYNDETON) **ASYNDETON** A triple self-designation of Christ (cf. 1:8, 17; 21:6), claiming the divine title of all-encompassing sovereignty — Alpha-Omega, first-last, beginning-end.

ἐγὼ

I

Nominative

emphatic subject pronoun

ἐγὼ: emphatic 'I' — the divine self-identification.

τὸ

the

Nominative

article

Ἄλφα

Alpha

predicate (indeclinable letter-name)

Ἄλφα: the first letter of the Greek alphabet (indeclinable); the beginning.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

ᾠ

Omega

predicate (indeclinable letter-name)

ᾠ (ὦ μέγα): the last letter of the alphabet (indeclinable); the end.

ὁ

the

Nominative

article

πρῶτος

first

Nominative

predicate (substantival adj.)

πρῶτος: 'first'; cf. 1:17; Isa 44:6 (the LORD's title).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

ἔσχατος

last

Nominative

predicate (substantival adj.)

ἔσχατος: 'last'; the One who outlasts all.

ἡ

the

Nominative

article

ἀρχή

beginning

Nominative

predicate nominative

ἀρχή: 'beginning, origin'; cf. 21:6.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

τέλος

end

Nominative

predicate nominative

τέλος: 'end, goal, consummation.'

14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

Blessed are those who wash their robes, so that they may have the right to the tree of life and may enter the city by the gates.

BEATITUDE (ASYNDETON) ASYNDETON The seventh and last beatitude. The critical text reads οἱ πλύνοντες τὰς στολὰς ('who wash their robes'; cf. 7:14) against the Byzantine οἱ ποιῶντες τὰς ἐντολάς ('who do his commandments') – washing in the Lamb's blood grants access to tree and city.

Μακάριοι

blessed

Nominative

predicate adjective (beatitude)

μακάριος; 'blessed'; the seventh beatitude of Revelation.

οἱ

those

Nominative

article (substantizes ptc.)

πλύνοντες

who wash

Pres Act Ptc · Nom Pl Masc · πλύνω

substantival participle (subject)

→ present (customary)

πλύνω: 'wash' (of garments); cf. 7:14 – robes washed white in the Lamb's blood.

τὰς

the

Accusative

article

στολὰς

robes

Accusative

direct object of πλύνοντες

στολή: 'long robe'; the white garments of the redeemed (6:11; 7:9, 14).

αὐτῶν

their

Genitive

possessive genitive

ἵνα

so that

conjunction (purpose/result)

ἵνα: introduces purpose/result; here with a future indicative and an aorist subjunctive – a Revelation irregularity.

ἔσται

may be

Fut Mid Indic 3 Sg · εἰμί

verb in ἵνα clause (fut. indic. – solecism)

→ predictive future

εἰμί: the future ἔσται after ἵνα (instead of subjunctive) – a characteristic Apocalyptic solecism.

ἡ

the

Nominative

article

ἐξουσία

right/authority

Nominative

subject

ἐξουσία: 'authority, right'; ἐξουσία ἐπί =
'right of access to.'

αὐτῶν

their

Genitive

possessive genitive

ἐπὶ

to

preposition + accusative (object of right)

ἐπί + acc. here: 'right over/to' the tree.

τὸ

the

Accusative

article

ξύλον

tree

Accusative

object of ἐπί

ξύλον: 'tree'; the tree of life (v.2; 2:7).

τῆς

of

Genitive

article

ζωῆς

life

Genitive

attributive genitive

ζωή: 'life'; the tree of life.

καὶ

and

coordinating conjunction

τοῖς

by the

Dative

article

πυλῶσιν

gates

Dative

dat. of means/route

πυλών: 'gateway, gate-tower'; the twelve
gates of the city (21:12–13).

εἰσέλθωσιν

may enter

Aor Act Subj 3 Pl · εἰσέρχομαι

verb in ἵνα clause (aor. subj.)

→ ingressive aorist

εἰσέρχομαι: 'enter, go in'; admission into
the New Jerusalem.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

πόλιν

city

Accusative

object of εἰς

πόλις: 'city'; the New Jerusalem (21:2).

15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόλατραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

Outside are the dogs and the sorcerers and the sexually immoral and the murderers and the idolaters, and everyone who loves and practices falsehood.

CONTRAST (ASYNDETON) ASYNDETON The dark obverse of the beatitude (cf. 21:8, 27): the excluded, listed by their characteristic vices — 'dogs' marking the impure (cf. Deut 23:18; Phil 3:2).

