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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 6

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ζ΄

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 · 6:1–2

The first seal — the white horse

The Lamb opens the first of the seven seals, and one of the four living creatures cries with thunder-voice, 'Come!' (1). A white horse appears; its rider holds a bow, is given a crown, and goes out conquering and to conquer (2).

B · 6:3–4

The second seal — the red horse

At the second seal the second creature cries 'Come!' (3). A fiery-red horse goes out; its rider is granted to take peace from the earth so that men slaughter one another, and a great sword is given him (4).

C · 6:5–6

The third seal — the black horse

At the third seal the third creature cries 'Come!', and a black horse appears, its rider holding a balance-scale (5). A voice from among the creatures fixes famine prices — a denarius for a quart of wheat, three quarts of barley — yet spares the oil and the wine (6).

D · 6:7–8

The fourth seal — the pale horse

At the fourth seal the fourth creature cries 'Come!' (7). A pale-green horse appears; its rider is named Death, with Hades following, and authority is given over a fourth of the earth to kill with sword, famine, plague, and the wild beasts (8).

E · 6:9–11

The fifth seal — the souls under the altar

At the fifth seal John sees beneath the altar the souls of those slain for the word of God and their testimony (9), crying with a great voice, 'How long, holy and true Master, until you judge and avenge our blood?' (10). Each is given a white robe and told to rest a little longer, until the number of their fellow-servants and brethren to be killed is complete (11).

F · 6:12–17

The sixth seal — the day of wrath

At the sixth seal comes cosmic upheaval: a great earthquake, the sun blackened, the moon like blood, the stars falling, the sky rolled up, every mountain and island moved (12–14). All ranks of humanity — kings to slaves — hide in caves and beg the rocks to fall on them, to hide them from the face of the Enthroned One and from the wrath of the Lamb (15–16), for the great day of their wrath has come, and who can stand? (17).

1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆ βροντῆς Ἔρχου.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come!"

VISION-NARRATIVE ONSET **καί** The seal-cycle begins. The paratactic καί + aorist εἶδον is the seer's recurring formula (cf. 5:1, 6, 11); the Lamb of ch. 5, alone worthy, now breaks the first seal of the scroll, and a cherub summons the first horseman.

καὶ
and

coordinating conjunction (narrative καί)

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

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic — global act of seeing the opened
seal

ὁράω: the seer's keynote verb of
apocalyptic perception; introduces each
new tableau.

ὅτε
when

temporal conjunction

ὅτε: 'when,' marking the moment of the
seal's opening.

ἤνοιξεν
opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of temporal clause

→ aoristic — the decisive act of breaking the
seal

ἀνοίγω: to open; the Lamb's opening of
each seal releases its event.

τὸ
the

Nominative
article

ἀρνίον

Lamb

Nominative
subject

ἀρνίον: the slain-yet-standing Lamb of ch.
5, the only one worthy to open the scroll;
diminutive in form but the dominant
Christ-title of the book.

μίαν
one

Accusative
direct object (of ἤνοιξεν)

εἷς: 'one (of),' partitive; the first of the
seven.

ἐκ
of

preposition + genitive (partitive)

ἐκ: partitive 'from among.'

τῶν
the

Genitive
article

ἐπτά

seven

Genitive
attributive numeral

ἐπτά: seven; the perfect, complete number
of the scroll's seals.

σφραγίδων

seals

Genitive
partitive genitive

σφραγίς: seal; the sealed scroll of 5:1 whose
breaking unfolds God's decree.

καὶ
and

coordinating conjunction

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (auditory vision)

→ aoristic — the act of hearing

ἀκούω: paired with ὁράω throughout; the seer both sees and hears the unfolding drama.

ένός

one

Genitive

genitive object of ἤκουσα (person heard)

εἷς: 'one of,' partitive; the first cherub speaks.

ἐκ

of

preposition + genitive (partitive)

ἐκ: 'from among.'

τῶν

the

Genitive

article

τεσσάρων

four

Genitive

attributive numeral

τέσσαρες: four; the four living creatures of 4:6, each summoning a horseman.

ζώων

living creatures

Genitive

partitive genitive

ζῶον: the cherubic 'living creature' of 4:6–8 (Ezek 1; Isa 6), not a 'beast' (θηρίον).

λέγοντος

saying

Pres Act Ptc · Gen Sg Neut · λέγω

attributive/adverbial participle (agreeing with ἐνός ... ζώων)

→ imperfective — the ongoing utterance heard

λέγω: introducing the cherub's summons; the genitive agrees with the creature heard.

ὡς

as

comparative particle

ὡς: 'as, like'; the seer's habitual hedge for likening heavenly realities to earthly sounds.

φωνῆ

a voice

Dative

dative of manner/comparison

φωνή: voice, sound; here likened to thunder, the sound of theophany (cf. 4:5).

βροντῆς

of thunder

Genitive

genitive of source/quality

βροντή: thunder; the awesome, peal-like voice of the cherub.

Ἔρχου

Come!

Pres Mid Impv 2 Sg · ἔρχομαι

imperative (summons to the horseman)

→ imperfective imperative — the calling-forth of the rider

ἔρχομαι: 'come!'; addressed not to the seer but to the rider, summoning him onto the stage (so the bare ἔρχου, against the later 'come and see').

2 καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

And I saw, and behold, a white horse, and the one sitting on it held a bow, and a crown was given to him, and he went out conquering and to conquer.

FIRST HORSEMAN REVEALED **καί** The first horseman: white, crowned, bow-bearing, riding out in conquest. The colour and the conquering have drawn divergent reading – Christ/the gospel, or a militant conqueror parallel to the destructive three that follow; the διδωμι-passives ('was given') mark each rider as commissioned, not autonomous.

καὶ
and

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic — the seer's act of seeing

ὁράω: vision verb opening the tableau.

καὶ
and

coordinating conjunction

ἰδοὺ

behold

presentative interjection

ἰδοὺ: 'look!'; fossilized aorist imperative used as a pointer, dramatizing the appearance of each horse.

ἵππος

a horse

Nominative

nominative of exclamation (verbless)

ἵππος; horse; the four coloured horses echo Zechariah 1 and 6.

λευκός

white

Nominative

predicate/attributive adjective

λευκός: white; in Revelation the colour of victory, purity, and heaven (cf. 19:11, the white horse of Christ).

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantizing the participle)

καθήμενος

sitting

Pres Mid Ptc · Nom Sg Masc · κάθημαι

substantival participle (subject)

→ imperfective — the rider as seated, in command

κάθημαι: 'sit'; ὁ καθήμενος is the fixed designation of each rider (and of God on the throne).

ἐπ'

on

preposition + accusative

ἐπί: 'upon,' with acc. of the mounted position.

