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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 7

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 · 7:1–3

The four angels and the sealing restrained

After these things John sees four angels at the four corners of the earth holding back the four winds, that no wind blow on land, sea, or tree (1). Another angel ascends from the east with the seal of the living God and cries to the four to whom harm was granted (2): do no harm to earth, sea, or trees until we seal the servants of our God on their foreheads (3).

B · 7:4–8

The number and the twelve tribes of the sealed

John hears the number of the sealed — 144,000 from every tribe of the sons of Israel (4) — then the roll is read out tribe by tribe, twelve thousand from each: Judah, Reuben, Gad (5); Asher, Naphtali, Manasseh (6); Simeon, Levi, Issachar (7); Zebulun, Joseph, and Benjamin (8), each refrain sealing the symmetry.

C · 7:9–12

The innumerable multitude before the throne

After this John sees a countless multitude from every nation, tribe, people, and tongue, standing before the throne and the Lamb in white robes with palms (9), crying that salvation belongs to our God who is seated on the throne, and to the Lamb (10). All the angels, elders, and four living creatures fall and worship (11), ascribing the sevenfold blessing, glory, wisdom, thanks, honor, power, and might to God forever (12).

D · 7:13–17

The elder's explanation: out of the great tribulation

One of the elders asks who these robed ones are and whence they came (13); John defers, and the elder answers: these are they who come out of the great tribulation and have washed their robes white in the Lamb's blood (14). Therefore they are before God's throne, serving him day and night in his temple, and the One on the throne will shelter them (15); they shall hunger and thirst no more, nor be scorched (16), for the Lamb at the throne's center will shepherd them and lead them to springs of living water, and God will wipe away every tear (17).

1 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on the earth or on the sea or against any tree.

VISION OF THE FOUR ANGELS **Μετὰ τοῦτο** The interlude between the sixth and seventh seals opens: four angels at the earth's four corners restrain the four winds of judgment, suspending the storm so the sealing may proceed.

Μετὰ

after

preposition + accusative (temporal)

μετά + acc.: 'after'; the seer's recurring vision-transition formula (cf. 4:1; 7:9).

τοῦτο

this

Accusative

object of μετά (demonstrative)

εἶδον

I saw

Aor Act Indic 1 Sg · ὀράω

main verb

→ *constative aorist*

ὀράω: 'see'; the vision-verb that structures the Apocalypse (καὶ εἶδον).

τέσσαρας

four

Accusative

attributive numeral

τέσσαρες: 'four'; the cosmic-completeness number governing angels, corners, and winds.

ἄγγελους

angels

Accusative

direct object

ἄγγελος: 'angel, messenger'; the agents
restraining judgment.

ἑστῶτας

standing

Perf Act Ptc · Acc Pl Masc · ἵστημι

attributive participle (w/ ἄγγελους)

→ perfect (resultant stance)

ἵστημι: 'stand'; the perfect denotes settled,
poised standing at their posts.

ἐπὶ

at/on

preposition + accusative (place)

τὰς

the

Accusative

article

τέσσαρας

four

Accusative

attributive numeral

τέσσαρες: 'four'; the four corners = the
whole earth (cf. Isa 11:12).

γωνίας

corners

Accusative

object of ἐπί

γωνία: 'corner, angle'; the four quarters of
the earth.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive (partitive/possessive)

γῆ: 'earth, land'; the realm whose corners
and winds are in view.

κρατοῦντας

holding back

Pres Act Ptc · Acc Pl Masc · κρατέω

attributive participle (w/ ἄγγελους)

→ present (ongoing restraint)

κρατέω: 'grasp, hold fast, restrain'; the
angels grip the winds to keep them in
check.

τοὺς

the

Accusative

article

τέσσαρας

four

Accusative

attributive numeral

τέσσαρες: 'four'; the four winds = the
totality of destructive forces.

ἀνέμους

winds

Accusative

direct object of κρατοῦντας

ἄνεμος: 'wind'; agents of judgment (cf. Jer
49:36; Dan 7:2; Zech 6:5).

τῆς

of the

Genitive

article

γῆς

earth

Genitive

possessive genitive

ἵνα

that

conjunction (purpose/result)

μὴ

not

negative particle (w/ subj.)

πνέη

might blow

Pres Act Subj 3 Sg · πνέω

subjunctive (purpose clause)

→ present (durative)

πνέω: 'blow, breathe'; the suppressed blast of judgment.

ἄνεμος

wind

Nominative

subject

ἄνεμος: 'wind'; here generalized — 'any wind whatever!'

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί

μήτε

nor

negative conjunction (correlative)

μήτε ... μήτε: 'neither ... nor'; the threefold scope — land, sea, tree.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

object of ἐπί

θάλασσα: 'sea'; the second domain spared from the wind.

μήτε

nor

negative conjunction (correlative)

ἐπὶ

against

preposition + accusative (place)

πάν

any

Accusative

attributive adjective

πᾶς: 'every, any'; 'any tree at all' — the comprehensiveness of the reprieve.

δένδρον

tree

Accusative

object of ἐπί

δένδρον: 'tree'; the third domain, completing the created order spared.

2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

And I saw another angel ascending from the rising of the sun, having the seal of the living God, and he cried out with a loud voice to the four angels to whom it had been granted to harm the earth and the sea,

THE ANGEL WITH THE SEAL καὶ A fifth angel rises from the east bearing the living God's seal and commands the four destroying angels — the sealing must precede the harm.

καὶ
and

coordinating conjunction (narrative)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ *constative aorist*

ὁράω: 'see'; the next vision-stage introduced.

ἄλλον

another

Accusative

attributive adjective

ἄλλος: 'another (of the same kind)'; distinct from the four.

ἄγγελον

angel

Accusative

direct object

ἄγγελος: 'angel'; bearer of the divine seal.

ἀναβαίνοντα

ascending

Pres Act Ptc · Acc Sg Masc · ἀναβαίνω

attributive participle (w/ ἄγγελον)

→ *present (in progress)*

ἀναβαίνω: 'go up, rise'; the angel rising as the dawning sun (cf. Ezek 43:2).

ἀπὸ

from

preposition + genitive (source)

ἀνατολῆς

rising

Genitive

object of ἀπό

ἀνατολή: 'rising, east'; ἀπὸ ἀνατολῆς ἡλίου = 'from the sunrise/east,' the direction of salvation and the temple gate.