<p>ἔξω outside <i>adverb (of place; predicate)</i> ἔξω: 'outside'; excluded from the city.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>κύνες dogs Nominative <i>subject (of implied 'are')</i> κύων: 'dog'; a metaphor for the impure/shameless (cf. Deut 23:18; Matt 7:6).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>οἱ the Nominative <i>article</i></p>	<p>φάρμακοι sorcerers Nominative <i>subject (coordinate)</i> φάρμακος: 'sorcerer, magician'; practitioner of φαρμακεία (cf. 9:21; 21:8).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>
<p>πόρνοι sexually immoral Nominative <i>subject (coordinate)</i> πόρνος: 'fornicator, sexually immoral person.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>φονεῖς murderers Nominative <i>subject (coordinate)</i> φονεὺς: 'murderer.'</p>

<p>καὶ and coordinating conjunction</p>	<p>οἱ the Nominative article</p>	<p>εἰδωλολάτραι idolaters Nominative subject (coordinate) εἰδωλολάτρης: 'idolater'; one who serves idols (cf. 21:8).</p>	<p>καὶ and coordinating conjunction</p>
<p>πᾶς everyone Nominative subject (substantival adj.) πᾶς: 'everyone'; πᾶς φιλῶν = 'everyone who loves!'</p>	<p>φιλῶν loving Pres Act Ptc · Nom Sg Masc · φιλέω attributive participle (with πᾶς) → present (customary) φιλέω: 'love, be fond of'; loving falsehood — moral allegiance to the lie.</p>	<p>καὶ and coordinating conjunction</p>	<p>ποιῶν practicing Pres Act Ptc · Nom Sg Masc · ποιέω attributive participle (coordinate) → present (customary) ποιέω: 'do, practice'; ποιῶν ψεῦδος — fabricating/living the lie.</p>
<p>ψεῦδος falsehood Accusative direct object (of φιλῶν/ποιῶν) ψεῦδος: 'lie, falsehood'; antithesis of the 'true' words (v.6).</p>			

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

"I, Jesus, sent my angel to testify to you these things for the churches. I am the root and the offspring of David, the bright morning star."

CHRIST'S SELF-ATTESTATION (ASYNDETON) **ASYNDETON** Jesus names himself for the first time in the epilogue, authenticating the revelation; he is David's root-and-offspring (Isa 11:1, 10) and the morning star (Num 24:17; cf. 2:28).

Ἐγώ

I

Nominative

emphatic subject pronoun

ἔγώ: emphatic 'I' — the speaker now named.

Ἰησοῦς

Jesus

Nominative

apposition to ἐγώ

Ἰησοῦς: Jesus; the only explicit self-naming in the book's discourse.

ἔπεμψα

sent

Aor Act Indic 1 Sg · πέμπω

main verb

→ *constative aorist*

πέμπω: 'send'; Jesus is the sender of the revealing angel (cf. 1:1).

τὸν

the

Accusative

article

ἄγγελόν

angel

Accusative

direct object

ἄγγελος: 'angel, messenger.'

μου

my

Genitive

possessive genitive

μαρτυρῆσαι

to testify

Aor Act Inf · μαρτυρέω

infinitive of purpose

→ *constative aorist*

μαρτυρέω: 'bear witness, testify'; the angel's purpose.

ὑμῖν

to you

Dative

indirect object (plural — the churches)

ταῦτα

these things

Accusative

direct object of μαρτυρῆσαι

ἐπὶ

for/concerning

preposition + dative (for the benefit of)

ἐπί + dat. here: 'for, with reference to' the churches.

ταῖς

the

Dative

article

ἐκκλησίαις

churches

Dative

object of ἐπὶ

ἐκκλησία: 'assembly, church'; the seven churches and the whole church (chs. 2–3).

ἐγώ

I

Nominative

emphatic subject pronoun

ἐγώ εἰμι: the solemn self-predication formula.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ *stative present*

ἡ

the

Nominative

article

ρίζα

root

Nominative

predicate nominative

ρίζα: 'root'; the 'root of David' (Isa 11:1, 10; cf. 5:5) — source and heir of the Davidic line.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>γένος offspring Nominative <i>predicate nominative (coordinate)</i> γένος: 'offspring, descendant, family'; the 'offspring of David.'</p>	<p>Δαβίδ of David Genitive <i>genitive of relationship (indeclinable proper name)</i> Δαβίδ: David (indeclinable in form but here bearing genitive force).</p>
<p>ὁ the Nominative <i>article</i></p>	<p>ἀστήρ star Nominative <i>predicate nominative (apposition)</i> ἀστήρ: 'star'; the messianic star (Num 24:17).</p>	<p>ὁ the Nominative <i>article</i></p>	<p>λαμπρός bright Nominative <i>attributive adjective</i> λαμπρός: 'bright, radiant.'</p>
<p>ὁ the Nominative <i>article</i></p>	<p>πρωῖνός morning Nominative <i>attributive adjective</i> πρωῖνός: 'of the morning, early'; the morning star heralding the day (cf. 2:28; 2 Pet 1:19).</p>		

17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου. καὶ ὁ ἀκούων εἰπάτω· Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

And the Spirit and the Bride say, "Come!" And let the one who hears say, "Come!" And let the one who thirsts come; let the one who desires take the water of life freely.