αὐτόν

it

Accusative

object of ἐπί

ἔχων

holding

Pres Act Ptc · Nom Sg Masc · ἔχω

participle for finite verb (Semitic, predicative)

→ imperfective — possession of the weapon

ἔχω: 'have, hold'; the nominative participle functions as the main verb, 'held a bow'

τόξον

a bow

Accusative

direct object

τόξον: bow; weapon of the distant, mounted archer — the Parthian terror, or the conqueror's arms.

καὶ

and

coordinating conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ aoristic — the grant of authority

δίδωμι: 'give'; the recurring 'divine passive' (vv.2, 4 ×2, 8, 11) — each rider is permitted, his scope set by God.

αὐτῷ

to him

Dative

indirect object (dat. of recipient)

στέφανος

a crown

Nominative

subject of ἐδόθη

στέφανος: victor's wreath/crown, the laurel of triumph (not διάδημα, the royal diadem).

καὶ

and

coordinating conjunction

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic — the rider's going forth

ἐξέρχομαι: 'go out'; the horseman rides onto the stage of history.

νικῶν

conquering

Pres Act Ptc · Nom Sg Masc · νικάω

adverbial participle (manner)

→ imperfective — the conquering as in progress

νικάω: 'conquer'; the keynote verb of the book (the overcomer's promises of chs. 2–3), here of the rider's victorious advance.

καὶ
and

coordinating conjunction

ἵνα
that

purpose conjunction

ἵνα: introducing the purpose clause, 'in order that he might conquer!'

νικήση

he might conquer

Aor Act Subj 3 Sg · νικάω

subjunctive of purpose

→ aoristic — the goal viewed as a whole, complete conquest

νικάω: the aim of the going-out — 'conquering and to conquer,' a relentless drive to total victory.

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος Ἔρχου.

And when he opened the second seal, I heard the second living creature saying, "Come!"

SECOND SEAL OPENED **καί** The pattern repeats: seal-opening, a cherub's summons, the horse's appearance. The economy of the formula heightens the relentless onrush of the four riders.

Καὶ
and

coordinating conjunction

ὅτε
when

temporal conjunction

ὅτε: 'when,' marking the seal's opening.

ἤνοιξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of temporal clause

→ aoristic — the act of opening

ἀνοίγω: the Lamb opens the second seal.

τὴν
the

Accusative
article

σφραγίδα

seal

Accusative

direct object

σφραγίς: seal; the second of the seven.

τὴν
the

Accusative

article (attributive position)

δευτέραν

second

Accusative

attributive ordinal

δεύτερος: second.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ aoristic — act of hearing

ἀκούω: the seer hears the second cherub.

τοῦ

the

Genitive

article

δευτέρου

second

Genitive

attributive ordinal

δεύτερος: second; the cherub with the face of an ox (4:7).

ζώου

living creature

Genitive

genitive object of ἤκουσα (person heard)

ζῶον: the second living creature.

λέγοντος

saying

Pres Act Ptc · Gen Sg Neut · λέγω

attributive participle (agreeing with ζώου)

→ imperfective — the utterance heard

λέγω: introducing the summons.

Ἔρχου

Come!

Pres Mid Impv 2 Sg · ἔρχομαι

imperative (summons)

→ imperfective imperative — calling forth the rider

ἔρχομαι: 'come!'; the second cherub's summons to the red horse.

4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάζουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

And another horse went out, fiery-red, and to the one sitting on it it was granted to take peace from the earth, so that they would slaughter one another, and a great sword was given to him.

SECOND HORSEMAN — WAR **καὶ** The red horseman: the removal of peace and the unleashing of internecine slaughter. πυρρός ('fiery red') is the colour of blood and fire; the 'great sword' (μάχαιρα μεγάλη) is the instrument of war and judicial execution. The double 'was given' again frames the carnage as permitted, bounded.

καὶ
and

coordinating conjunction

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ aoristic — the horse's going forth

ἐξέρχομαι: the second horse rides out.

ἄλλος

another

Nominative

attributive adjective

ἄλλος: 'another (of the same kind),' a further horse in the series.

ἵππος

horse

Nominative

subject

ἵππος: horse.

πυρρός

fiery-red

Nominative

attributive/predicate adjective

πυρρός: 'fire-coloured, red' (from πῦρ); the hue of blood and conflagration — war.

καὶ

and

coordinating conjunction

τῷ

to the one

Dative

article (substantizing participle; dat.)

καθημένω

sitting

Pres Mid Ptc · Dat Sg Masc · κάθημαι

substantival participle (dat. of recipient, fronted)

→ imperfective — the rider seated

κάθημαι: 'sit'; the rider as recipient of the grant.

ἐπ'

on

preposition + accusative

ἐπί: 'upon.'

αὐτόν

it

Accusative

object of ἐπί

ἐδόθη

it was granted

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ aoristic — the grant of permission

δίδωμι: divine passive; the rider's mandate is permitted from above.

αὐτῷ

to him

Dative

resumptive indirect object (Semitic redundancy)

αὐτός: resuming the fronted τῷ καθημένω — a Hebraic pleonastic dative.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary/exegetic infinitive

→ aoristic — the act of taking peace away

λαμβάνω: 'take'; defining what was granted — to remove peace from the earth.

τὴν

the

Accusative

article

εἰρήνην

peace

Accusative

direct object of λαβεῖν

εἰρήνη: peace; here civic/social order, removed so that war erupts.

ἐκ

from

preposition + genitive (separation)

ἐκ: 'from, out of.'

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐκ

γῆ: earth, land; the sphere from which peace is taken.

καὶ

and

coordinating conjunction

ἵνα

that

purpose/result conjunction

ἵνα: introducing the consequence — 'so that they would slaughter one another!'

ἀλλήλους

one another

Accusative

reciprocal pronoun (object)

ἀλλήλων: 'one another'; the horror of mutual, fratricidal slaughter.

σφάξουσιν

they would slaughter

Fut Act Indic 3 Pl · σφάζω

future indicative after ἵνα (vivid result)

→ future — the impending carnage

σφάζω: 'slay, butcher' (as a sacrificial victim, cf. the Lamb of 5:6 and the souls of 6:9) — brutal, throat-cutting slaughter.

καὶ

and

coordinating conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ aoristic — the granting of the weapon

δίδωμι: divine passive again, equipping the rider.

αὐτῷ

to him

Dative

indirect object

μάχαιρα

sword

Nominative

subject of ἐδόθη

μάχαιρα: short sword/dagger, weapon of war and of the magistrate's lethal authority (Rom 13:4).

μεγάλη

great

Nominative

attributive adjective

μέγας: great; the magnitude of the slaughter the sword effects.