ἡλίου

of the sun

Genitive

genitive (the sun's rising)

ἥλιος: 'sun'; fixing 'the rising' as the eastern quarter.

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

attributive participle (w/ ἄγγελον)

→ present (state)

ἔχω: 'have, hold'; the angel carries the seal.

σφραγιδα

seal

Accusative

direct object of ἔχοντα

σφραγίς: 'seal, signet'; the mark of ownership and protection (cf. Ezek 9:4-6; Eph 1:13).

θεοῦ

of God

Genitive

possessive genitive

θεός: God; the seal is his own, stamping his servants.

ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

attributive participle (w/ θεοῦ)

→ present (characteristic)

ζάω: 'live'; 'the living God' — the OT covenant title (cf. Hos 1:10; Matt 16:16).

καὶ

and

coordinating conjunction

ἔκραξεν

he cried out

Aor Act Indic 3 Sg · κράζω

main verb

→ ingressive aorist

κράζω: 'cry out, shout'; the loud command halting the destroyers.

φωνῆ

with a voice

Dative

dat. of manner/instrument

φωνή: 'voice, sound'; φωνῆ μεγάλη, the Apocalypse's stock phrase for solemn proclamation.

μεγάλη

loud

Dative

attributive adjective

μέγας: 'great, loud'; the volume marking authority.

τοῖς

to the

Dative

article

τέσσαρσιν

four

Dative

attributive numeral

τέσσαρες: 'four'; the same angels of v.1.

ἀγγέλοις

angels

Dative

indirect object (addressees)

ἄγγελος: 'angel'; the four to whom the harm was entrusted.

οἷς

to whom

Dative

relative pronoun (dat. of indirect object)

ἔδόθη

it was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist (divine passive)

δίδωμι: 'give, grant'; the recurring divine passive of the Apocalypse — authority delegated by God.

αὐτοῖς

to them

Dative

resumptive pronoun (Semitic redundancy)

αὐτοῖς resumes οἷς — the redundant pronoun, a Semitism characteristic of John's Greek.

ἀδικῆσαι

to harm

Aor Act Inf · ἀδικέω

complementary infinitive (epexegetic)

→ constative aorist

ἀδικέω: 'do wrong, harm, damage'; the destructive task granted to the four.

τήν

the

Accusative

article

γῆν

earth

Accusative

direct object of ἀδικῆσαι

γῆ: 'earth, land'; the object of the threatened harm.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

direct object of ἀδικῆσαι

θάλασσα: 'sea'; the second object of harm.

3 λέγων· Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads."

THE COMMAND: SEAL FIRST **ASYNDETON** The content of the cry: a prohibition with a temporal limit — no harm until God's servants are sealed on the forehead, marked safe before the judgment falls.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech (pleonastic)

→ present (introducing direct speech)

λέγω: 'say'; the Semitic 'saying' introducing the quoted command.

Μὴ

not

negative particle (w/ aor. subj.)

μή + aor. subj.: prohibition — 'do not (begin to) harm.'

ἀδικήσητε

harm

Aor Act Subj 2 Pl · ἀδικέω

prohibitive subjunctive

→ ingressive aorist (prohibition)

ἀδικέω: 'harm, damage'; the act forbidden until the sealing is done.

τὴν

the

Accusative

article

γῆν

earth

Accusative

direct object

γῆ: 'earth, land'; the first protected domain.

μήτε

nor

negative conjunction (correlative)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

direct object

θάλασσα: 'sea'; the second protected domain.

μήτε

nor

negative conjunction (correlative)

τὰ

the

Accusative

article

δένδρα

trees

Accusative

direct object

δένδρον: 'tree'; the third protected domain, completing v.1's triad.

ἄχρι

until

conjunction (temporal, w/ subj.)

ἄχρι: 'until'; the temporal limit on the restraint.

σφραγίσωμεν

we have sealed

Aor Act Subj 1 Pl · σφραγίζω

subjunctive (indefinite temporal clause)

→ *constative aorist*

σφραγίζω: 'seal, mark'; the chapter's keyword — to stamp with the owner's seal for protection (Ezek 9:4).

τούς

the

Accusative

article

δούλους

servants

Accusative

direct object of σφραγίσωμεν

δοῦλος: 'slave, servant'; the bondservants of God, the sealed people.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: God; the master whose servants are sealed.

ἡμῶν

our

Genitive

genitive of relationship (possessive)

'our God' — the angel speaks as fellow-servant within the heavenly host.

ἐπὶ

on

preposition + genitive (place)

τῶν

the

Genitive

article

μετώπων

foreheads

Genitive

object of ἐπί

μέτωπον: 'forehead'; the place of the seal — answering the mark of the beast (13:16; 14:1).

αὐτῶν

their

Genitive

genitive of possession

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

And I heard the number of those who were sealed, 144,000, sealed from every tribe of the sons of Israel:

THE NUMBER OF THE SEALED **Καὶ** John does not see but hears the count — 144,000, the squared twelve times a thousand, the complete people of God drawn from every tribe of Israel.

Καὶ

and

coordinating conjunction (narrative)

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ *constative aorist*

ἀκούω: 'hear'; the deliberate seeing/hearing pairing — heard the number, saw the multitude (v.9).

τὸν

the

Accusative

article

ἀριθμὸν

number

Accusative

direct object

ἀριθμός: 'number, count'; the total of the sealed (cf. the beast's number, 13:18).

τῶν

of those

Genitive

article (substantizes ptc.)

ἐσφραγισμένων

sealed

Perf Pass Ptc · Gen Pl Masc · σφραγίζω

substantival participle (gen. of content)

→ *perfect (abiding sealed state)*

σφραγίζω: 'seal'; the perfect — they stand sealed, the mark permanent.

ἑκατὸν

a hundred

Nominative

numeral (apposition to ἀριθμὸν)

ἑκατόν: 'one hundred'; first element of the symbolic total.

τεσσαράκοντα

forty

numeral (indeclinable)

τεσσαράκοντα: 'forty'; indeclinable cardinal.

