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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 9

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Θ΄

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 · 9:1–6

The fifth trumpet: the fallen star, the abyss, and the locust-plague

The fifth angel sounds; a fallen star is given the key of the abyss (1), which it opens, loosing a darkening smoke (2) out of which locusts come with scorpion-power (3), commissioned to harm not vegetation but only the unsealed (4), tormenting — not killing — them five months (5), so that men seek and flee death in vain (6).

B · 9:7–11

The locusts described, and their king Abaddon/Apollyon

A fivefold simile-portrait of the locusts — horses arrayed for war, crowns, human faces, women's hair, lions' teeth (7–8), iron breastplates and thundering wings (9), scorpion-tails with five-month sting (10) — climaxing in their king, the angel of the abyss, named Destruction in Hebrew and Greek (11).

C · 9:12

The first Woe past; two yet to come

A narratorial hinge: the first of the three eagle-announced Woes (8:13) is over, and two more are still coming — closing the fifth trumpet and pivoting to the sixth.

D · 9:13–19

The sixth trumpet: the four angels of the Euphrates and the demonic cavalry

The sixth angel sounds; a voice from the golden altar (13) orders the release of the four angels bound at the Euphrates (14), prepared for the appointed hour to kill a third of mankind (15); the 200-million cavalry is heard and seen (16–17a) — riders and lion-headed horses breathing fire, smoke, and sulfur (17b) — by which a third of men are killed (18), the horses' power lying in mouth and serpent-headed tails (19).

E · 9:20–21

The unrepentant survivors

The rest of mankind, not killed by these plagues, still refuse to repent of their idolatry — the worship of demons and lifeless idols (20) — and of their murders, sorceries, sexual immorality, and thefts (21): the plagues do not convert.

1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

And the fifth angel sounded his trumpet; and I saw a star fallen from heaven to the earth, and to him was given the key of the shaft of the abyss.

TRUMPET SEQUENCE (5TH) **καὶ** The fifth trumpet opens the first Woe (cf. 8:13). The perfect participle πεπτωκότα ('having fallen,' a settled state) marks the star as an already-fallen figure — a personal agent, given (the divine passive ἐδόθη) the key of the abyss.

Καὶ

And

paratactic connective

καὶ: the seriating καὶ of apocalyptic narrative, opening each trumpet scene.

ὁ

the

Nominative

article with πέμπτος ἄγγελος

πέμπτος

fifth

Nominative

ordinal adjective (attributive)

πέμπτος: fifth in the series of seven trumpet-angels.

ἄγγελος

angel

Nominative

subject of ἐσάλπισεν

ἄγγελος: messenger; here one of the seven trumpet-angels.

ἔσάλπισεν

sounded the trumpet

Aor Act Indic 3 Sg · σαλπίζω

main verb

→ constative/global aorist — the trumpet-blast as a whole

σαλπίζω: to sound a trumpet; the formulaic verb of the trumpet cycle.

καὶ

and

connective

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision formula)

→ constative aorist — the seer's report

ὁράω: the recurring 'and I saw' (καὶ εἶδον) that punctuates the visions.

ἀστέρα

a star

Accusative

direct object of εἶδον

ἀστήρ: star; here a personal figure (cf. the masculine αὐτῷ following), likely a fallen angel.

ἐκ

from

preposition (+ gen.) of source

ἐκ: out of, from.

τοῦ

the

Genitive

article with οὐρανοῦ

οὐρανοῦ

heaven

Genitive

object of ἐκ

οὐρανός: heaven, sky — the star's point of origin (cf. Isa 14:12; Luke 10:18).

πεπτωκότα

having fallen

Perf Act Ptcp · Acc Sg Masc · πίπτω

attributive/predicative participle modifying ἀστέρα

→ perfect — a fall already accomplished, a settled state

πίπτω: to fall; the perfect stresses the abiding result — the star is now a fallen being.

εἰς

to

preposition (+ acc.) of goal

εἰς: into, to.

τὴν

the

Accusative

article with γῆν

γῆν

earth

Accusative

object of εἰς

γῆ: earth, land.

καὶ

and

connective

ἔδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ constative aorist; theological passive —
God grants the authority

δίδωμι: the recurring divine passive ἔδόθη
of Revelation, marking authority delegated
under God's permission.

αὐτῷ

to him

Dative

dative of indirect object (recipient)

ἡ

the

Nominative

article with κλείς

κλείς

key

Nominative

subject of ἔδόθη

κλείς; key — authority to open and lock (cf.
1:18; 20:1).

τοῦ

of the

Genitive

article with φρέατος

φρέατος

shaft / pit

Genitive

genitive (the thing the key unlocks)

φρέαρ: well, pit, shaft — here the narrow
opening of the abyss.

τῆς

of the

Genitive

article with ἀβύσσου

ἀβύσσου

abyss

Genitive

*genitive of apposition/possession (the pit
belonging to the abyss)*

ἄβυσσος; the bottomless deep, the prison of
demonic powers (cf. Luke 8:31; Rev 20:1–3).

2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἔσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

and he opened the shaft of the abyss, and smoke went up out of the shaft like the smoke of a great furnace, and the sun and the air were darkened by the smoke of the shaft.

RESULT / CONTINUATION **καὶ** The star uses the key. The smoke 'like a great furnace' recalls Sinai (Exod 19:18) and Sodom (Gen 19:28); darkened sun and air begin a creation-undoing, an anti-creation gloom out of the deep.

καὶ
and
connective

ἤνοιξεν
he opened
Aor Act Indic 3 Sg · ἀνοίγω
main verb (subject = the fallen star)
→ constative aorist
| ἀνοίγω: to open; the key now used.

τὸ
the
Accusative
article with φρέαρ

φρέαρ
shaft
Accusative
direct object of ἤνοιξεν
| φρέαρ: the shaft of the abyss (see v.1).

τῆς
of the
Genitive
article with ἀβύσσου

ἀβύσσου
abyss
Genitive
genitive (the pit's shaft)
| ἄβυσσος: the bottomless deep.

καὶ
and
connective

ἀνέβη
went up
Aor Act Indic 3 Sg · ἀναβαίνω
main verb
→ constative aorist
| ἀναβαίνω: to go up, ascend; smoke rising from the pit.

καπνός
smoke
Nominative
subject of ἀνέβη
| καπνός: smoke.