5 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

And when he opened the third seal, I heard the third living creature saying, "Come!" And I saw, and behold, a black horse, and the one sitting on it held a balance in his hand.

THIRD SEAL — THE BLACK HORSE **καὶ** The third horseman: black, bearing the merchant's balance-scale (ζυγός), the emblem of famine, where staples are weighed out and sold by measure (Lev 26:26; Ezek 4:16).

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ὅτε when <i>temporal conjunction</i> ὅτε: 'when.'</p>	<p>ἤνοιξεν he opened Aor Act Indic 3 Sg · ἀνοίγω <i>verb of temporal clause</i> → aoristic — the opening ἀνοίγω: the Lamb opens the third seal.</p>	<p>τὴν the Accusative <i>article</i></p>
<p>σφραγίδα seal Accusative <i>direct object</i> σφραγίς: the third seal.</p>	<p>τὴν the Accusative <i>article (attributive)</i></p>	<p>τρίτην third Accusative <i>attributive ordinal</i> τρίτος: third.</p>	<p>ἤκουσα I heard Aor Act Indic 1 Sg · ἀκούω <i>main verb</i> → aoristic — act of hearing ἀκούω: the seer hears the third cherub.</p>
<p>τοῦ the Genitive <i>article</i></p>	<p>τρίτου third Genitive <i>attributive ordinal</i> τρίτος: third; the cherub with a human face (4:7).</p>	<p>ζώου living creature Genitive <i>genitive object of ἤκουσα</i> ζῶον: the third living creature.</p>	<p>λέγοντος saying Pres Act Ptc · Gen Sg Neut · λέγω <i>attributive participle (agreeing with ζώου)</i> → imperfective — the utterance λέγω: introducing the summons.</p>

Ἔρχου

Come!

Pres Mid Impv 2 Sg · ἔρχομαι

imperative (summons)

→ imperfective imperative — calling forth the rider

ἔρχομαι: 'come!'; summons to the black horse.

καὶ

and

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic — act of seeing

ὁράω: vision verb.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

presentative interjection

ἰδοὺ: 'look!'; presenting the black horse.

ἵππος

a horse

Nominative

nominative of exclamation

ἵππος: horse.

μέλας

black

Nominative

attributive adjective

μέλας: black; the colour of mourning, scarcity, and famine.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantizing the participle)

καθήμενος

sitting

Pres Mid Ptc · Nom Sg Masc · κάθημαι

substantival participle (subject)

→ imperfective — the rider seated

κάθημαι: 'sit'; the third rider.

ἐπ'

on

preposition + accusative

ἐπί: 'upon.'

αὐτόν

it

Accusative

object of ἐπί

ἔχων

holding

Pres Act Ptc · Nom Sg Masc · ἔχω

participle for finite verb (predicative)

→ imperfective — possession of the scales

ἔχω: 'hold'; nominative participle as main verb.

ζυγόν

a balance

Accusative

direct object

ζυγός: yoke; here a pair of balance-scales — bread weighed and rationed in famine (Ezek 4:16).

ἐν

in

preposition + dative (location)

ἐν: 'in.'

τῇ

the

Dative

article

χειρὶ

hand

Dative

object of ἐν

χειρ: hand.

αὐτοῦ

his

Genitive

genitive of possession

6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

And I heard what seemed a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; but do not harm the oil and the wine."

THE FAMINE PRICES καὶ The voice from the centre — near the throne — fixes the famine economy: a day's wage buys a single ration of wheat, or three of inferior barley, while the oil and wine (the staples of vine and olive, here apparently spared) are not to be harmed. Scarcity for the poor, judgment that yet stops short of total ruin.

καὶ

and

coordinating conjunction

ἤκουσα

I heard

Aor Act Indic 1 Sg· ἀκούω

main verb

→ aoristic — act of hearing

ἀκούω: the seer hears the price-decree.

ὡς

as it were

comparative particle (hedge)

ὡς: 'like, as it were'; softening 'a voice' — the apocalyptic reticence about heavenly speech.

φωνήν

a voice

Accusative

object of ἤκουσα

φωνή: voice; unidentified, but located at the throne's centre — a divine pronouncement.

ἐν

in

preposition + dative (location)

ἐν: 'in!'

μέσῳ

the midst

Dative

object of ἐν (substantival adj.)

μέσος: 'middle, midst'; ἐν μέσῳ τῶν ...
ζῶων locates the voice at the heart of the
throne-vision (cf. 4:6; 5:6).

τῶν

the

Genitive

article

τεσσάρων

four

Genitive

attributive numeral

τέσσαρες: four.

ζῶων

living creatures

Genitive

partitive/locative genitive

ζῶων: the four living creatures.

λέγουσαν

saying

Pres Act Ptc · Acc Sg Fem · λέγω

attributive participle (agreeing with φωνήν)

→ imperfective — the ongoing utterance

λέγω: introducing the decree; feminine
accusative agreeing with φωνήν.

Χοϊνίξ

a quart

Nominative

nominative of price/exclamation

χοϊνίξ: a 'choenix,' roughly a quart — one
man's daily grain ration.

σίτου

of wheat

Genitive

genitive of content

σίτος: wheat, the superior grain.

δηναρίου

for a denarius

Genitive

genitive of price

δηνάριον: denarius, a labourer's daily wage
(Matt 20:2) — here the cost of a single day's
bread, famine prices.

καὶ

and

coordinating conjunction

τρῆις

three

Nominative

attributive numeral

τρῆις: three.

χοϊνικές

quarts

Nominative

nominative of price

χοϊνίξ: quart; three of barley for the same
coin.

κριθῶν

of barley

Genitive

genitive of content

κριθή: barley, the cheaper grain, food of the
poor and of animals.

δηναρίου

for a denarius

Genitive

genitive of price

δηνάριον: again the day's wage.

καὶ

but

coordinating conjunction (adversative here)

καί: here adversative, 'yet, but,' marking
the limit on the famine.

τὸ

the

Accusative

article (fronted object)

ἔλαιον

oil

Accusative

direct object of ἀδικήσης

ἔλαιον: olive oil; a staple spared — the famine is bounded, or the luxuries of the wealthy untouched.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

οἶνον

wine

Accusative

direct object of ἀδικήσης

οἶνος: wine; with the oil, the produce of vine and olive, here protected.

μὴ

not

negative (with subjunctive prohibition)

μὴ: negative of prohibition.

ἀδικήσης

harm

Aor Act Subj 2 Sg · ἀδικέω

aorist subjunctive of prohibition

→ aoristic — the prohibited act as a whole

ἀδικέω: 'wrong, damage'; μὴ + aor. subj. forbids the harming — the oil and wine are off-limits to the famine.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος: Ἔρχου.