INVITATION καὶ The church's responsive cry for Christ's coming, then a turn outward — an evangelistic invitation to the thirsty to take the free water of life (Isa 55:1; John 7:37).

καὶ
and

coordinating conjunction

τὸ
the

Nominative
article

πνεῦμα

Spirit

Nominative
subject

πνεῦμα: 'Spirit'; the Spirit speaking
in/through the church.

καὶ
and

coordinating conjunction

ἡ
the

Nominative
article

νύμφη

Bride

Nominative
subject (coordinate)

νύμφη: 'bride'; the church as Christ's bride
(21:2, 9).

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω
main verb

→ customary present

λέγω: 'say'; the joint cry of Spirit and Bride.

Ἔρχου

Come!

Pres Mid Impv 2 Sg · ἔρχομαι
imperative (invocation of Christ)

→ present imperative

ἔρχομαι: 'come!'; addressed to the coming
Christ — 'Come, Lord!'

καὶ
and

coordinating conjunction

ὁ

the (one)

Nominative
article (substantizes ptc.)

ἀκούων

who hears

Pres Act Ptc · Nom Sg Masc · ἀκούω
substantival participle (subject)

→ present (customary)

ἀκούω: 'hear!'; the hearer of the prophecy
joins the cry.

εἰπάτω

let him say

Aor Act Impv 3 Sg · λέγω
third-person imperative

→ constative aorist imperative

λέγω/εἶπον: 'say!'; the hearer echoes
'Come!'

Ἔρχου

Come!

Pres Mid Impv 2 Sg · ἔρχομαι
imperative (invocation)

→ present imperative

ἔρχομαι: 'come!'

καὶ
and

coordinating conjunction

ὁ

the (one)

Nominative
article (substantizes ptc.)

διψῶν

who thirsts

Pres Act Ptc · Nom Sg Masc · διψάω
substantival participle (subject)

→ present (customary)

διψάω: 'thirst!'; the thirsty invited (Isa 55:1;
John 7:37).

ἐρχέσθω

let him come

Pres Mid Impv 3 Sg · ἔρχομαι

third-person imperative (now to the thirsty)

→ present imperative

ἔρχομαι: 'come'; the invitation turns outward to the seeker.

ὁ

the (one)

Nominative

article (substantizes ptc.)

θέλων

who desires

Pres Act Ptc · Nom Sg Masc · θέλω

substantival participle (subject)

→ present (customary)

θέλω: 'wish, will, desire'; whoever is willing.

λαβέτω

let him take

Aor Act Impv 3 Sg · λαμβάνω

third-person imperative

→ constative aorist imperative

λαμβάνω: 'take, receive'; receive the gift of life freely.

ὔδωρ

water

Accusative

direct object

ὔδωρ: 'water'; the water of life (cf. v.1; 21:6).

ζωῆς

of life

Genitive

attributive genitive

ζωή: 'life.'

δωρεάν

freely

adverbial accusative (cost-free)

δωρεάν: 'as a gift, freely, without cost'; the grace of salvation (Isa 55:1).

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἔπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues that are written in this book;

CANONICAL WARNING (ASYNDETON) ASYNDETON A solemn integrity formula (Deut 4:2; 12:32): tampering with the prophecy invites the very plagues it describes — the first half of a positive/negative pair.

Μαρτυρῶ

I testify

Pres Act Indic 1 Sg · μαρτυρέω

main verb

→ performative present

μαρτυρέω: 'bear witness, solemnly affirm'; the speaker (Jesus/John) attests.

ἐγὼ

I

Nominative

emphatic subject pronoun

ἐγὼ: emphatic — the personal solemnity of the warning.

παντί

to everyone

Dative

indirect object (with τῷ ἀκούοντι)

πᾶς: 'everyone'; the warning is universal.

τῷ

the (one)

Dative

article (substantizes ptc.)

ἀκούοντι

who hears

Pres Act Ptc · Dat Sg Masc · ἀκούω

substantival participle (indirect object)

→ present (customary)

ἀκούω: 'hear'; everyone hearing the public reading (cf. 1:3).