ἐκ
out of
preposition (+ gen.) of source
| ἐκ: out of.

τοῦ
the
Genitive
article with φρέατος

φρέατος
shaft
Genitive
object of ἐκ
| φρέαρ: shaft, pit.

ὡς
like
comparative particle introducing simile
| ὡς: as, like — the dominant comparison-word of the chapter's imagery.

καπνός
smoke
Nominative
nominative of comparison (with ὡς)
| καπνός: smoke (the standard of comparison).

καμίνου
of a furnace
Genitive
genitive of source/possession
| κάμινος: furnace, kiln (cf. Exod 19:18; Gen 19:28).

μεγάλης
great
Genitive
attributive adjective with καμίνου
| μέγας: great, large.

καὶ and connective	ἐσκοτώθη was darkened Aor Pass Indic 3 Sg · σκοτόω main verb (sing. with compound subject) → constative aorist; passive of effect σκοτόω: to darken; a plague-of-darkness echo (Exod 10:21–23; Joel 2:10).	ὁ the Nominative article with ἥλιος	ἥλιος sun Nominative subject of ἐσκοτώθη ἥλιος: sun.
καὶ and connective	ὁ the Nominative article with ἀήρ	ἀήρ air Nominative second subject of ἐσκοτώθη ἀήρ: the air, lower atmosphere.	ἐκ by preposition (+ gen.) of cause ἐκ: here causal — 'because of, by means of!'
τοῦ the Genitive article with καπνοῦ	καπνοῦ smoke Genitive object of ἐκ (cause of the darkening) καπνός: smoke.	τοῦ of the Genitive article with φρέατος	φρέατος shaft Genitive genitive of source φρέαρ: shaft, pit.

3 καὶ ἐκ τοῦ καπνοῦ ἐξηλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

And out of the smoke came locusts upon the earth, and to them was given power as the scorpions of the earth have power.

CONTINUATION (THE PLAGUE PROPER) **καί** Locusts out of the abyssal smoke recall the eighth plague of Egypt (Exod 10) and Joel's locust-army (Joel 1–2), but these are demonic, armed with scorpion-sting rather than appetite for crops (contrast v.4).

καὶ
and
connective

ἐκ
out of
preposition (+ gen.) of source
| ἐκ: out of.

τοῦ
the
Genitive
article with καπνοῦ

καπνοῦ
smoke
Genitive
object of ἐκ
| καπνός: smoke.

ἐξῆλθον
came out
Aor Act Indic 3 Pl · ἐξέρχομαι
main verb
→ constative aorist
| ἐξέρχομαι: to come/go out.

ἀκρίδες
locusts
Nominative
subject of ἐξῆλθον
| ἀκρίς: locust — the plague-insect of Exod 10 and Joel, here demonized.

εἰς
upon
preposition (+ acc.) of goal
| εἰς: into, onto.

τὴν
the
Accusative
article with γῆν

γῆν
earth
Accusative
object of εἰς
| γῆ: earth, land.

καὶ
and
connective

ἐδόθη
was given
Aor Pass Indic 3 Sg · δίδωμι
main verb (divine passive)
→ theological passive — power delegated under God
| δίδωμι: the controlling 'was given' of the chapter (vv.1, 3, 5).

αὐταῖς
to them
Dative
dative of indirect object (the locusts)

ἐξουσία
power / authority
Nominative
subject of ἐδόθη
| ἐξουσία: authority, power; the granted right to harm.

ὥς
as
comparative conjunction introducing clause
| ὥς: as, just as.

ἔχουσιν
have
Pres Act Indic 3 Pl · ἔχω
verb of comparative clause
→ present — a standing fact (scorpions' nature)
| ἔχω: to have, hold.

ἐξουσίαν
power
Accusative
direct object of ἔχουσιν
| ἐξουσία: power (here the scorpion's stinging power).

οἱ

the

Nominative

article with σκορπίοι

σκορπίοι

scorpions

Nominative

subject of ἔχουσιν

σκορπίος: scorpion; its sting is painful but not normally lethal — key to vv.5-6.

τῆς

of the

Genitive

article with γῆς

γῆς

earth

Genitive

partitive/local genitive (the earth's scorpions)

γῆ: earth, land.

4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.

And they were told not to harm the grass of the earth or any green thing or any tree, but only the people who do not have the seal of God on their foreheads.

COMMISSION / RESTRICTION **καὶ** The locusts are inverted: forbidden the vegetation locusts naturally consume, restricted to the unsealed. The seal of 7:3-8 (ἐπὶ τῶν μετώπων) protects God's servants; οὐδέ ... οὐδέ ... εἰ μὴ narrows the target to the unsealed alone. ἵνα + future ἀδικήσουσιν is a characteristic Apocalyptic mixing of subjunctive and future.

καὶ

and

connective

ἐρρέθη

it was said / they were told

Aor Pass Indic 3 Sg · λέγω (εἶπον)

main verb (divine passive)

→ constative aorist; theological passive — the command issues from God

λέγω/εἶπον: aorist passive ἐρρέθη, 'it was said'; the command restraining the plague.

αὐταῖς

to them

Dative

dative of indirect object

ἵνα

that

conjunction introducing object/content clause

ἵνα: here introducing the content of the command (a directive ἵνα).

μή

not

negative with ἀδικήσουσιν

μή: not (the prohibitive negative).

ἀδικήσουσιν

they should harm

Fut Act Indic 3 Pl · ἀδικέω

verb of the ἵνα-clause (future for subjunctive)

→ future-with-ἵνα solecism; deliberative force

ἀδικέω: to wrong, harm, injure; the chapter's verb for the locusts' assault.

τὸν

the

Accusative

article with χόρτον

χόρτον

grass

Accusative

direct object of ἀδικήσουσιν

χόρτος: grass, vegetation — the locust's normal prey, here off-limits.

τῆς

of the

Genitive

article with γῆς

γῆς

earth

Genitive

possessive genitive

γῆ: earth, land.

οὐδὲ

nor

correlative negative conjunction

οὐδέ: and not, nor.

πᾶν

any

Accusative

adjective with χλωρόν

πᾶς: every, any.

χλωρόν

green thing

Accusative

object (substantival adjective)

χλωρός: green, verdant (cf. 6:8); here 'any green plant.'

οὐδὲ

nor

correlative negative conjunction

οὐδέ: nor.