And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come!"

FOURTH SEAL OPENED **καὶ** The fourth and last of the horsemen-summons; uniquely here the seer hears 'the voice' (φωνήν) of the cherub, before the most terrible rider of all.

Καὶ

and

coordinating conjunction

ὅτε

when

temporal conjunction

ὅτε: 'when.'

ἤνοιξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of temporal clause

→ aoristic — the opening

ἀνοίγω: the Lamb opens the fourth seal.

τὴν

the

Accusative

article

σφραγίδα

seal

Accusative

direct object

| σφραγίς: the fourth seal.

τήν

the

Accusative

article (attributive)

τετάρτην

fourth

Accusative

attributive ordinal

| τέταρτος: fourth.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ aoristic — act of hearing

| ἀκούω: the seer hears the fourth cherub.

φωνήν

the voice

Accusative

direct object of ἤκουσα

| φωνή: voice; the cherub's summoning cry.

τοῦ

of the

Genitive

article

τετάρτου

fourth

Genitive

attributive ordinal

| τέταρτος: fourth; the cherub like a flying eagle (4:7).

ζώου

living creature

Genitive

genitive of possession (of the voice)

| ζῶον: the fourth living creature.

λέγοντος

saying

Pres Act Ptc · Gen Sg Neut · λέγω

attributive participle (agreeing with ζώου)

→ imperfective — the utterance

| λέγω: introducing the summons.

Ἔρχου

Come!

Pres Mid Impv 2 Sg · ἔρχομαι

imperative (summons)

→ imperfective imperative — calling forth the rider

| ἔρχομαι: 'come!'; summons to the pale horse.

8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

And I saw, and behold, a pale-green horse, and the one sitting on it — his name was Death, and Hades was following with him; and authority was given to them over a fourth of the earth, to kill with sword and with famine and with plague and by the wild beasts of the earth.

FOURTH HORSEMAN — DEATH AND HADES **καί** The climactic horseman: χλωρός, the livid green of a corpse; its rider is Death personified, with Hades (the grave) trailing to gather the slain. The fourfold instrument — sword, famine, plague, beasts — is the classic covenant-curse tetrad (Lev 26; Ezek 14:21), now loosed on a fourth of the earth: terrible, yet partial and bounded.

καὶ
and

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg· ὁράω
main verb (vision formula)

→ aoristic — act of seeing

ὁράω: vision verb.

καὶ
and

coordinating conjunction

ἰδοὺ

behold

presentative interjection

ἰδοὺ: 'look!', presenting the pale horse.

ἵππος

a horse

Nominative

nominative of exclamation

ἵππος: horse.

χλωρός

pale-green

Nominative

attributive adjective

χλωρός: 'green' (of vegetation), here the sickly yellow-green of a corpse — the pallor of death and disease.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantizing participle)

καθήμενος

sitting

Pres Mid Ptc · Nom Sg Masc · κάθημαι

substantival participle (subject, nom. absolute)

→ imperfective — the rider seated

κάθημαι: 'sit'; the rider, left as a hanging nominative resumed by αὐτῶ.

ἐπάνω

upon

improper preposition + genitive

ἐπάνω: 'on top of, upon'; varying the usual ἐπί.

αὐτοῦ

it

Genitive

object of ἐπάνω

ὄνομα

name

Nominative

nominative (subject of verbless 'his name was...')

ὄνομα: name; ὄνομα αὐτῶ, a Semitic idiom, '(the) name to him (was)...!'

αὐτῶ

to him

Dative

dative of possession

αὐτός: 'his', completing 'his name (was)!'

ὁ

the

Nominative

article (with proper name)

Θάνατος

Death

Nominative

predicate nominative (the name)

θάνατος: Death, here personified as the rider's name; the last enemy (cf. 1:18; 20:14).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article (with proper name)

ἄδης

Hades

Nominative

subject

ἄδης: Hades, the realm/grave of the dead, here personified, trailing Death to receive its victims (cf. 1:18; 20:13–14).

ἠκολούθει

was following

Impf Act Indic 3 Sg · ἀκολουθέω

main verb

→ imperfective (imperfect) — the continual following

ἀκολουθέω: 'follow'; the durative imperfect pictures Hades coming on behind, gathering the dead.

μετ'

with

preposition + genitive (accompaniment)

μετά: 'with!'

αὐτοῦ

him

Genitive

object of μετά

καὶ

and

coordinating conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ aoristic — the grant of authority

δίδωμι: divine passive; even Death's reach is delegated and limited.

αὐτοῖς

to them

Dative

indirect object (Death and Hades)

αὐτός: plural, 'to them' — Death and Hades together.

ἐξουσία

authority

Nominative

subject of ἐδόθη

ἐξουσία: authority, power-to-act; the warrant for the killing.

ἐπὶ

over

preposition + accusative (extent/authority over)

ἐπί: 'over,' marking the scope of the authority.

τὸ

the

Accusative

article

τέταρτον

fourth

Accusative

substantival adjective (object of ἐπι)

τέταρτος; a fourth part; the limited, partial scope of the judgment.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

partitive genitive

γῆ: earth.

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

epexegetic infinitive (defining the authority)

→ aoristic — the act of killing

ἀποκτείνω: 'kill'; the deadly content of the granted authority.

ἐν

with

preposition + dative (instrument)

ἐν: instrumental, 'by means of!'

ῥομφαία

sword

Dative

dative of instrument

ῥομφαία: large broadsword; war and the sword, first of the four covenant-curses.

καὶ

and

coordinating conjunction

ἐν

with

preposition + dative (instrument)

ἐν: instrumental.

λιμῶ

famine

Dative

dative of instrument

λιμός: famine; the second curse, picking up the black horse of vv.5–6.

καὶ

and

coordinating conjunction

ἐν

with

preposition + dative (instrument)

ἐν: instrumental.

θανάτῳ

plague

Dative

dative of instrument

θάνατος; lit. 'death,' here in the LXX sense of 'pestilence, plague' (Ezek 14:21) — the third curse.

καὶ

and

coordinating conjunction

ὑπὸ

by

preposition + genitive (agent)

ὑπό: 'by,' marking the agent — the wild beasts.

τῶν

the

Genitive

article

θηρίων

wild beasts

Genitive

genitive of agent (after ὑπό)

θηρίον: wild beast; the fourth curse (Ezek 14:21) — not the apocalyptic Beast, but ravening animals.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of place/origin

γῆ: earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

And when he opened the fifth seal, I saw beneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they held.

FIFTH SEAL — THE MARTYRS' SOULS **καὶ** The scene shifts from the four riders to the altar. Beneath it — as the blood of sacrifices was poured at the altar's base (Lev 4:7) — are the souls of the martyrs, slain (the same σφάζω as v.4 and the slain Lamb of 5:6) for God's word and their witness. Their cause, not their persons, is the focus.