<p>τέσσαρες four</p> <p>Nominative <i>numeral</i></p> <p>τέσσαρες: 'four'; 144 = 12 × 12, the perfected people of God.</p>	<p>χιλιάδες thousand</p> <p>Nominative <i>nominative in apposition (numeral noun)</i></p> <p>χιλιάς: 'thousand'; the thousandfold multiplies the twelve-squared completeness.</p>	<p>ἐσφραγισμένοι sealed</p> <p>Perf Pass Ptc · Nom Pl Masc · σφραγίζω <i>attributive participle (w/ χιλιάδες)</i></p> <p>→ perfect (abiding sealed state)</p> <p>σφραγίζω: 'seal'; resumes the verb, framing the count.</p>	<p>ἐκ from</p> <p><i>preposition + genitive (source/partitive)</i></p>
<p>πάσης every</p> <p>Genitive <i>attributive adjective</i></p> <p>πᾶς: 'every'; the sealed drawn from every one of the tribes.</p>	<p>φυλῆς tribe</p> <p>Genitive <i>object of ἐκ</i></p> <p>φυλή: 'tribe'; the OT tribal division of Israel.</p>	<p>υἴων of the sons</p> <p>Genitive <i>genitive of relationship</i></p> <p>υἴος: 'son'; 'sons of Israel' = the Israelites, the covenant nation.</p>	<p>Ἰσραήλ of Israel</p> <p><i>indeclinable proper noun (gen. sense)</i></p> <p>Ἰσραήλ: 'Israel'; indeclinable; the people from whom the sealed are numbered.</p>

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

TRIBE-LIST: JUDAH, REUBEN, GAD **ASYNDETON** The roll begins with Judah at the head — the messianic, royal tribe leading where Reuben the firstborn would stand in the OT lists — then Reuben and Gad, the refrain 'twelve thousand' repeated for each.

<p>ἐκ from</p> <p><i>preposition + genitive (source)</i></p>	<p>φυλῆς tribe</p> <p>Genitive <i>object of ἐκ</i></p> <p>φυλή: 'tribe'; the recurring head-word of the roll.</p>	<p>Ἰούδα of Judah</p> <p><i>indeclinable proper noun (gen. sense)</i></p> <p>Ἰούδα: 'Judah'; placed first — the messianic tribe of the Lion-Lamb (5:5).</p>	<p>δώδεκα twelve</p> <p><i>numeral (indeclinable)</i></p> <p>δώδεκα: 'twelve'; indeclinable; the refrain of the list.</p>
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<p>χιλιάδες thousand</p> <p>Nominative numeral noun (subject of implied verb)</p> <p>χιλιάς: 'thousand'; twelve thousand per tribe.</p>	<p>ἔσφραγισμένοι sealed</p> <p>Perf Pass Ptc · Nom Pl Masc · σφραγίζω predicate participle</p> <p>→ perfect (abiding sealed state)</p> <p>σφραγίζω: 'seal'; stated at the head of the roll and resumed at its close (v.8).</p>	<p>ἐκ from</p> <p>preposition + genitive (source)</p>	<p>φυλῆς tribe</p> <p>Genitive object of ἐκ</p>
<p>Ῥουβὴν of Reuben</p> <p>indeclinable proper noun (gen. sense)</p> <p>Ῥουβὴν: 'Reuben'; Jacob's firstborn, here listed second after Judah.</p>	<p>δώδεκα twelve</p> <p>numeral (indeclinable)</p> <p>δώδεκα: 'twelve'.</p>	<p>χιλιάδες thousand</p> <p>Nominative numeral noun</p> <p>χιλιάς: 'thousand'.</p>	<p>ἐκ from</p> <p>preposition + genitive (source)</p>
<p>φυλῆς tribe</p> <p>Genitive object of ἐκ</p>	<p>Γὰδ of Gad</p> <p>indeclinable proper noun (gen. sense)</p> <p>Γὰδ: 'Gad'; son of Zilpah, Leah's maid.</p>	<p>δώδεκα twelve</p> <p>numeral (indeclinable)</p> <p>δώδεκα: 'twelve'.</p>	<p>χιλιάδες thousand</p> <p>Nominative numeral noun</p> <p>χιλιάς: 'thousand'.</p>

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

TRIBE-LIST: ASHER, NAPHTALI, MANASSEH ASYNDETON The roll continues: Asher and Naphtali (sons of the maidservants), then Manasseh — Joseph's son standing in the list, with Joseph himself named separately at v.8, so that Dan is absent and the twelve still complete.

ἐκ
from

preposition + genitive (source)

φυλῆς
tribe

*Genitive
object of ἐκ*

Ἄσηρ
of Asher

indeclinable proper noun (gen. sense)
| Ἄσηρ: 'Asher'; son of Zilpah.

δώδεκα
twelve

numeral (indeclinable)
| δώδεκα: 'twelve'.

χιλιάδες
thousand

*Nominative
numeral noun*

| χιλιάς: 'thousand'.

ἐκ
from

preposition + genitive (source)

φυλῆς
tribe

*Genitive
object of ἐκ*

Νεφθαλίμ
of Naphtali

indeclinable proper noun (gen. sense)
| Νεφθαλίμ: 'Naphtali'; son of Bilhah.

δώδεκα
twelve

numeral (indeclinable)
| δώδεκα: 'twelve'.

χιλιάδες
thousand

*Nominative
numeral noun*
| χιλιάς: 'thousand'.

ἐκ
from

preposition + genitive (source)

φυλῆς
tribe

*Genitive
object of ἐκ*

Μανασσή
of Manasseh

indeclinable proper noun (gen. sense)

| Μανασσή: 'Manasseh'; Joseph's son, listed as a tribe (Joseph also named at v.8), filling the gap left by Dan's omission.

δώδεκα
twelve

numeral (indeclinable)
| δώδεκα: 'twelve'.

χιλιάδες
thousand

*Nominative
numeral noun*
| χιλιάς: 'thousand'.

7 ἐκ φυλῆς Συμεῶν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἴσσαχάρ δώδεκα χιλιάδες,

from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

TRIBE-LIST: SIMEON, LEVI, ISSACHAR **ASYNDETON** The roll continues with Simeon, Levi, and Issachar
— Levi here counted as one of the twelve fighting tribes (no longer set apart for priesthood alone), a mark of the list's eschatological, not census, character.