πᾶν

any

Accusative

adjective with δένδρον

πᾶς: every, any.

δένδρον

tree

Accusative

object (substantival)

δένδρον: tree.

εἰ

if

part of εἰ μή ('except')

εἰ: if; with μή forms the exceptive 'except, but only!'

μή

not

part of εἰ μή ('except')

μή: not.

τοὺς

the

Accusative

article with ἀνθρώπους

ἀνθρώπους

people

Accusative

object (the permitted target)

ἄνθρωπος: human being, person.

<p>οἵτινες who Nominative <i>indefinite relative pronoun (subject of ἔχουσι)</i> ὅστις: whoever, such as — qualitative relative defining the class.</p>	<p>οὐκ not <i>negative with ἔχουσι</i> οὐ: not.</p>	<p>ἔχουσι have Pres Act Indic 3 Pl · ἔχω <i>verb of relative clause</i> → present — a present state (unsealed) ἔχω: to have, possess.</p>	<p>τήν the Accusative <i>article with σφραγίδα</i></p>
<p>σφραγίδα seal Accusative <i>direct object of ἔχουσι</i> σφραγίς: seal, mark of ownership (cf. 7:2–8; Ezek 9:4) — God's protective brand.</p>	<p>τοῦ of Genitive <i>article with θεοῦ</i></p>	<p>θεοῦ God Genitive <i>possessive/subjective genitive</i> θεός: God; the seal is his own.</p>	<p>ἐπὶ on <i>preposition (+ gen.) of location</i> ἐπί: upon, on.</p>
<p>τῶν the Genitive <i>article with μετώπων</i></p>	<p>μετώπων foreheads Genitive <i>object of ἐπί</i> μέτωπον: forehead — the visible place of the seal (and, later, of the beast's mark, 13:16).</p>		

5 καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

And it was granted to them not to kill them, but that they should be tormented five months; and their torment was like the torment of a scorpion when it stings a person.

RESTRICTION OF SEVERITY **καί** A second restraint: torment, not death. The five months echo the locust's natural life-span (late spring to early autumn). The shift αὐτοῖς (locusts) → αὐτούς (the unsealed) is a typical pronominal switch.

καὶ
and
connective

ἐδόθη
it was granted
Aor Pass Indic 3 Sg · δίδωμι
main verb (divine passive)
→ theological passive — permission, not autonomy
| δίδωμι: 'it was given/granted' — the constraint is divine.

αὐτοῖς
to them
Dative
dative of indirect object (the locusts)

ἵνα
that
conjunction (content of the grant)
| ἵνα: introducing the limiting content.

μὴ
not
negative with ἀποκτείνωσιν
| μὴ: not.

ἀποκτείνωσιν
they should kill
Aor Act Subj 3 Pl · ἀποκτείνω
verb of ἵνα-clause (prohibited result)
→ aorist subjunctive — the forbidden outcome
| ἀποκτείνω: to kill, put to death.

αὐτούς
them
Accusative
direct object (the unsealed of v.4)

ἀλλ'
but
strong adversative
| ἀλλά: but, rather — marking the permitted alternative.

ἵνα
that
conjunction (permitted content)
| ἵνα: introducing the allowed action.

βασανισθήσονται
they should be tormented
Fut Pass Indic 3 Pl · βασανίζω
verb of ἵνα-clause (future for subjunctive)
→ future-with-ἵνα; passive — the unsealed are the sufferers
| βασανίζω: to torment, torture (originally to test on a touchstone); the chapter's word for agonizing pain.

μήνας
months
Accusative
accusative of extent of time
| μῆν: month.

πέντε
five
indeclinable numeral with μήνας
| πέντε: five — the locust's natural season (cf. vv.5, 10).

καὶ
and
connective

ὁ
the
Nominative
article with βασανισμός

βασανισμός
torment
Nominative
subject (verbless equative clause)
| βασανισμός: torment, the experience of being tortured.

αὐτῶν
their
Genitive
genitive of source/possession

ὡς

like

comparative particle

ὡς: as, like.

βασανισμὸς

torment

Nominative

nominative of comparison

βασανισμὸς: torment (standard of comparison).

σκορπίου

of a scorpion

Genitive

subjective genitive (the scorpion's stinging)

σκορπίος: scorpion.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: whenever, when.

παΐση

it stings

Aor Act Subj 3 Sg · παίω

verb of temporal clause

→ aorist subjunctive — the indefinite/general sting

παίω: to strike, sting (of a scorpion).

ἄνθρωπον

a person

Accusative

direct object of παΐση

ἄνθρωπος: a human being.

6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

And in those days people will seek death and will not find it, and they will long to die, and death flees from them.

CONSEQUENCE (THE AGONY'S DEPTH) **καὶ** The torment is so dreadful that men crave the death that the locusts are forbidden to give (v.5). οὐ μὴ + future is emphatic denial. The tense-shift to the vivid present φεύγει personifies death as fleeing its would-be embracers — an ironic reversal of Job 3:21.

καὶ

and

connective

ἐν

in

preposition (+ dat.) of time

ἐν: in, during.

ταῖς

those

Dative

article with ἡμέραις

ἡμέραις

days

Dative

object of ἐν (time-when)

ἡμέρα: day.

ἐκεῖναις

those

Dative

demonstrative with ἡμέραις

ἐκεῖνος; that, those — the days of the fifth-trumpet torment.

ζητήσουσιν

will seek

Fut Act Indic 3 Pl · ζητέω

main verb

→ predictive future

ζητέω: to seek, look for.

οἱ

the

Nominative

article with ἄνθρωποι

ἄνθρωποι

people

Nominative

subject of ζητήσουσιν

ἄνθρωπος; human being; here the unsealed.

τὸν

the

Accusative

article with θάνατον

θάνατον

death

Accusative

direct object of ζητήσουσιν

θάνατος; death — here longed for as relief.

καὶ

and

connective

οὐ

not

part of emphatic οὐ μή

οὐ: not.

μή

by no means

part of emphatic οὐ μή

μή: with οὐ forms the strongest negation, 'certainly not!'

εὕρῃσουσιν

will find

Fut Act Indic 3 Pl · εὕρισκω

main verb (emphatic negation)

→ emphatic future denial — they shall surely not find

εὕρισκω: to find.