Καὶ

and

coordinating conjunction

ὅτε

when

temporal conjunction

ὅτε: 'when.'

ἤνοιξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

verb of temporal clause

→ aoristic — the opening

ἀνοίγω: the Lamb opens the fifth seal.

τὴν

the

Accusative

article

πέμπτην

fifth

Accusative

attributive ordinal

πέμπτος: fifth.

σφραγίδα

seal

Accusative

direct object

σφραγίς: the fifth seal.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ aoristic — act of seeing

ὁράω: vision verb.

ὑποκάτω

beneath

improper preposition + genitive

ὑποκάτω: 'underneath'; the souls at the altar's base, where sacrificial blood was poured (Lev 4:7).

τοῦ

the

Genitive

article

θυσιαστηρίου

altar

Genitive

object of ὑποκάτω

θυσιαστήριον: the heavenly altar (cf. 8:3); the martyrs' deaths are a sacrifice offered to God.

τάς

the

Accusative

article

ψυχάς

souls

Accusative

direct object of εἶδον

ψυχή: soul, life; here the conscious persons of the dead martyrs awaiting vindication.

τῶν

of those

Genitive

article (substantizing participle)

ἐσφαγμένων

having been slain

Perf Pass Ptc · Gen Pl Masc · σφάζω

substantival participle (genitive of possession)

→ perfect — the slain in their abiding state

σφάζω: 'slaughter'; the perfect marks their martyred condition as settled and enduring — the same verb as the slain Lamb (5:6).

διὰ

because of

preposition + accusative (cause)

διὰ: 'on account of,' causal.

τὸν

the

Accusative

article

λόγον

word

Accusative

object of διά

λόγος: word; the divine message for which they died.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession

θεός: God.

καὶ

and

coordinating conjunction

διὰ

because of

preposition + accusative (cause)

διὰ: causal.

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

object of διὰ

μαρτυρία: testimony, witness; the confession that cost them their lives (cf. 1:9; 12:11).

ἣν

which

Accusative

relative pronoun (object of εἶχον)

ὅς: relative pronoun, 'which.'

εἶχον

they held

Impf Act Indic 3 Pl · εἶχω

verb of relative clause

→ imperfective (imperfect) — the testimony they kept holding

εἶχω: 'have, hold'; the imperfect of their steadfast maintenance of the witness.

10 καὶ ἔκραξαν φωνῇ μεγάλη λέγοντες· Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

And they cried out with a great voice, saying, "How long, O holy and true Master, will you not judge and avenge our blood on those who dwell on the earth?"

THE MARTYRS' CRY — 'HOW LONG?' **καί** The martyrs' lament, in the idiom of the imprecatory psalms (Ps 79:5, 10; Zech 1:12): 'how long?' They appeal to God as δεσπότης — sovereign Master — holy and true, to execute the just judgment and avenge their blood. Not private vengeance but the vindication of God's righteousness against the unrepentant world.

καὶ
and

coordinating conjunction

ἔκραξαν
they cried out

Aor Act Indic 3 Pl · κράζω

main verb

→ aoristic — the cry as a single act

κράζω: 'cry out, shout'; the loud, urgent appeal of the martyrs.

φωνῆ

with a voice

Dative

dative of manner

φωνή: voice.

μεγάλη

great

Dative

attributive adjective

μέγας: great, loud.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of attendant circumstance (introducing speech)

→ imperfective — the utterance

λέγω: the recurring λέγοντες introducing direct speech.

ἕως

until

preposition/conjunction (with πότε)

ἕως: 'until'; ἕως πότε, 'how long?', the cry of the lament-psalms.

πότε

when

interrogative adverb

πότε: 'when?'; ἕως πότε = 'how long?'

ὁ

o

Nominative

article (nominative for vocative)

δεσπότης

Master

Nominative

nominative for vocative (address)

δεσπότης: sovereign master, lord (of a slave-owner); stresses God's absolute authority to judge.

ὁ

the

Nominative

article (attributive)

ἅγιος

holy

Nominative

attributive adjective

ἅγιος: holy; the just Judge who must vindicate righteousness.

καὶ

and

coordinating conjunction

ἀληθινός

true

Nominative

attributive adjective

ἀληθινός: true, faithful, genuine; God's reliability to keep his word of justice.

οὐ

not

negative

οὐ: 'not'; 'how long ... not?', i.e. how long before you act?

κρίνεις

do you judge

Pres Act Indic 2 Sg · κρίνω

main verb (of the question)

→ imperfective — judging awaited as ongoing/imminent

κρίνω: 'judge'; the forensic act of rendering verdict on the world.

καὶ

and

coordinating conjunction

ἐκδικεῖς

avenge

Pres Act Indic 2 Sg · ἐκδικέω

main verb (of the question)

→ imperfective — the vindication sought

ἐκδικέω: 'avenge, vindicate'; to right the wrong of their murder, a judicial not personal vengeance (cf. Deut 32:43; Ps 79:10).

τὸ

the

Accusative

article

αἷμα

blood

Accusative

direct object

αἷμα: blood; the shed life that cries for justice (Gen 4:10).

ἡμῶν

our

Genitive

genitive of possession

ἐκ

on

preposition + genitive (source of the vengeance, Semitic)

ἐκ: 'from,' here 'avenge from/upon' (Hebraic ἐκδικέω ἐκ), exacting justice from the persecutors.

τῶν

those who

Genitive

article (substantizing participle)

κατοικοῦντων

dwell

Pres Act Ptc · Gen Pl Masc · κατοικέω

substantival participle (object of ἐκ)

→ imperfective — habitual dwelling

κατοικέω: 'dwell!'; οἱ κατοικοῦντες ἐπὶ τῆς γῆς, 'the earth-dwellers,' the book's standing term for unbelieving, hostile humanity (3:10; 8:13).

ἐπὶ

on

preposition + genitive (place)

ἐπί: 'on, upon.'

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί

γῆ: earth.

11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολή λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

And there was given to each of them a white robe, and they were told that they should rest yet a little while, until the number of their fellow-servants and their brothers who were about to be killed as they themselves had been should be complete.

THE ANSWER — WHITE ROBES AND A LITTLE WHILE **καὶ** The answer to 'how long?' is twofold: a white robe — vindication, purity, and the assurance of victory granted already — and a 'little while' to rest, until the full, divinely appointed number of martyrs is complete. Justice is certain but not yet; the delay is filled by the testimony, and martyrdom, of those still to come.

καὶ
and

coordinating conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ aoristic — the granting of the robe

δίδωμι: divine passive; God himself bestows the robe.