<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>φυλῆς tribe Genitive <i>object of ἐκ</i></p>	<p>Συμεῶν of Simeon <i>indeclinable proper noun (gen. sense)</i> Συμεών: 'Simeon'; Leah's second son.</p>	<p>δώδεκα twelve <i>numeral (indeclinable)</i> δώδεκα: 'twelve'.</p>
<p>χιλιάδες thousand Nominative <i>numeral noun</i> χιλιάς: 'thousand'.</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>φυλῆς tribe Genitive <i>object of ἐκ</i></p>	<p>Λευὶ of Levi <i>indeclinable proper noun (gen. sense)</i> Λευί: 'Levi'; the priestly tribe, here counted among the twelve sealed.</p>
<p>δώδεκα twelve <i>numeral (indeclinable)</i> δώδεκα: 'twelve'.</p>	<p>χιλιάδες thousand Nominative <i>numeral noun</i> χιλιάς: 'thousand'.</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>φυλῆς tribe Genitive <i>object of ἐκ</i></p>

Ἰσσαχάρ

of Issachar

indeclinable proper noun (gen. sense)

Ἰσσαχάρ: 'Issachar'; Leah's son.

δώδεκα

twelve

numeral (indeclinable)

δώδεκα: 'twelve'.

χιλιάδες

thousand

Nominative

numeral noun

χιλιάς: 'thousand'.

8 ἐκ φυλῆς Ζαβουλῶν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

TRIBE-LIST: ZEBULUN, JOSEPH, BENJAMIN **ASYNDETON** The roll closes with Zebulun, Joseph, and Benjamin, the participle 'sealed' returning at the end to bracket the whole list (cf. v.5a) — the twelve complete without Dan, Joseph standing for the absent name.

ἐκ

from

preposition + genitive (source)

φυλῆς

tribe

Genitive

object of ἐκ

Ζαβουλῶν

of Zebulun

indeclinable proper noun (gen. sense)

Ζαβουλῶν: 'Zebulun'; Leah's son.

δώδεκα

twelve

numeral (indeclinable)

δώδεκα: 'twelve'.

χιλιάδες

thousand

Nominative

numeral noun

χιλιάς: 'thousand'.

ἐκ

from

preposition + genitive (source)

φυλῆς

tribe

Genitive

object of ἐκ

Ἰωσήφ

of Joseph

indeclinable proper noun (gen. sense)

Ἰωσήφ: 'Joseph'; named as a tribe alongside his son Manasseh (v.6), the pair covering the place of Dan and Ephraim.

<p>δώδεκα twelve <i>numeral (indeclinable)</i></p> <p>δώδεκα: 'twelve'.</p>	<p>χιλιάδες thousand Nominative <i>numeral noun</i></p> <p>χιλιάς: 'thousand'.</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>φυλῆς tribe Genitive <i>object of ἐκ</i></p>
<p>Βενιαμὶν of Benjamin <i>indeclinable proper noun (gen. sense)</i></p> <p>Βενιαμὶν: 'Benjamin'; Rachel's younger son, closing the roll.</p>	<p>δώδεκα twelve <i>numeral (indeclinable)</i></p> <p>δώδεκα: 'twelve'.</p>	<p>χιλιάδες thousand Nominative <i>numeral noun</i></p> <p>χιλιάς: 'thousand'.</p>	<p>ἐσφραγισμένοι sealed Perf Pass Ptc · Nom Pl Masc · σφραγίζω <i>predicate participle (closes the roll)</i></p> <p>→ perfect (abiding sealed state)</p> <p>σφραγίζω: 'seal'; the participle returns to bracket the list begun at v.5.</p>

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

After these things I looked, and behold, a great multitude, which no one could number, from every nation and from tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands;

THE INNUMERABLE MULTITUDE **Μετὰ ταῦτα** From the counted sealed of Israel the vision opens to an uncountable multitude from every nation — the international harvest standing before the throne and the Lamb, robed in white with palms of victory.

Μετὰ

after

preposition + accusative (temporal)

μετὰ ταῦτα: 'after these things'; the vision-transition (cf. v.1).

ταῦτα

these things

Accusative

object of μετὰ (demonstrative)

εἶδον

I looked

Aor Act Indic 1 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see, look'; opening the second scene of the interlude.

καὶ

and

coordinating conjunction

ἰδοῦ

behold

presentative particle

ἰδοῦ: 'behold!'; the demonstrative interjection drawing attention to the multitude.

ὄχλος

multitude

Nominative

nominative (predicate/exclamatory after ἰδοῦ)

ὄχλος: 'crowd, multitude'; the vast assembly of the redeemed.

πολύς

great

Nominative

attributive adjective

πολύς: 'much, great, numerous'; emphasizing the multitude's vastness.

ὄν

which

Accusative

relative pronoun (object of ἀριθμῆσαι)

ἀριθμῆσαι

to number

Aor Act Inf · ἀριθμέω

complementary infinitive (w/ ἐδύνατο)

→ constative aorist

ἀριθμέω: 'count, number'; the uncountable multitude — answering the precise count of v.4 (cf. Gen 15:5).

αὐτόν

it

Accusative

resumptive pronoun (Semitic redundancy)

αὐτόν resumes ὄν — the redundant pronoun, a Semitism (cf. v.2).

οὐδεὶς

no one

Nominative

subject of ἐδύνατο

οὐδεὶς: 'no one'; none could count them.

ἐδύνατο

was able

Impf Mid Indic 3 Sg · δύναμαι

main verb (rel. clause)

→ imperfect (durative capacity)

δύναμαι: 'be able'; the imperfect — no one was ever able to number it.

ἐκ

from

preposition + genitive (source)

παντός

every

Genitive

attributive adjective

πᾶς: 'every'; the universal sweep of the redeemed.

ἔθνους

nation

Genitive

object of ἐκ

ἔθνος: 'nation, people'; first of the fourfold formula of universality (cf. 5:9).

καὶ

and

coordinating conjunction

φυλῶν

tribes

Genitive

genitive (parallel to ἔθνους)

φυλή: 'tribe'; second of the fourfold formula.

καὶ

and

coordinating conjunction

λαῶν

peoples

Genitive

genitive (parallel)

λαός: 'people'; third of the formula.

καὶ

and

coordinating conjunction

γλωσσῶν

tongues

Genitive

genitive (parallel)

γλῶσσα: 'tongue, language'; fourth of the formula — every language group.