αὐτόν

it

Accusative

direct object (= death)

καὶ

and

connective

ἐπιθυμήσουσιν

will long

Fut Act Indic 3 Pl · ἐπιθυμέω

main verb

→ predictive future

ἐπιθυμέω: to desire earnestly, long for.

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

complementary infinitive with ἐπιθυμήσουσιν

→ aorist infinitive — the act of dying

ἀποθνήσκω: to die.

καὶ

and

connective

φεύγει

flees

Pres Act Indic 3 Sg · φεύγω

main verb (vivid present)

→ historic/vivid present — death personified as fleeing

φεύγω: to flee, run away — an ironic personification (cf. Job 3:21; Jer 8:3).

ὁ

Nominative

article with θάνατος

θάνατος

death

Nominative

subject of φεύγει

θάνατος; death.

ἀπ'

from

preposition (+ gen.) of separation

ἀπό: from, away from.

αὐτῶν

them

Genitive

object of ἀπό

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἠτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῶ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

And the appearance of the locusts was like horses prepared for battle, and on their heads were what looked like crowns of gold, and their faces were like human faces.

DESCRIPTION (SIMILE-PORTRAIT BEGINS) **καί** The grotesque composite portrait of vv.7-10 leans on Joel 2:4-5 ('like the appearance of horses they run') and piles up ὡς/ὅμοιος comparisons — the seer straining ordinary language to depict the demonic.

Καὶ

And

connective

τὰ

the

Nominative

article with ὁμοιώματα

ὁμοιώματα

appearance / likenesses

Nominative

subject (verbless clause)

ὁμοίωμα: likeness, form, appearance — the visible shape of the locusts.

τῶν

of the

Genitive

article with ἀκρίδων

ἀκρίδων

locusts

Genitive

possessive genitive

ἀκρίς; locust.

ὅμοια

like

Nominative

predicate adjective (+ dat.)

ὅμοιος; like, similar to (governs the dative ἵπποις).

ἵπποις

horses

Dative

dative complement of ὅμοια

ἵππος; horse — warhorses (cf. Joel 2:4).

ἠτοιμασμένοις

prepared

Perf Pass Participle · Dat Pl Masc · ἐτοιμάζω

attributive participle modifying ἵπποις

→ perfect — a settled state of readiness

ἐτοιμάζω: to prepare, make ready; here horses 'made ready' for war.

εἰς

for

preposition (+ acc.) of purpose

εἰς: for, unto (purpose).

πόλεμον

battle

Accusative

object of εἰς

πόλεμος: war, battle.

καὶ

and

connective

ἐπὶ

on

preposition (+ acc.) of location

ἐπί: upon, on.

τὰς

the

Accusative

article with κεφαλὰς

κεφαλὰς

heads

Accusative

object of ἐπί

κεφαλή: head.

αὐτῶν

their

Genitive

possessive genitive

ὡς

what looked like

comparative particle

ὡς: as, like — 'something resembling.'

στέφανοι

crowns

Nominative

subject (verbless) / predicate of comparison

στέφανος: victor's wreath, crown —
connoting conquest/authority.

ὅμοιοι

like

Nominative

predicate adjective (+ dat.)

ὅμοιος: like (governs χρυσῶ).

χρυσῶ

gold

Dative

dative complement of ὅμοιοι

χρυσός: gold; crowns 'resembling gold.'

καὶ

and

connective

τὰ

the

Nominative

article with πρόσωπα

πρόσωπα

faces

Nominative

subject (verbless)

πρόσωπον: face.

αὐτῶν

their

Genitive

possessive genitive

ὡς

like

comparative particle

ὡς: as, like.

πρόσωπα

faces

Nominative

nominative of comparison

πρόσωπον: face.

ἀνθρώπων

of humans

Genitive

possessive genitive

ἄνθρωπος: human being — the locusts have
an eerie human aspect.

8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,

and they had hair like women's hair, and their teeth were like lions' teeth,

DESCRIPTION (CONTINUED) **καί** Long 'hair' (the locust's antennae or the cavalry's flowing manes) and lions' teeth — the latter straight from Joel 1:6 ('its teeth are lions' teeth') — heighten the menace.

<p>καὶ and connective</p>	<p>εἶχον they had Impf Act Indic 3 Pl · ἔχω main verb → descriptive imperfect — ongoing visionary state ἔχω: to have.</p>	<p>τρίχας hair Accusative direct object of εἶχον θρίξ; hair; perhaps the locust's antennae or long manes.</p>	<p>ὡς like comparative particle ὡς: as, like.</p>
<p>τρίχας hair Accusative accusative of comparison θρίξ; hair.</p>	<p>γυναικῶν of women Genitive possessive genitive γυνή; woman.</p>	<p>καὶ and connective</p>	<p>οἱ the Nominative article with ὀδόντες</p>
<p>ὀδόντες teeth Nominative subject of ἦσαν ὀδός; tooth.</p>	<p>αὐτῶν their Genitive possessive genitive</p>	<p>ὡς like comparative particle ὡς: as, like.</p>	<p>λεόντων of lions Genitive genitive of comparison (lions' teeth) λέων; lion (cf. Joel 1:6).</p>

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copula

→ descriptive imperfect

εἰμί: to be.

9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

and they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots of many horses rushing into battle.

DESCRIPTION (CONTINUED) **καὶ** Iron breastplates make them invulnerable; the wing-roar 'like chariots rushing to war' is Joel 2:5 verbatim in sense — the terrifying din of an onrushing army.

καὶ

and

connective

εἶχον

they had

Impf Act Indic 3 Pl · ἔχω

main verb

→ descriptive imperfect

ἔχω: to have.

θώρακας

breastplates

Accusative

direct object of εἶχον

θώραξ: breastplate, cuirass — armor protecting the chest.

ὡς

like

comparative particle

ὡς: as, like.

θώρακας

breastplates

Accusative

accusative of comparison

θώραξ: breastplate.

σιδηροῦς

of iron

Accusative

attributive adjective with θώρακας

σιδηροῦς: iron, made of iron — connoting invulnerability.