αὐτοῖς

to them

Dative

indirect object

ἑκάστῳ

to each

Dative

dative in apposition (distributive)

ἕκαστος: 'each'; the gift is to every individual martyr.

στολή

a robe

Nominative

subject of ἐδόθη

στολή: long festal robe; the dress of the redeemed and vindicated (7:9, 14).

λευκή

white

Nominative

attributive adjective

λευκός: white; purity, victory, and heavenly glory.

καὶ

and

coordinating conjunction

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω

main verb (divine passive)

→ aoristic — the word spoken to them

λέγω (suppletive ἐρρέθη): 'it was told them!'; the divine answer to their cry.

αὐτοῖς

to them

Dative

indirect object

ἵνα

that

conjunction (content of the command)

ἵνα: introducing the content of what was said — 'that they should rest.'

ἀναπαύσονται

they should rest

Fut Mid Indic 3 Pl · ἀναπαύω

future indicative after ἵνα

→ future — the rest enjoined

ἀναπαύω: 'rest, repose'; they are to wait at peace, their vindication assured though deferred.

ἔτι

yet

adverb (time)

ἔτι: 'still, yet'; the rest continues a while longer.

χρόνον

a while

Accusative

accusative of duration

χρόνος: time, span.

μικρόν

little

Accusative

attributive adjective

μικρός: little, short; the delay is brief in God's reckoning.

ἕως

until

conjunction (temporal, with subjunctive)

ἕως: 'until'; marking the appointed terminus of the waiting.

πληρωθῶσιν

should be completed

Aor Pass Subj 3 Pl · πληρόω

subjunctive in indefinite temporal clause

→ aoristic — the completion viewed as a whole

πληρόω: 'fill, complete'; the fixed number of martyrs reaches its full tally (cf. the 'full number,' πλήρωμα).

καὶ

also

adverbial/ascensive καί

καί: 'also,' adding the still-future martyrs to those already slain.

οἱ

the

Nominative

article

σύνδουλοι

fellow-servants

Nominative

subject of πληρωθῶσιν

σύνδουλος: fellow-slave; the martyrs are God's slaves alongside their brethren and the angels (cf. 19:10).

αὐτῶν

their

Genitive

genitive of relationship

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

ἀδελφοὶ
brothers

Nominative
subject (coordinate with σύνδουλοι)

ἀδελφός: brother; fellow-believers, bound
in the same destiny of witness and
suffering.

αὐτῶν
their

Genitive
genitive of relationship

οἱ
those who

Nominative
article (substantizing participle)

μέλλοντες
are about

Pres Act Ptc · Nom Pl Masc · μέλλω
substantival/attributive participle
→ imperfective — impending action
μέλλω: 'be about to'; the martyrs yet to
come, whose death is foreseen and fixed.

ἀποκτείνεσθαι
to be killed

Pres Pass Inf · ἀποκτείνω
complementary infinitive (with μέλλοντες)
→ imperfective — the killing in prospect

ἀποκτείνω: 'kill!'; the future martyrdoms
that complete the number.

ὡς
as

comparative particle
ὡς: 'as, just as.'

καὶ
also

adverbial καί

καί: 'even, also'; ὡς καὶ αὐτοί, 'as they too
(were).'

αὐτοί
they themselves

Nominative
intensive pronoun (subject of implied verb)

αὐτός: 'themselves'; the martyrs already
slain, the pattern for those to follow.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,

And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became like blood,

SIXTH SEAL — COSMIC UPHEAVAL BEGINS **καὶ** The sixth seal unleashes the day-of-the-LORD imagery: earthquake, sun darkened, moon turned to blood (Isa 13:10; Joel 2:10, 31). The created order, witness to the Creator, is convulsed at the approach of judgment.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>εἶδον I saw Aor Act Indic 1 Sg · ὁράω <i>main verb (vision formula)</i> → aoristic — act of seeing ὁράω: vision verb.</p>	<p>ὅτε when <i>temporal conjunction</i> ὅτε: 'when.'</p>	<p>ἤνοιξεν he opened Aor Act Indic 3 Sg · ἀνοίγω <i>verb of temporal clause</i> → aoristic — the opening ἀνοίγω: the Lamb opens the sixth seal.</p>
<p>τὴν the Accusative <i>article</i></p>	<p>σφραγίδα seal Accusative <i>direct object</i> σφραγίς: the sixth seal.</p>	<p>τὴν the Accusative <i>article (attributive)</i></p>	<p>ἕκτην sixth Accusative <i>attributive ordinal</i> ἕκτος: sixth.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>σεισμός earthquake Nominative <i>subject</i> σεισμός: earthquake, shaking; a recurring sign of theophany and judgment (8:5; 11:13; 16:18).</p>	<p>μέγας great Nominative <i>attributive adjective</i> μέγας: great; the magnitude of the convulsion.</p>	<p>ἐγένετο there was Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i> → aoristic — the event's coming-to-pass γίνομαι: 'come to be, happen'; the earthquake occurs.</p>

καὶ
and

coordinating conjunction

ὁ
the

Nominative
article

ἥλιος
sun

Nominative
subject

ἥλιος; sun; darkened, as in the day-of-the-LORD prophecies (Joel 2:31).

ἐγένετο
became

Aor Mid Indic 3 Sg · γίνομαι
linking verb

→ aoristic — the transformation

γίνομαι: 'become!'

μέλας
black

Nominative
predicate adjective

μέλας; black; the sun's light extinguished.

ὡς
as

comparative particle

ὡς; 'like, as.'

σάκκος
sackcloth

Nominative
comparison (nom. after ὡς)

σάκκος; sackcloth, coarse mourning-cloth; the sun black as funeral garb.

τρίχινος
of hair

Nominative
attributive adjective

τρίχινος; 'made of hair'; the rough black goat-hair of sackcloth (cf. Isa 50:3).

καὶ
and

coordinating conjunction

ἡ
the

Nominative
article

σελήνη
moon

Nominative
subject

σελήνη; moon; turned blood-red (Joel 2:31).

ὅλη
whole

Nominative
attributive/predicate adjective

ὅλος; 'whole, entire'; the full moon wholly reddened.

ἐγένετο
became

Aor Mid Indic 3 Sg · γίνομαι
linking verb

→ aoristic — the transformation

γίνομαι: 'become!'

ὡς
like

comparative particle

ὡς; 'like, as.'

αἷμα
blood

Nominative
comparison (nom. after ὡς)

αἷμα; blood; the lunar eclipse-like crimson, omen of slaughter and judgment.