τούς

the

Accusative

article

λόγους

words

Accusative

direct object of ἀκούοντι

λόγος: 'word!'

τῆς

of the

Genitive

article

προφητείας

prophecy

Genitive

attributive genitive

προφητεία: 'prophecy!'

τοῦ

of the

Genitive

article

βιβλίου

book

Genitive

possessive genitive

βιβλίον: 'book, scroll!'

τούτου

this

Genitive

demonstrative

ἐάν

if

conjunction (3rd-class condition)

ἐάν: 'if!'; introduces the protasis.

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone, someone!'

ἐπιθῆ

adds

Aor Act Subj 3 Sg · ἐπιτίθημι

verb of protasis (subjunctive)

→ constative aorist

ἐπιτίθημι: 'add, place upon'; ἐπιτίθημι ἐπί — to add to the text (Deut 4:2).

ἐπ'

to

preposition + accusative

αὐτά

them

Accusative

object of *ἐπί* (the words)

ἐπιθήσει

will add

Fut Act Indic 3 Sg · ἐπιτίθημι

main verb (*apodosis*)

→ predictive future

ἐπιτίθημι: a *lex talionis* wordplay — God will 'add' the plagues.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (*apodosis*)

θεός: God; the avenging guarantor of the text's integrity.

ἐπ'

to

preposition + accusative

αὐτόν

him

Accusative

object of *ἐπί*

τάς

the

Accusative

article

πληγὰς

plagues

Accusative

direct object of *ἐπιθήσει*

πληγή: 'blow, plague'; the bowl-plagues of chs. 15–16.

τάς

the (ones)

Accusative

article (*substantizes ptc.*)

γεγραμμένας

written

Perf Pass Ptc · Acc Pl Fem · γράφω

attributive participle (*modifies πληγὰς*)

→ intensive perfect (abiding record)

γράφω: 'write'; perfect — the standing written record.

ἐν

in

preposition + dative (*place*)

τῷ

the

Dative

article

βιβλίῳ

book

Dative

object of *ἐν*

βιβλίον: 'book.'

τούτῳ

this

Dative

demonstrative

19 καὶ ἔάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are written about in this book.

CANONICAL WARNING (NEGATIVE HALF) **καὶ** The second half: subtracting from the prophecy forfeits one's share in the tree of life and the holy city. The critical text reads ξύλου ('tree'; cf. v.2, 14) against the TR's βίβλου ('book of life').

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔάν if <i>conjunction (3rd-class condition)</i> ἔάν: 'if.'</p>	<p>τις anyone Nominative <i>subject (indefinite pronoun)</i> τις: 'anyone!'</p>	<p>ἀφέλῃ takes away Aor Act Subj 3 Sg · ἀφαιρέω <i>verb of protasis (subjunctive)</i> → constative aorist ἀφαιρέω: 'take away, remove'; subtracting from the text (Deut 4:2).</p>
<p>ἀπὸ from <i>preposition + genitive (separation)</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>λόγων words Genitive <i>object of ἀπό</i> λόγος: 'word!'</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>βιβλίου book Genitive <i>possessive genitive</i> βιβλίον: 'book!'</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>προφητείας prophecy Genitive <i>attributive genitive</i> προφητεία: 'prophecy!'</p>	<p>ταύτης this Genitive <i>demonstrative</i></p>

ἀφελεῖ

will take away

Fut Act Indic 3 Sg · ἀφαιρέω

main verb (apodosis)

→ predictive future

ἀφαιρέω: the lex talionis answer — God will 'take away' his share.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (apodosis)

θεός: God.

τὸ

the

Accusative

article

μέρος

share

Accusative

direct object

μέρος: 'part, share, portion'; one's inheritance in the city.

αὐτοῦ

his

Genitive

possessive genitive

ἀπό

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

ξύλου

tree

Genitive

object of ἀπό

ξύλον: 'tree'; the tree of life (critical text; TR reads βιβλου, 'book').

τῆς

of

Genitive

article

ζωῆς

life

Genitive

attributive genitive

ζωή: 'life!'

καί

and

coordinating conjunction

ἐκ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

πόλεως

city

Genitive

object of ἐκ

πόλις: 'city'; the holy city, New Jerusalem.

τῆς

the

Genitive

article

ἁγίας

holy

Genitive

attributive adjective

| ἅγιος: 'holy'; the holy city (21:2, 10).