καὶ

and

connective

ἡ

the

Nominative

article with φωνή

<p>φωνή sound Nominative <i>subject (verbless clause)</i> φωνή: sound, voice, noise.</p>	<p>τῶν of the Genitive <i>article with πτερύγων</i></p>	<p>πτερύγων wings Genitive <i>subjective genitive (the wings' sound)</i> πτέρυξ: wing.</p>	<p>αὐτῶν their Genitive <i>possessive genitive</i></p>
<p>ὡς like <i>comparative particle</i> ὡς: as, like.</p>	<p>φωνή sound Nominative <i>nominative of comparison</i> φωνή: sound.</p>	<p>ἀρμάτων of chariots Genitive <i>genitive of source</i> ἄρμα: chariot.</p>	<p>ἵππων of horses Genitive <i>genitive (the horses drawing the chariots)</i> ἵππος: horse.</p>
<p>πολλῶν many Genitive <i>attributive adjective with ἵππων</i> πολὺς: many.</p>	<p>τρέχόντων rushing Pres Act Ptcp · Gen Pl Masc · τρέχω <i>attributive participle modifying ἵππων</i> → present — ongoing onrush τρέχω: to run, rush (cf. Joel 2:5).</p>	<p>εἰς into <i>preposition (+ acc.) of goal</i> εἰς: into, unto.</p>	<p>πόλεμον battle Accusative <i>object of εἰς</i> πόλεμος: war, battle.</p>

10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

And they have tails like scorpions, and stings; and in their tails is their power to harm people for five months.

DESCRIPTION (THE STING) **καί** The portrait returns to the scorpion-tail of v.3, locating the locusts' ἐξουσία there; the five-month limit of v.5 recurs as an inclusio closing the description. The present-tense ἔχουσιν marks the abiding feature.

καὶ
and
connective

ἔχουσιν
they have
Pres Act Indic 3 Pl · ἔχω
main verb
→ present — abiding characteristic
| ἔχω: to have.

οὐράς
tails
Accusative
direct object of ἔχουσιν
| οὐρά: tail.

ὁμοίας
like
Accusative
adjective (+ dat.) modifying οὐράς
| ὁμοίος: like, similar to (governs σκορπίους).

σκορπίους
scorpions
Dative
dative complement of ὁμοίας
| σκορπίος: scorpion.

καὶ
and
connective

κέντρα
stings
Accusative
second object of ἔχουσιν
| κέντρον: sting, goad (cf. 1 Cor 15:55–56).

καὶ
and
connective

ἐν
in
preposition (+ dat.) of location
| ἐν: in.

ταῖς
the
Dative
article with οὐραῖς

οὐραῖς
tails
Dative
object of ἐν
| οὐρά: tail (the seat of their power).

αὐτῶν
their
Genitive
possessive genitive

ἡ
the
Nominative
article with ἐξουσία

ἐξουσία
power
Nominative
subject (verbless clause)
| ἐξουσία: authority, power (to harm).

αὐτῶν
their
Genitive
possessive genitive

ἀδικῆσαι
to harm
Aor Act Inf · ἀδικέω
epexegetic infinitive defining ἐξουσία
→ aorist infinitive — the act of harming
| ἀδικέω: to harm, injure.

τούς

the

Accusative

article with *άνθρωπος*

άνθρῶπους

people

Accusative

direct object of *ἀδικῆσαι*

άνθρωπος; human being.

μήνας

months

Accusative

accusative of extent of time

μήν; month.

πέντε

five

indeclinable numeral with *μήνας*

πέντε; five (the limited season, cf. v.5).

11 ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

They have over them as king the angel of the abyss; his name in Hebrew is Abaddon, and in Greek he has the name Apollyon.

CLIMAX OF THE LOCUST-PORTRAIT (ASYNDETON) ASYNDETON Ordinary locusts have 'no king' (Prov 30:27); these do — the angel of the abyss. The bilingual naming (Hebrew Abaddon = 'Destruction,' Job 26:6 etc.; Greek Apollyon = 'Destroyer') brands him as the personification of ruin, perhaps a pointed jab at Apollo, whose emblem was the locust. Asyndeton sets the climactic identification apart.

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb

→ present — abiding fact

ἔχω; to have.

ἐπ'

over

preposition (+ gen.) of rule

ἐπί; over, upon — here of authority 'over' them.

αὐτῶν

them

Genitive

object of ἐπί

βασιλέα

king

Accusative

direct object of ἔχουσιν

βασιλεύς; king (contrast Prov 30:27, where locusts have none).

τὸν

the

Accusative

article with ἄγγελον (apposition)

ἄγγελον

angel

Accusative

accusative in apposition to βασιλέα

ἄγγελος; angel — here a malevolent power, the angel of the abyss.

τῆς

of the

Genitive

article with ἀβύσσου

ἀβύσσου

abyss

Genitive

possessive/local genitive

ἄβυσσος; the bottomless deep (cf. v.1).

<p>ὄνομα name Nominative subject (verbless: 'a name to him!')</p> <p>ὄνομα: name.</p>	<p>αὐτῷ to him / his Dative dative of possession</p>	<p>Ἑβραϊστὶ in Hebrew adverb of manner</p> <p>Ἑβραϊστὶ: in Hebrew/Aramaic.</p>	<p>Ἀβαδδὼν Abaddon indeclinable proper noun (predicate)</p> <p>Ἀβαδδὼν: transliterated Hebrew אַבְדּוֹן, 'Destruction / Place of ruin' (Job 26:6; 28:22; Ps 88:11), here personified.</p>
<p>καὶ and connective</p>	<p>ἐν in preposition (+ dat.)</p> <p>ἐν: in.</p>	<p>τῇ the Dative article with Ἑλληνικῇ</p>	<p>Ἑλληνικῇ Greek (tongue) Dative object of ἐν (sc. γλώσση)</p> <p>Ἑλληνικός: Greek; 'in the Greek (language)!'.</p>
<p>ὄνομα name Accusative direct object of ἔχει</p> <p>ὄνομα: name.</p>	<p>ἔχει he has Pres Act Indic 3 Sg · ἔχω main verb</p> <p>→ present</p> <p>ἔχω: to have.</p>	<p>Ἀπολλύων Apollyon Nominative nominative in apposition (the name)</p> <p>Ἀπολλύων: 'Destroyer,' present participle of ἀπόλλυμι used as a name; a Greek equivalent of Abaddon, perhaps glancing at Apollo.</p>	

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

The first Woe has passed; behold, two Woes are still coming after these things.