13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὄλυνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

and the stars of heaven fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind,

SIXTH SEAL CONTINUED — FALLING STARS **καί** The stars fall (Isa 34:4), the firm fixtures of heaven dislodged. The homely simile of a storm-shaken fig tree dropping its winter figs makes the cosmic catastrophe vivid: heaven's lights drop as easily as fruit in a gale.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἀστέρες

stars

Nominative

subject

ἀστήρ: star; the heavenly luminaries falling (Isa 34:4).

τοῦ

of

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of place/source

οὐρανός: heaven, sky.

ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb

→ aoristic — the fall as a single event

πίπτω: 'fall'; the stars cast down to earth.

εἰς

to

preposition + accusative (direction)

εἰς: 'into, to.'

τὴν

the

Accusative

article

γῆν

earth

Accusative

object of εἶς

γῆ: earth.

ὡς

as

comparative conjunction (introducing simile)

ὡς: 'as, just as'; introducing the fig-tree comparison.

συκῆ

a fig tree

Nominative

subject of βάλλει

συκῆ: fig tree.

βάλλει

casts

Pres Act Indic 3 Sg · βάλλω

verb of the comparative clause

→ imperfective (gnomic present) — what a fig tree does

βάλλω: 'throw, cast, drop'; the tree shedding its fruit.

τούς

the

Accusative

article

ὄλυνθος

unripe figs

Accusative

direct object

ὄλυνθος: late, unripe winter fig that never matures; easily shaken off.

αὐτῆς

its

Genitive

genitive of possession

ὑπὸ

by

preposition + genitive (agent/cause)

ὑπὸ: 'by,' marking the wind as the agent of shaking.

ἀνέμου

a wind

Genitive

genitive of agent

ἄνεμος: wind.

μεγάλου

great

Genitive

attributive adjective

μέγας: great, strong; a gale.

σειομένη

being shaken

Pres Pass Ptc · Nom Sg Fem · σείω

adverbial participle (temporal/causal, agreeing with συκῆ)

→ imperfective — the ongoing shaking

σειώ: 'shake'; cognate with σεισμός (v.12) — the tree, like the earth, convulsed.

14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

and the sky was split apart like a scroll being rolled up, and every mountain and island was moved out of its place.

SIXTH SEAL CONTINUED — SKY AND EARTH DISLODGED **καί** The climax of the cosmic dissolution: the sky rolled back like a scroll (Isa 34:4), and the most immovable features of the earth — mountains and islands — torn from their places. The whole stage of creation is struck before the face of God.

καὶ

and

coordinating conjunction

ὁ

the

Nominative
article

οὐρανὸς

sky

Nominative
subject

οὐρανός: sky, heaven; the visible firmament.

ἀπεχωρίσθη

was split apart

Aor Pass Indic 3 Sg · ἀποχωρίζω
main verb

→ aoristic — the sky's parting

ἀποχωρίζω: 'separate, split off'; the sky parted/withdrawn like a scroll rolled shut.

ὡς

like

comparative particle

ὡς: 'as, like'; introducing the scroll-simile (Isa 34:4).

βιβλίον

a scroll

Nominative
comparison (nom. after ὡς)

βιβλίον: scroll, book; the heavens furled like a papyrus roll.

ἐλισσόμενον

being rolled up

Pres Pass Ptc · Nom Sg Neut · ἐλίσσω

attributive participle (agreeing with βιβλίον)

→ imperfective — the rolling in progress

ἐλίσσω: 'roll up'; the scroll being wound up, vanishing the open sky.

καὶ

and

coordinating conjunction

<p>πᾶν every Nominative <i>attributive adjective</i></p> <p>πᾶς: 'every, all'; totalizing — no mountain left fixed.</p>	<p>ὄρος mountain Nominative <i>subject</i></p> <p>ὄρος: mountain; emblem of permanence, here uprooted.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>νῆσος island Nominative <i>subject (coordinate)</i></p> <p>νῆσος: island.</p>
<p>ἐκ out of <i>preposition + genitive (separation)</i></p> <p>ἐκ: 'out of, from.'</p>	<p>τῶν the Genitive <i>article</i></p>	<p>τόπων places Genitive <i>object of ἐκ</i></p> <p>τόπος: place, position.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>
<p>ἐκινήθησαν were moved Aor Pass Indic 3 Pl · κινέω <i>main verb (constructio ad sensum, plural)</i></p> <p>→ aoristic — the dislodging</p> <p>κινέω: 'move, dislodge'; mountains and islands wrenched from their foundations (cf. 16:20).</p>			

15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων,

and the kings of the earth and the magnates and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains,

UNIVERSAL TERROR — HUMANITY HIDES **καί** A sevenfold catalogue spanning the whole social order — from kings to slaves — none exempt. All alike flee in terror, hiding in the rocks (Isa 2:10, 19, 21), the proud powers of earth as helpless as the lowest before the face of God.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

βασιλεῖς
kings

Nominative
subject

βασιλεύς: king; the highest earthly rulers
head the list.

τῆς
of the

Genitive
article

γῆς
earth

Genitive
genitive of relationship

γῆ: earth.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

μεγιστᾶνες
magnates

Nominative
subject

μεγιστάν: grandee, great one, court-noble.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

χιλίαρχοι
commanders

Nominative
subject

χιλίαρχος: 'commander of a thousand,'
military tribune; the power of arms.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

πλούσιοι
rich

Nominative
substantival adjective (subject)

πλούσιος: rich; the power of wealth.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

ἰσχυροὶ

strong

Nominative

substantival adjective (subject)

ἰσχυρός: strong, mighty; the power of physical might.

καὶ

and

coordinating conjunction

πᾶς

every

Nominative

attributive adjective

πᾶς: 'every'; the catalogue closes embracing the whole of mankind.

δοῦλος

slave

Nominative

subject

δοῦλος: slave; the lowest social rank, paired with the free.

καὶ

and

coordinating conjunction

ἐλεύθερος

free man

Nominative

subject

ἐλεύθερος: free, free-born; with δοῦλος, the merism for all classes.

ἔκρυψαν

hid

Aor Act Indic 3 Pl · κρύπτω

main verb

→ aoristic — the act of hiding

κρύπτω: 'hide, conceal'; the panicked flight from God's presence (Isa 2:10).

ἑαυτοὺς

themselves

Accusative

reflexive pronoun (direct object)

ἑαυτοῦ: reflexive, 'themselves.'

εἰς

in

preposition + accusative (into/in)

εἰς: 'into,' here of taking refuge in.

τὰ

the

Accusative

article

σπήλαια

caves

Accusative

object of εἰς

σπήλαιον: cave, den; the hiding-place of the terrified (Isa 2:19).

καὶ

and

coordinating conjunction

εἰς

among

preposition + accusative

εἰς: 'into, among.'