ἑστῶτες

standing

Perf Act Ptc · Nom Pl Masc · ἵστημι

participle (constructio ad sensum, w/ ὄχλος)

→ perfect (resultant stance)

ἵστημι: 'stand'; the nominative ad sensum (the crowd as persons) — standing as accepted worshipers.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before, in the presence of'; the place of access to the throne.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐνώπιον

θρόνος: 'throne'; the dominant image of the chapter, the seat of God.

καὶ

and

coordinating conjunction

ἐνώπιον

before

improper preposition + genitive

τοῦ

the

Genitive

article

ἀρνίου

Lamb

Genitive

object of ἐνώπιον

ἄρνιον: 'lamb'; the Apocalypse's title for Christ (ch.5), shepherd of v.17.

περιβεβλημένους

clothed in

Perf Mid Ptc · Acc Pl Masc · περιβάλλω

participle (accusative, shift from nom.)

→ perfect (clothed state)

περιβάλλω (mid.): 'clothe oneself, be arrayed'; the accusative resumes ὄχλον — robed in victory-white.

στολὰς

robes

Accusative

accusative of thing (retained obj.)

στολή: 'robe, long garment'; the festal robe of the redeemed (cf. v.14; 6:11).

λευκάς

white

Accusative

attributive adjective

λευκός: 'white, bright'; purity and triumph, washed in the Lamb's blood (v.14).

καὶ
and

coordinating conjunction

φοίνικες
palm branches

Nominative

nominative (verbless clause)

φοῖνιξ: 'palm tree, palm branch'; tokens of festal joy and victory (cf. John 12:13; Tabernacles, Lev 23:40).

ἐν
in

preposition + dative (place)

ταῖς
the

Dative

article

χερσὶν
hands

Dative

object of ἐν

χείρ: 'hand'; the palms held aloft in worship.

αὐτῶν
their

Genitive

genitive of possession

10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες· Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

and they cry out with a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!"

THE CRY OF SALVATION καὶ The multitude's acclamation: salvation is ascribed wholly to God on the throne and to the Lamb — a doxology of deliverance, the achievement of the redeemed credited to God alone.

καὶ
and

coordinating conjunction

κράζουσιν
they cry out

Pres Act Indic 3 Pl · κράζω

main verb (vivid present)

→ *dramatic present*

κράζω: 'cry out, shout'; the loud antiphonal worship of heaven.

φωνῆ
with a voice

Dative

dat. of manner

φωνή: 'voice'; φωνῆ μεγάλη again, the volume of acclamation.

μεγάλη
loud

Dative

attributive adjective

μέγας: 'great, loud'.

λέγοντες
saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech (pleonastic)

→ *present (introducing speech)*

λέγω: 'say'; introducing the acclamation.

Ἡ
the

Nominative

article (w/ σωτηρία)

σωτηρία
salvation

Nominative

subject (verbless ascription)

σωτηρία: 'salvation, deliverance'; the article — 'the salvation' belongs to God; victory ascribed, not claimed (cf. 12:10; 19:1).

τῷ
to the

Dative

article

θεῷ
God

Dative

dat. of possession

θεός: God; the one to whom salvation belongs.

ἡμῶν
our

Genitive

genitive of relationship

'our God' — the covenant possessive on the lips of the redeemed.

τῷ
the one

Dative

article (substantizes ptc.)

καθήμενῷ
who is seated

Pres Mid Ptc · Dat Sg Masc · κάθημαι

substantival participle (apposition to θεῷ)

→ *present (settled state)*

κάθημαι: 'sit, be seated'; 'the One seated on the throne,' the Apocalypse's standing designation of God (4:2).

ἐπὶ
on

preposition + dative (place)

τῷ
the

Dative

article

θρόνῳ
throne

Dative

object of ἐπί

θρόνος: 'throne'; God's seat of sovereign rule.

καὶ
and

coordinating conjunction

τῷ

to the

Dative

article

ἀρνίῳ

Lamb

Dative

dat. of possession (parallel to θεῷ)

ἀρνίον: 'lamb'; salvation belongs to God and the Lamb together — shared divine honor.

11 Καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,

And all the angels were standing around the throne and the elders and the four living creatures, and they fell on their faces before the throne and worshiped God,

THE ANGELS WORSHIP **Καὶ** Heaven answers the multitude's cry: the angelic host encircling throne, elders, and living creatures falls prostrate and worships God, taking up the doxology.

Καὶ

and

coordinating conjunction

πάντες

all

Nominative

attributive adjective

πᾶς: 'all'; the whole angelic host without exception.

οἱ

the

Nominative

article

ἄγγελοι

angels

Nominative

subject

ἄγγελος: 'angel'; the innumerable host of 5:11.

εἰστήκεισαν

were standing

Plpf Act Indic 3 Pl · ἵστημι

main verb

→ pluperfect (settled standing)

ἵστημι: 'stand'; the pluperfect with imperfect sense — they stood encircling the throne.

κύκλω

around

adverb/improper prep. + genitive

κύκλω: 'in a circle, around'; the concentric ranks about the throne (cf. 4:6; 5:11).

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive (w/ κύκλω)

θρόνος: 'throne'; the center of the heavenly court.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

genitive (w/ κύκλω)

πρεσβύτερος: 'elder'; the twenty-four enthroned elders (4:4).

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

τεσσάρων

four

Genitive

attributive numeral

τέσσαρες: 'four'; the four living creatures (4:6).

ζῶων

living creatures

Genitive

genitive (w/ κύκλω)

ζῶον: 'living creature'; the cherubic beings around the throne.

καὶ

and

coordinating conjunction

ἔπεσαν

they fell

Aor Act Indic 3 Pl · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'; falling prostrate, the posture of adoration.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before'.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐνώπιον

θρόνος: 'throne'.