NARRATORIAL HINGE (WOE-FORMULA) ASYNDETON The eagle of 8:13 cried three Woes over the last three trumpets; the first (the fifth trumpet) now ends. ἡ οὐαὶ ἡ μία treats the interjection οὐαὶ as a feminine noun ('the one Woe'); the singular ἔρχεται with plural δύο οὐαὶ is construction ad sensum — both classic Apocalyptic solecisms.

Ἡ

The

Nominative

article (fem.) treating οὐαί as a noun

οὐαὶ

Woe

indeclinable interjection used as fem. noun

οὐαὶ: woe! — here substantivized, 'the Woe' (one of the three of 8:13).

ἡ

the

Nominative

article with μία (attributive)

μία

first / one

Nominative

ordinal/cardinal adjective ('the first')

εἷς/μία: one; here used as ordinal 'first' (Semitic idiom).

ἀπῆλθεν

has passed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist — the Woe is over

ἀπέρχομαι: to go away, depart; here 'has passed.'

ἰδοὺ

behold

attention-marker (frozen imperative)

ἰδοὺ: behold! — the demonstrative particle alerting to what follows.

ἔρχεται

are coming

Pres Mid/Dep Indic 3 Sg · ἔρχομαι

main verb (sing. with plural subject — ad sensum)

→ futuristic present — imminent arrival

ἔρχομαι: to come; singular verb with δύο οὐαί, a constructio ad sensum.

ἔτι

still

adverb of time

ἔτι: still, yet.

δύο

two

indeclinable numeral with οὐαί

δύο: two.

οὐαὶ

Woes

indeclinable interjection-as-noun (subject)

οὐαὶ: woe (substantivized, plural in sense).

μετὰ

after

preposition (+ acc.) of time

μετά: after.

ταῦτα

these things

Accusative

object of μετά

οὗτος: this; neuter plural 'these things.'

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

And the sixth angel sounded his trumpet; and I heard a single voice from the four horns of the golden altar that is before God,

TRUMPET SEQUENCE (6TH) **καί** The sixth trumpet opens the second Woe. The voice comes 'from the four horns of the golden altar' — the altar of incense (8:3), under which the martyrs cried 'how long?!' (6:9–10); the command to release the angels answers that cry, the plague flowing from the prayers of the saints.

<p>Καὶ And <i>connective</i></p>	<p>ὁ the Nominative <i>article with ἕκτος ἄγγελος</i></p>	<p>ἕκτος sixth Nominative <i>ordinal adjective</i> ἕκτος; sixth.</p>	<p>ἄγγελος angel Nominative <i>subject of ἐσάλπισεν</i> ἄγγελος; angel (trumpet-angel).</p>
<p>ἐσάλπισεν sounded the trumpet Aor Act Indic 3 Sg · σαλπίζω <i>main verb</i> → constative aorist σαλπίζω: to sound a trumpet.</p>	<p>καὶ and <i>connective</i></p>	<p>ἤκουσα I heard Aor Act Indic 1 Sg · ἀκούω <i>main verb (vision formula)</i> → constative aorist — the seer's report ἀκούω: to hear; 'and I heard' parallels 'and I saw.'</p>	<p>φωνήν a voice Accusative <i>direct object of ἤκουσα</i> φωνή; voice, sound.</p>
<p>μίαν single / one Accusative <i>numeral adjective with φωνήν</i> εἷς/μία: one, a single — perhaps 'a certain voice.'</p>	<p>ἐκ from <i>preposition (+ gen.) of source</i> ἐκ: from, out of.</p>	<p>τῶν the Genitive <i>article with κεράτων</i></p>	<p>τεσσάρων four Genitive <i>numeral adjective with κεράτων</i> τέσσαρες; four (some witnesses omit; printed here).</p>

<p>κεράτων horns Genitive <i>object of ἐκ</i> κέρασ; horn — the projections at the altar's corners (Exod 30:1–3).</p>	<p>τοῦ of the Genitive <i>article with θυσιαστηρίου</i></p>	<p>θυσιαστηρίου altar Genitive <i>possessive genitive</i> θυσιαστήριον: altar — here the golden altar of incense (8:3; cf. 6:9).</p>	<p>τοῦ the Genitive <i>article with χρυσοῦ</i></p>
<p>χρυσοῦ golden Genitive <i>attributive adjective with θυσιαστηρίου</i> χρυσοῦσ; golden, of gold.</p>	<p>τοῦ the (one) Genitive <i>article governing the ἐνώπιον phrase (attributive)</i></p>	<p>ἐνώπιον before <i>improper preposition (+ gen.)</i> ἐνώπιον: before, in the presence of.</p>	<p>τοῦ Genitive <i>article with θεοῦ</i></p>
<p>θεοῦ God Genitive <i>object of ἐνώπιον</i> θεός; God — the altar stands in his presence.</p>			

14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

saying to the sixth angel, the one who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

CONTENT OF THE VOICE (COMMAND) ASYNDETON The participle λέγοντα is masc./neut. accusative agreeing loosely with φωνήν (a solecism — φωνή is feminine), a notorious Apocalyptic concord. ὁ ἔχων (nominative for vocative/apposition) is another. The four angels bound at the Euphrates evoke the eastern frontier from which invasion and judgment historically came (Assyria, Babylon, Parthia).

λέγοντα

saying

Pres Act Ptcp · Acc Sg Masc · λέγω

participle modifying φωνήν (concord ad sensum)

→ present — the ongoing utterance

λέγω: to say; masc. participle with fem. φωνήν is a deliberate solecism.

τῷ

to the

Dative

article with ἀγγέλω

ἕκτω

sixth

Dative

ordinal adjective with ἀγγέλω

ἕκτος: sixth.

ἀγγέλω

angel

Dative

dative of indirect object (addressee)

ἄγγελος: angel.

ὁ

the one

Nominative

article (nominative) in apposition to ἀγγέλω

ἔχων

who had

Pres Act Ptcp · Nom Sg Masc · ἔχω

substantival participle in apposition (nom. for dat. — solecism)

→ present — possessing the trumpet

ἔχω: to have; the nominative ὁ ἔχων for an expected dative is a hallmark Apocalyptic irregularity.

τήν

the

Accusative

article with σάλπιγγα

σάλπιγγα

trumpet

Accusative

direct object of ἔχων

σάλπιγξ: trumpet.

Λύσον

Release

Aor Act Impv 2 Sg · λύω

imperative (the command)

→ aorist imperative — a single decisive act

λύω: to loose, set free, release.