τὰς

the

Accusative

article

πέτρας

rocks

Accusative

object of εἰς

πέτρα: rock, crag; the clefts of the mountains.

τῶν

of the

Genitive

article

ὄρεων

mountains

Genitive

genitive (of the rocks belonging to the mountains)

ὄρος: mountain.

16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,

and they say to the mountains and to the rocks, "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb,

THE CRY TO THE ROCKS **καὶ** The terrified plea of Hosea 10:8: better to be crushed by falling rock than to face the Judge. The paradox crowns the chapter — 'the wrath of the Lamb.' The slain, gentle ἀρνίου of ch. 5 is the one whose wrath the earth-dwellers cannot bear; meekness and judgment are joined in the same person.

καὶ

and

coordinating conjunction

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ *imperfective (vivid present)* — the cry dramatized

λέγω: 'say'; the historic present heightens the immediacy of the plea.

τοῖς

to the

Dative

article

ὄρεσιν

mountains

Dative

indirect object

ὄρος: mountain.

καὶ
and

coordinating conjunction

ταῖς
to the

Dative
article

πέτραις
rocks

Dative
indirect object

πέτρα: rock, crag.

Πέσετε
Fall

Aor Act Impv 2 Pl · πίπτω
imperative (entreaty/command)

→ aoristic imperative — the desired single act

πίπτω: 'fall'; the plea of Hos 10:8 — let the rocks crush us rather than face God.

ἐφ'
on

preposition + accusative

ἐπί: 'upon.'

ἡμᾶς
us

Accusative
object of ἐπί

καὶ
and

coordinating conjunction

κρύψατε
hide

Aor Act Impv 2 Pl · κρύπτω
imperative (entreaty)

→ aoristic imperative — the act sought

κρύπτω: 'hide'; echoing v.15 — they beg the rocks to conceal them.

ἡμᾶς
us

Accusative
direct object

ἀπὸ
from

preposition + genitive (separation)

ἀπό: 'from, away from.'

προσώπου
the face

Genitive
object of ἀπό

πρόσωπον: face, presence; the unbearable presence of God (Hebraic idiom).

τοῦ
of the one

Genitive
article (substantizing participle)

καθήμενου
seated

Pres Mid Ptc · Gen Sg Masc · κάθημαι
substantival participle (genitive)

→ imperfective — the enthroned one

κάθημαι: 'sit'; ὁ καθήμενος ἐπὶ τοῦ θρόνου, the standing designation of God enthroned (4:2, 9).

ἐπὶ
on

preposition + genitive (place)

ἐπί: 'on, upon.'

τοῦ
the

Genitive
article

θρόνου
throne

Genitive
object of ἐπί

θρόνος: throne; the seat of God's sovereign rule and judgment (ch. 4).

καὶ
and

coordinating conjunction

ἀπὸ
from

preposition + genitive (separation)

ἀπό: 'from.'

τῆς
the

Genitive

article

ὀργῆς
wrath

Genitive

object of ἀπό

ὀργή: wrath, settled anger; the righteous judicial indignation of God and the Lamb.

τοῦ
of the

Genitive

article

ἀρνίου
Lamb

Lamb

Genitive

genitive of possession (subjective)

ἀρνίον: Lamb; the paradox 'the wrath of the Lamb' — the slain Redeemer is also the Judge whose anger none can withstand.

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;

for the great day of their wrath has come, and who is able to stand?

GROUND — THE DAY OF WRATH HAS COME ὅτι The terror is grounded: the great day of the LORD (Joel 2:11; Zeph 1:14–18; Mal 3:2) has arrived — 'their wrath,' God's and the Lamb's together. The closing rhetorical question, 'who can stand?', leaves the unrepentant world without refuge and prepares for the sealing of the saints in ch. 7, who alone shall stand.

ὅτι

for

causal conjunction

ὅτι: 'because, for'; grounding the plea of v.16 — the reason for the terror.

ἦλθεν

has come

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ aoristic (dramatic/prophetic) — the day's arrival as accomplished

ἔρχομαι: 'come'; the day of wrath has dawned — the aorist views it as already arrived.

ἡ

the

Nominative

article

ἡμέρα

day

Nominative

subject

ἡμέρα: day; the eschatological 'day of the LORD' (Joel 2:11; Zeph 1:14).

ἡ

the

Nominative

article (attributive)

μεγάλη

great

Nominative

attributive adjective

μέγας: great; the 'great day' of decisive judgment.

τῆς

of the

Genitive

article

ὀργῆς

wrath

Genitive

genitive of quality/content

ὀργή: wrath; the day characterized by divine judgment.

αὐτῶν

their

Genitive

genitive of possession

αὐτός: 'their' — of God on the throne and of the Lamb (v.16), their joint wrath.

καὶ

and

coordinating conjunction

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical question expecting the answer 'no one' — apart from the sealed (ch. 7).

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (of the question)

→ imperfective — capability in view

δύναμαι: 'be able'; can anyone endure the day of wrath?

σταθῆναι

to stand

Aor Pass Inf · ἵστημι

complementary infinitive

→ aoristic — the act of standing/surviving

ἵστημι: 'stand'; to remain upright, to survive the judgment (Mal 3:2; Ps 1:5; Nah 1:6).

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging. At v.1 the manuscripts vary between the singular φωνῆ ('with a voice') and other constructions; the printed text reads ἐν μιᾷ ἐκ τῶν τεσσάρων ζώων... ὡς φωνὴ βροντῆς. The summons of the living creatures in vv.1, 3, 5, 7 is read as the bare ἔρχου ('come!'), against the later expansion ἔρχου καὶ ἴδε ('come and see') of the Byzantine tradition and the Textus Receptus, which arose from misreading the command to the rider as a command to the seer. At v.1 and v.8 ζῶον ('living creature') is the four-faced cherubic being of 4:6–8, not a 'beast' (the beast is θηρίον). At v.6 the prices are reckoned in the δηνάριον, a labourer's daily wage (Matt 20:2). At v.8 the horse is χλωρός, 'pale, sickly-green' — the colour of a corpse — and its rider is named Θάνατος ('Death') with Hades following. At v.11 the editions divide over the aorist passive subjunctive πληρωθῶσιν ('should be completed/fulfilled') versus the future πληρώσωσιν; the passive reading is followed. The chapter is saturated with Old Testament imagery — the coloured horses of Zechariah 1 and 6, the covenant-curse of sword, famine, plague, and beasts (Lev 26; Ezek 14:21), the souls under the altar and the cry 'how long?' (Ps 79; Zech 1:12), and the day-of-the-LORD cosmic upheaval (Isa 13; 34:4; Joel 2; Hosea 10:8) — which is cited freely and not flagged word-by-word.

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

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