τῶν

which

Genitive

article (substantizes ptc.; loosely concord)

γεγραμμένων

written

Perf Pass Ptc · Gen Pl Neut · γράφω

attributive participle (the things written)

→ intensive perfect

| γράφω: 'write'; the blessings 'written of' in this book (the genitive plural in loose apposition is a Revelation irregularity).

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

βιβλίου

book

Dative

object of ἐν

| βιβλίον: 'book.'

τούτῳ

this

Dative

demonstrative

20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου, κύριε Ἰησοῦ.

| The one who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus!

FINAL AFFIRMATION & RESPONSE (ASYNDETON) **ASYNDETON** The third 'I am coming soon' (vv.7, 12), now sealed with 'Yes' (ναί); the church responds with the ancient prayer 'Amen, come, Lord Jesus' (cf. Maranatha, 1 Cor 16:22).

Λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (introduces speech)

→ vivid present

| λέγω: 'say.'

ὁ

the (one)

Nominative

article (substantizes ptc.)

μαρτυρῶν

who testifies

Pres Act Ptc · Nom Sg Masc · μαρτυρέω

substantival participle (subject)

→ present (customary)

| μαρτυρέω: 'testify'; the risen Christ, 'the faithful witness' (1:5; 3:14).

ταῦτα

these things

Accusative

direct object of μαρτυρῶν

<p>Ναί Yes <i>affirmative particle/interjection</i></p> <p>ναί: 'yes, indeed' (indeclinable); the emphatic confirmation of the promise.</p>	<p>ἔρχομαι I am coming Pres Mid Indic 1 Sg · ἔρχομαι <i>main verb (futuristic present)</i></p> <p>→ futuristic present (imminence)</p> <p>ἔρχομαι: 'come'; the final promise of the advent.</p>	<p>ταχύ soon <i>adverb of time</i></p> <p>ταχύ: 'quickly, soon.'</p>	<p>Ἀμήν Amen <i>interjection (Hebrew affirmation)</i></p> <p>ἀμήν: 'Amen, truly' (indeclinable Hebraism); the church's confirming assent.</p>
<p>ἔρχου Come! Pres Mid Impv 2 Sg · ἔρχομαι <i>imperative (prayer/invocation)</i></p> <p>→ present imperative</p> <p>ἔρχομαι: 'come'; the Maranatha prayer (1 Cor 16:22; Aramaic marana tha).</p>	<p>κύριε Lord Vocative <i>vocative of address</i></p> <p>κύριος: 'Lord'; addressed to Jesus in prayer.</p>	<p>Ἰησοῦ Jesus Vocative <i>vocative (apposition)</i></p> <p>Ἰησοῦς: Jesus; the object of the church's longing invocation.</p>	

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

The grace of the Lord Jesus be with all.

BENEDICTION (ASYNDETON) **ASYNDETON** The book — and the New Testament canon — closes with an epistolary grace-benediction; witnesses vary between μετὰ πάντων ('with all'), μετὰ τῶν ἀγίων ('with the saints'), and μετὰ πάντων τῶν ἀγίων, with or without a closing ἀμήν.

<p>Ἡ the Nominative <i>article</i></p>	<p>χάρις grace Nominative <i>subject (of implied optative 'be')</i></p> <p>χάρις: 'grace, favor'; the Pauline-style closing benediction (cf. 1 Cor 16:23).</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>κυρίου Lord Genitive <i>possessive/source genitive</i></p> <p>κύριος: 'Lord'; the grace's source.</p>
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Ἰησοῦ

Jesus

Genitive

genitive in apposition to κυρίου

Ἰησοῦς; Jesus; the final word of address — the canon ends with his name and grace.

μετά

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

object of μετά (substantival adj.)

πᾶς; 'all'; the comprehensive scope of the closing grace.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Revelation's Greek is famously marked by Semitizing solecisms and grammatical irregularities, several of which surface here (e.g. the nominative ἀναγγέλλων / ὁ μαρτυρῶν in apposition to oblique cases, and the indeclinable ἀμήν / ναί used as interjections); these are annotated rather than smoothed. A few textually disputed points are passed over without a marginal note: at v.14 the critical text reads οἱ πλύνοντες τὰς στολὰς αὐτῶν ('those who wash their robes'; \aleph A) against the Byzantine οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ ('those who do his commandments'); at v.19 the critical text reads ἀπὸ τοῦ ξύλου τῆς ζωῆς ('from the tree of life') against the Erasmus/TR βίβλου τῆς ζωῆς ('book of life'); at v.21 the breadth and form of the closing benediction (μετὰ πάντων / μετὰ τῶν ἀγίων, with or without ἀμήν) varies among witnesses. Orthographic variants (movable-v, i-subscript) 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.