τοὺς

the

Accusative

article with ἀγγέλους

τέσσαρας

four

Accusative

numeral adjective with ἀγγέλους

τέσσαρες: four.

ἀγγέλους

angels

Accusative

direct object of Λύσον

ἄγγελος: angel — here evil angels held captive.

<p>τούς the (who) Accusative article introducing attributive participle</p>	<p>δεδεμένους bound Perf Pass Ptcp · Acc Pl Masc · δέω attributive participle modifying ἀγγέλους → perfect — a state of being bound (and now to be undone) δέω: to bind; the perfect marks their long-standing captivity.</p>	<p>ἐπὶ at preposition (+ dat.) of place ἐπί: at, on, by.</p>	<p>τῷ the Dative article with ποταμῷ</p>
<p>ποταμῷ river Dative object of ἐπί ποταμός: river.</p>	<p>τῷ the Dative article with μεγάλῳ</p>	<p>μεγάλῳ great Dative attributive adjective with ποταμῷ μέγας: great.</p>	<p>Εὐφράτη Euphrates Dative dative in apposition to ποταμῷ Εὐφράτης: the Euphrates, the empire's eastern boundary and frontier of dreaded invasion (cf. 16:12).</p>

15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἔνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.

And the four angels who had been prepared for the hour and day and month and year were released, to kill a third of mankind.

EXECUTION OF THE COMMAND **καί** The single article οἱ governs the fourfold time-phrase (hour, day, month, year), stressing one exact, foreordained moment. The plague's mandate — to kill a third of mankind — escalates from the torment of the fifth trumpet (which could not kill, v.5) to lethal judgment.

καὶ
and
connective

ἐλύθησαν
were released

Aor Pass Indic 3 Pl · λύω
main verb (passive)

→ constative aorist; passive — loosed in answer to the command

λύω: to loose, release.

οἱ
the

Nominative
article with ἄγγελοι

τέσσαρες
four

Nominative
numeral adjective with ἄγγελοι

τέσσαρες: four.

ἄγγελοι
angels

Nominative
subject of ἐλύθησαν

ἄγγελος: angel.

οἱ
the (who)

Nominative
article introducing attributive participle

ἠτοιμασμένοι
had been prepared

Perf Pass Ptcp · Nom Pl Masc · ἐτοιμάζω
attributive participle modifying ἄγγελοι

→ perfect — a standing state of readiness (divinely prepared)

ἐτοιμάζω: to prepare; the angels were held ready for this hour.

εἰς
for

preposition (+ acc.) of purpose/time

εἰς: for, unto.

τὴν
the

Accusative
single article governing the fourfold time-phrase

ῥᾶν
hour

Accusative
object of εἰς
ῥα: hour — the precise appointed time.

καὶ
and
connective

ἡμέραν
day

Accusative
object of εἰς
ἡμέρα: day.

καὶ
and
connective

μῆνα
month

Accusative
object of εἰς
μῆν: month.

καὶ
and
connective

ἐνιαυτόν
year

Accusative
object of εἰς
ἐνιαυτός: year.

ἵνα

to / so that

conjunction of purpose

ἵνα: in order that.

ἀποκτείνωσιν

they might kill

Aor Act Subj 3 Pl · ἀποκτείνω

verb of purpose clause

→ aorist subjunctive — the intended slaughter

ἀποκτείνω: to kill.

τὸ

the

Accusative

article with τρίτον

τρίτον

third

Accusative

direct object (substantival fraction)

τρίτος: third; the recurring fractional judgment of the trumpets (8:7–12).

τῶν

of

Genitive

article with ἀνθρώπων

ἀνθρώπων

mankind

Genitive

partitive genitive

ἄνθρωπος: human being, mankind.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ δισμυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν.

And the number of the cavalry troops was twice ten thousand times ten thousand; I heard their number.

STATEMENT (THE ARMY'S NUMBER) **καὶ** δισμυριάδες μυριάδων = two myriads of myriads = $2 \times 10,000 \times 10,000 = 200,000,000$ — a symbolic, uncountable horde rather than a census figure (cf. Ps 68:17; Dan 7:10). 'I heard their number' echoes 7:4, where the sealed were likewise heard.

καὶ

and

connective

ὁ

the

Nominative

article with ἀριθμός

ἀριθμός

number

Nominative

subject (verbless clause)

ἀριθμός: number, count.

τῶν

of the

Genitive

article with στρατευμάτων

στρατευμάτων

troops / armies

Genitive

partitive/possessive genitive

στράτευμα: army, troops, host.

τοῦ

of the

Genitive

article with ἵπικοῦ

ἵπικοῦ

cavalry

Genitive

exegetic genitive (the troops 'of the cavalry')

ἵπικόν: cavalry, mounted force
(substantival adjective).

δισμυριάδες

twice ten thousand

Nominative

predicate nominative (the count)

δισμυριάς: a double myriad, 20,000; here in
the plural with μυριάδων.

μυριάδων

of ten thousands

Genitive

multiplicative genitive ('myriads of myriads')

μυριάς: myriad, ten thousand; the doubled
figure = two hundred million, a symbolic
uncountable host.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (asyndeton)

→ *constative aorist — the seer's report*

ἀκούω: to hear (cf. 7:4, the number of the
sealed 'heard').

τὸν

the

Accusative

article with ἀριθμόν

ἀριθμόν

number

Accusative

direct object of ἤκουσα

ἀριθμός: number.

αὐτῶν

their

Genitive

possessive genitive

17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὄρασει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

And this is how I saw the horses in the vision, and those seated on them: they had breastplates fiery red and dark blue and sulfur-yellow; and the heads of the horses were like lions' heads, and out of their mouths came fire and smoke and sulfur.

DESCRIPTION (THE CAVALRY) **καί** οὕτως ('thus') introduces the vision proper. The breastplates' three colors match the three plagues that issue from the horses' mouths — fiery (πῦρ), hyacinth-blue/smoke (καπνός), sulfurous (θεῖον). Lion-heads and the fire-smoke-sulfur triad mark these horses as infernal, hell's own weaponry (cf. 14:10; Gen 19:24).

καὶ
and
connective

οὕτως
thus / this is how
adverb of manner
οὕτως; thus, in this way — introducing the visionary description.