<p>ἐπὶ on <i>preposition + accusative (place)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>πρόσωπα faces Accusative <i>object of ἐπί</i> πρόσωπον: 'face'; 'fell on their faces' — total prostration.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>προσεκύνησαν they worshiped Aor Act Indic 3 Pl · προσκυνέω <i>main verb</i> → <i>constative aorist</i> προσκυνέω: 'worship, do obeisance'; the proper response — worship of God alone.</p>	<p>τῷ to Dative <i>article</i></p>	<p>θεῷ God Dative <i>dat. (object of προσκυνέω)</i> θεός: God; the object of worship.</p>

12 λέγοντες Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

THE SEVENFOLD DOXOLOGY ASYNDETON The angelic worship voiced: a sevenfold ascription bracketed by 'Amen,' each attribute articular — the perfect, total acknowledgment of all that belongs to God forever.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech (pleonastic)

→ present (introducing speech)

λέγω: 'say'; introducing the doxology.

Ἀμήν

Amen

interjection (Hebrew loanword)

ἀμήν: 'truly, so be it'; the affirming response framing the doxology (cf. v.12 end).

ἡ

the

Nominative

article (w/ εὐλογία)

εὐλογία

blessing

Nominative

nominative (verbless ascription)

εὐλογία: 'blessing, praise'; first of the seven; the article makes each definite and total.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

δόξα

glory

Nominative

nominative (ascription)

δόξα: 'glory'; second of the seven.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

σοφία

wisdom

Nominative

nominative (ascription)

σοφία: 'wisdom'; third of the seven.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

εὐχαριστία

thanksgiving

Nominative

nominative (ascription)

εὐχαριστία: 'thanksgiving, gratitude'; fourth and central of the seven.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

τιμὴ

honor

Nominative

nominative (ascription)

τιμὴ: 'honor, value'; fifth of the seven.

καὶ
and

coordinating conjunction

ἡ
the

Nominative
article

δύναμις
power

Nominative
nominative (ascription)

δύναμις: 'power, might'; sixth of the seven.

καὶ
and

coordinating conjunction

ἡ
the

Nominative
article

ἰσχὺς
might

Nominative
nominative (ascription)

ἰσχὺς: 'strength, might'; seventh and last, completing the perfect ascription.

τῷ
to

Dative
article

θεῷ
God

Dative
dat. of possession

θεός: God; recipient of the sevenfold praise.

ἡμῶν
our

Genitive
genitive of relationship

'our God' — the host joins the redeemed's confession.

εἰς
for

preposition + accusative (extent of time)

τοὺς
the

Accusative
article

αἰῶνας
ages

Accusative
object of εἰς

αἰών: 'age'; εἰς τοὺς αἰῶνας τῶν αἰώνων = 'forever and ever,' the eternal duration.

τῶν
of the

Genitive
article

αἰώνων
ages

Genitive
genitive (intensive idiom)

αἰών: 'age'; the Semitic superlative — 'ages of ages.'

ἀμήν
Amen

interjection (closing affirmation)

ἀμήν: 'so be it'; closing the doxology it opened (v.12a).

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνας εἰσὶν καὶ πόθεν ἦλθον;

Then one of the elders answered, saying to me, "These who are clothed in the white robes—who are they, and where did they come from?"

THE ELDER'S QUESTION **Καὶ** An elder takes the role of interpreting angel, posing the catechetical question — who are the white-robed, and whence? — to draw out the identity of the multitude.

Καὶ

then

coordinating conjunction (narrative)

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ *constative aorist*

ἀποκρίνομαι: 'answer, respond'; here Semitic — to 'answer' by opening a dialogue, not replying to a prior word.

εἷς

one

Nominative

subject (numeral as substantive)

εἷς: 'one'; one of the twenty-four elders.

ἐκ

of

preposition + genitive (partitive)

ἐκ: 'from, of'; partitive — 'one out of the elders.'

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

object of ἐκ (partitive)

πρεσβύτερος: 'elder'; the elder as interpreter (cf. 5:5).

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech (pleonastic)

→ *present (introducing speech)*

λέγω: 'say'.

μοι

to me

Dative

indirect object

Οὔτοι

these

Nominative

demonstrative (subject, prolepsis)

οὔτος; 'this'; the white-robed multitude, fronted for emphasis.

οἱ

the ones

Nominative

article (substantizes ptc.)

περιβεβλημένοι

clothed in

Perf Mid Ptc · Nom Pl Masc · περιβάλλω

substantival participle (apposition to Οὔτοι)

→ perfect (clothed state)

περιβάλλω (mid.): 'be clothed'; resumes the robing of v.9.

τάς

the

Accusative

article

στολάς

robes

Accusative

accusative of thing (retained obj.)

στολή; 'robe'; the white robe again.

τάς

the

Accusative

article (second attributive)

λευκάς

white

Accusative

attributive adjective (second-attributive position)

λευκός; 'white'; the emphatic 'the robes, the white ones.'

τίνες

who

Nominative

interrogative pronoun (predicate)

τίς; 'who?'; the question of identity.

εἰσὶν

are they

Pres Act Indic 3 Pl · εἶμι

copula

→ stative present

εἶμι; 'be'.

καὶ

and

coordinating conjunction

πόθεν

where from

interrogative adverb (source)

πόθεν; 'from where?'; the question of origin, answered in v.14.

ἦλθον

did they come

Aor Act Indic 3 Pl · ἔρχομαι

main verb (indirect question content)

→ constative aorist

ἔρχομαι; 'come, go'; their coming, defined in v.14 as 'out of the great tribulation.'

14 καὶ εἶρηκα αὐτῷ· Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.

And I said to him, "My lord, you know." And he said to me, "These are the ones coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

THE ELDER'S ANSWER **καὶ** John defers; the elder answers: these come out of the great tribulation, their robes washed white in the paradoxical detergent of the Lamb's blood — the cleansing achieved by his redemptive death.

καὶ

and

coordinating conjunction

εἶρηκα

I said

Perf Act Indic 1 Sg · λέγω

main verb (aoristic perfect)

→ perfect with aorist force (dramatic)

λέγω (εἶρηκα): 'have said'; the perfect used for vivid past narration, characteristic of John's style.

αὐτῷ

to him

Dative

indirect object

Κυρίε

lord

Vocative

vocative (address)

κύριος: 'lord, sir!'; deferential address to the elder, 'my lord!'

μου

my

Genitive

genitive of relationship (possessive)

σὺ

you

Nominative

subject (emphatic pronoun)

σὺ: 'you!'; emphatic — 'you (not I) know!'

οἶδας

know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect with present force (stative)

οἶδα: 'know!'; perfect form, present sense — John commits the answer to the elder.

καὶ

and

coordinating conjunction

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (εἶπεν): 'say'; the elder's reply.

μοι

to me

Dative

indirect object

οὗτοι

these

Nominative

demonstrative (subject)

οὗτος: 'this'; resuming the multitude.

εἶσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: 'be'.

οἱ

the ones

Nominative

article (substantizes ptc.)

ἐρχόμενοι

coming

Pres Mid Ptc · Nom Pl Masc · ἔρχομαι

substantival participle (predicate)

→ present (continuous/iterative)

ἔρχομαι: 'come'; the present — a continual stream coming out of tribulation, not a single past event.

ἐκ

out of

preposition + genitive (source)

ἐκ: 'out of'; emergence from within the tribulation.

τῆς

the

Genitive

article

θλίψεως

tribulation

Genitive

object of ἐκ

θλίψις: 'pressure, affliction, tribulation'; 'the tribulation, the great one' — the climactic eschatological distress (cf. Dan 12:1; Matt 24:21).

τῆς

the

Genitive

article (second attributive)

μεγάλης

great

Genitive

attributive adjective (second-attributive position)

μέγας: 'great'; the emphatic 'the great tribulation.'

καὶ

and

coordinating conjunction

ἔπλυναν

they washed

Aor Act Indic 3 Pl · πλύνω

main verb

→ constative aorist

πλύνω: 'wash (garments)'; the redeemed washed their own robes — yet the cleansing agent is the Lamb's blood.

τάς

the

Accusative

article

στολὰς

robes

Accusative

direct object

στολή: 'robe'; their garments made white.

αὐτῶν

their

Genitive

genitive of possession

<p>καὶ and coordinating conjunction</p>	<p>ἐλεύκαναν made white Aor Act Indic 3 Pl · λευκαίνω main verb → constative aorist λευκαίνω: 'make white, whiten'; the paradox — blood whitens (cf. Isa 1:18; 1 John 1:7).</p>	<p>αὐτάς them Accusative direct object (the robes)</p>	<p>ἐν in preposition + dative (instrument/means) ἐν: 'in, by'; instrumental — by means of the Lamb's blood.</p>
<p>τῷ the Dative article</p>	<p>αἵματι blood Dative dat. of means αἷμα: 'blood'; the Lamb's atoning blood, the cleansing agent (cf. 1:5; 5:9).</p>	<p>τοῦ of the Genitive article</p>	<p>ἀρνίου Lamb Genitive possessive genitive ἀρνίον: 'lamb'; the slain Lamb whose blood cleanses (5:6, 9).</p>

15 διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

Therefore they are before the throne of God, and they serve him day and night in his temple; and the One seated on the throne will shelter them with his presence.

THEIR PLACE AND SERVICE **διὰ τοῦτό** The consequence of the washing: they stand before God's throne in priestly, ceaseless worship in his temple, and the Enthroned One will spread his tabernacling presence over them.

διὰ

because of

preposition + accusative (cause)

διὰ τοῦτο: 'for this reason, therefore';
grounding their place in the washing of
v.14.

τοῦτό

this

Accusative

object of διὰ (demonstrative)

εἶσιν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

εἰμί: 'be'; their settled standing before the
throne.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'before, in the presence of'.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐνώπιον

θρόνος: 'throne'.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: God; whose throne it is.

καὶ

and

coordinating conjunction

λατρεύουσιν

they serve

Pres Act Indic 3 Pl · λατρεύω

main verb

→ customary present

λατρεύω: 'serve, render cultic worship';
priestly liturgical service (cf. 22:3).

αὐτῷ

him

Dative

dat. (object of λατρεύω)

ἡμέρας

day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; ἡμέρας καὶ νυκτός =
'continually, day and night.'

καὶ

and

coordinating conjunction

νυκτός

night

Genitive

genitive of time (within which)

νύξ: 'night'; the unceasing worship.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ναῶ

temple

Dative

object of ἐν (place)

ναός: 'temple, sanctuary'; the inner shrine
— God's immediate presence.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article (substantizes ptc.)

καθήμενος

who is seated

Pres Mid Ptc · Nom Sg Masc · κάθηναι

substantival participle (subject)

→ present (settled state)

κάθηναι: 'sit'; 'the One seated on the throne' — God himself (cf. v.10; 4:2).

ἐπὶ

on

preposition + genitive (place)

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐπί

θρόνος: 'throne'.

σκηνώσει

will shelter

Fut Act Indic 3 Sg · σκηνώω

main verb (future)

→ predictive future

σκηνώω: 'pitch a tent, tabernacle, dwell';
σκηνώσει ἐπ' αὐτούς = 'will spread his tabernacle over them' — the Shekinah-presence sheltering them (cf. Ezek 37:27; John 1:14; Rev 21:3).

ἐπ'

over

preposition + accusative (place)

ἐπί + acc.: 'over, upon'; the sheltering presence spread over them.

αὐτούς

them

Accusative

object of ἐπί

16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτούς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat,

NO MORE HUNGER OR THIRST ASYNDETON The blessing unfolds in Isaianic terms (Isa 49:10): the wilderness privations are abolished — no hunger, thirst, or burning sun for the sheltered flock.

<p>οὐ not <i>negative particle</i></p>	<p>πεινάσουσιν they shall hunger Fut Act Indic 3 Pl · πεινάω <i>main verb (future)</i> → predictive future πεινάω: 'be hungry'; echoing Isa 49:10 — no hunger for the redeemed.</p>	<p>ἔτι anymore <i>adverb (time)</i> ἔτι: 'still, yet, anymore'; the final cessation of the old griefs.</p>	<p>οὐδὲ neither <i>negative conjunction</i></p>
<p>διψήσουσιν they shall thirst Fut Act Indic 3 Pl · διψάω <i>main verb (future)</i> → predictive future διψάω: 'be thirsty'; answered by the springs of living water (v.17).</p>	<p>ἔτι anymore <i>adverb (time)</i> ἔτι: 'anymore'.</p>	<p>οὐδὲ nor <i>negative conjunction</i></p>	<p>μὴ not at all <i>negative particle (emphatic, w/ subj.)</i> οὐ μὴ + subj.: the strong double negative — 'by no means shall the sun strike.'</p>
<p>πέση shall strike Aor Act Subj 3 Sg · πίπτω <i>subjunctive (emphatic negation)</i> → constative aorist πίπτω: 'fall, fall upon, strike'; the sun 'falling on' them with its heat (Isa 49:10; Ps 121:6).</p>	<p>ἐπ' on <i>preposition + accusative (place)</i></p>	<p>αὐτούς them Accusative <i>object of ἐπί</i></p>	<p>ὁ the Nominative <i>article</i></p>

ἥλιος

sun

Nominative

subject

ἥλιος: 'sun'; its scorching heat now harmless to them.

οὐδὲ

nor

negative conjunction

πᾶν

any

Nominative

attributive adjective

πᾶς: 'every, any'; 'any scorching heat at all!'

καῦμα

scorching heat

Nominative

subject (parallel to ἥλιος)

καῦμα: 'burning heat, scorching'; the desert's blistering heat, gone (Isa 49:10).

17 ὅτι τὸ ἄρνιον τὸ ἀνά μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζωῆς πηγᾶς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

for the Lamb who is in the midst of the throne will shepherd them and will lead them to springs of waters of life, and God will wipe away every tear from their eyes.

THE LAMB THE SHEPHERD ὅτι The ground of the blessing in a great reversal: the Lamb becomes Shepherd (Ezek 34; Ps 23), leading them to the living springs, and God himself wipes away every tear (Isa 25:8) — the consummation anticipated at 21:4.

ὅτι

for

causal conjunction

ὅτι: 'because, for'; grounding the blessings of v.16 in the Lamb's shepherding.

τὸ

the

Nominative

article

ἄρνιον

Lamb

Nominative

subject

ἄρνιον: 'lamb'; the paradox — the Lamb is the Shepherd (cf. John 10; Ezek 34:23).

τὸ

the one

Nominative

article (second attributive)

ἀνά

in

preposition (w/ μέσον, distributive)

ἀνά μέσον: 'in the midst of, between'; the Lamb at the very center of the throne, sharing God's seat.

μέσον

midst

Accusative

object (in idiom ἀνά μέσον)

μέσος: 'middle, midst'; ἀνά μέσον τοῦ θρόνου — central to the throne.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive (w/ ἀνά μέσον)

θρόνος: 'throne'.

ποιμανεῖ

will shepherd

Fut Act Indic 3 Sg · ποιμαίνω

main verb (future)

→ predictive future

ποιμαίνω: 'shepherd, tend, rule as shepherd'; the messianic shepherding of Ezek 34:23; Ps 23; cf. Rev 2:27.

αὐτούς

them

Accusative

direct object

καὶ

and

coordinating conjunction

ὀδηγήσει

will lead

Fut Act Indic 3 Sg · ὀδηγέω

main verb (future)

→ predictive future

ὀδηγέω: 'lead, guide on the way'; the Shepherd guiding to water (Ps 23:2; Isa 49:10).

αὐτούς

them

Accusative

direct object

ἐπὶ

to

preposition + accusative (goal)

ἐπί + acc.: 'to, toward'; the destination of the leading.

ζωῆς

of life

Genitive

genitive (fronted, w/ πηγᾶς)

ζωή: 'life'; 'springs of waters of life' — the fronted genitive stresses 'life,' the eschatological water (cf. 21:6; 22:1; John 4:14).

πηγᾶς

springs

Accusative

object of ἐπί

πηγή: 'spring, fountain'; the life-giving springs.

ὑδάτων

of waters

Genitive

genitive (epexegetic/content)

ὑδωρ: 'water'; 'springs of waters' — the living water that ends all thirst (v.16).

καὶ

and

coordinating conjunction

ἐξαλείψει

will wipe away

Fut Act Indic 3 Sg · ἐξαλείφω

main verb (future)

→ predictive future

ἐξαλείφω: 'wipe away, blot out'; God's own hand wiping every tear (Isa 25:8; anticipating Rev 21:4).

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; the One who personally consoles.

πᾶν

every

Accusative

attributive adjective

πᾶς: 'every'; 'every tear without exception.'

δάκρυον

tear

Accusative

direct object

δάκρυον: 'tear'; the last grief removed (Isa 25:8; Rev 21:4).

ἐκ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

ὀφθαλμῶν

eyes

Genitive

object of ἐκ (separation)

ὀφθαλμός; 'eye'; from which the tears are wiped.

αὐτῶν

their

Genitive

genitive of possession

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.4 the number ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ('144,000') is uniform, the spelling τεσσαράκοντα/τεσσαράκοντα being orthographic; in the tribe-list of vv.5–8 the refrain δώδεκα χιλιάδες ἐσφραγισμένοι/ἐσφραγισμένων varies in case and is sometimes abbreviated by later witnesses, the fuller participial form being printed at vv.5a and 8c and the bare number between; the order of the twelve tribes (Judah heading the list, the omission of Dan, the inclusion of Manasseh alongside Joseph, and Levi counted among the twelve) is the reading of the critical text and is text-historically secure; at v.5 some witnesses harmonize the spelling Ῥουβήν/Ῥουβίμ; at v.10 the editions read the dative τῷ θεῷ ἡμῶν τῷ καθημένῳ ('to our God who is seated'), the article before καθημένῳ varying in a few witnesses; at v.14 the editions divide over the form of the perfect ἔπλυναν ('they washed,' aorist, read here) against the variant ἐλεύκαναν ordering, and εἶρηκα ('I have said,' perfect) is read over later εἶπον; at v.17 the editions read ἀνὰ μέσον τοῦ θρόνου ('in the midst of the throne') and ὀδηγήσει ('will guide/lead'), and ζωῆς πηγὰς ὑδάτων ('springs of waters of life') with the genitive ζωῆς fronted, later witnesses smoothing the word order.

Orthographic variants (movable-v, ι-subscript, the spelling of the tribal names) are not noted. Note the chapter's structuring devices: the fourfold τέσσαρες/τέσσαρας ('four' angels, winds, corners) of vv.1–2; the sealing verb σφραγίζω binding vv.3–8; the sevenfold doxology of v.12; and the cluster of throne-and-shepherd imagery (θρόνος six times, the παντοκράτωρ-associated worship, the Lamb as shepherd) drawing on Isaiah 49, Ezekiel 34, and the new-exodus hope.

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.