εἶδον
I saw
Aor Act Indic 1 Sg · ὄραω
main verb (vision formula)
→ constative aorist
ὄραω: to see.

τοὺς
the
Accusative
article with ἵππους

ἵππους
horses
Accusative
direct object of εἶδον
ἵππος; horse.

ἐν
in
preposition (+ dat.)
ἐν: in.

τῇ
the
Dative
article with ὄρασει

ὄρασει
vision
Dative
object of ἐν
ὄρασις; vision, sight — 'in the vision' (the mode of seeing).

καὶ
and
connective

τούς
those
Accusative
article with *καθήμενους*

καθήμενους
seated / riders
Pres Mid/Dep Ptcp · Acc Pl Masc · κάθημαι
substantival participle (second object of *εἶδον*)
→ present — the riders sitting on the horses
| κάθημαι: to sit; here 'those sitting on them,'
the cavalry riders.

ἐπ'
on
preposition (+ gen.) of location
| ἐπί: on, upon.

αὐτῶν
them
Genitive
object of *ἐπί*

ἔχοντας
having
Pres Act Ptcp · Acc Pl Masc · ἔχω
attributive participle modifying riders/horses
→ present — possessing the breastplates
| ἔχω: to have.

θώρακας
breastplates
Accusative
direct object of *ἔχοντας*
| θώραξ: breastplate.

πυρίνους
fiery red
Accusative
attributive adjective with *θώρακας*
| πυρίνος: fiery, fire-red (matching the πῦρ of
v.17b).

καὶ
and
connective

ύακινθίνους
dark blue
Accusative
attributive adjective with *θώρακας*
| ύακίνθινος: hyacinth-colored, dark
blue/smoky (matching *καπνός*).

καὶ
and
connective

θειώδεις
sulfur-yellow
Accusative
attributive adjective with *θώρακας*
| θειώδης: sulfurous, brimstone-yellow
(matching *θεῖον*).

καὶ
and
connective

αἱ
the
Nominative
article with *κεφαλαί*

κεφαλαί
heads
Nominative
subject (verbless clause)
| κεφαλή: head.

τῶν
of the
Genitive
article with *ἵππων*

ἵπων

horses

Genitive

possessive genitive

ἵππος: horse.

ὡς

like

comparative particle

ὡς: as, like.

κεφαλαί

heads

Nominative

nominative of comparison

κεφαλή: head.

λεόντων

of lions

Genitive

genitive of comparison

λέων: lion.

καὶ

and

connective

ἐκ

out of

preposition (+ gen.) of source

ἐκ: out of.

τῶν

the

Genitive

article with στομάτων

στομάτων

mouths

Genitive

object of ἐκ

στόμα: mouth.

αὐτῶν

their

Genitive

possessive genitive

ἐκπορεύεται

came out / proceeds

Pres Mid/Dep Indic 3 Sg · ἐκπορεύομαι

main verb (sing. with compound subject)

→ vivid present — the issuing of the plagues

ἐκπορεύομαι: to go out, proceed.

πῦρ

fire

Nominative

subject of ἐκπορεύεται

πῦρ: fire.

καὶ

and

connective

καπνός

smoke

Nominative

second subject of ἐκπορεύεται

καπνός: smoke.

καὶ

and

connective

θεῖον

sulfur

Nominative

third subject of ἐκπορεύεται

θεῖον: brimstone, sulfur (cf. Gen 19:24; Rev 14:10; 21:8).

18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

By these three plagues a third of mankind was killed, by the fire and the smoke and the sulfur coming out of their mouths.

RESULT (THE SLAUGHTER) ASYNDETON The mandate of v.15 is fulfilled: a third of mankind killed. 'These three plagues' (fire, smoke, sulfur) are named as the agents; the asyndeton presses the result home. ἀπεκτάνθησαν (3 pl.) with neuter τὸ τρίτον is concord ad sensum.

<p>ἀπὸ by preposition (+ gen.) of agency/cause ἀπό: from, by (causal here).</p>	<p>τῶν the Genitive article with πληγῶν</p>	<p>τριῶν three Genitive numeral adjective with πληγῶν τρεῖς: three.</p>	<p>πληγῶν plagues Genitive object of ἀπό πληγή: plague, blow, wound.</p>
<p>τούτων these Genitive demonstrative with πληγῶν οὗτος: this, these.</p>	<p>ἀπεκτάνθησαν was killed Aor Pass Indic 3 Pl · ἀποκτείνω main verb (pl. with neuter τὸ τρίτον — ad sensum) → constative aorist; passive ἀποκτείνω: to kill.</p>	<p>τὸ the Nominative article with τρίτον</p>	<p>τρίτον third Nominative subject (substantival fraction) τρίτος: third.</p>
<p>τῶν of Genitive article with ἀνθρώπων</p>	<p>ἀνθρώπων mankind Genitive partitive genitive ἄνθρωπος: human being, mankind.</p>	<p>ἐκ by preposition (+ gen.) of cause/means ἐκ: by means of, from (causal).</p>	<p>τοῦ the Genitive article with πυρός</p>

πυρός

fire

Genitive

object of *ἐκ*

πῦρ: fire.

καὶ

and

connective

τοῦ

the

Genitive

article with *καπνοῦ*

καπνοῦ

smoke

Genitive

object of *ἐκ*

καπνός: smoke.

καὶ

and

connective

τοῦ

the

Genitive

article with *θείου*

θείου

sulfur

Genitive

object of *ἐκ*

θεῖον: brimstone, sulfur.

τοῦ

the (which)

Genitive

article introducing attributive participle

ἐκπορευομένου

coming out

Pres Mid/Dep Ptcp · Gen Sg Neut · ἐκπορεύομαι

attributive participle modifying the triad

→ present – continually issuing forth

ἐκπορεύομαι: to come out, proceed.

ἐκ

out of

preposition (+ gen.) of source

ἐκ: out of.

τῶν

the

Genitive

article with *στομάτων*

στομάτων

mouths

Genitive

object of *ἐκ*

στόμα: mouth.

αὐτῶν

their

Genitive

possessive genitive

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

For the power of the horses is in their mouths and in their tails; for their tails are like serpents, having heads, and with them they do harm.

EXPLANATION (THE LOCUS OF THEIR POWER) γάρ γάρ explains how the horses kill: power resides in mouth (the fire-plagues) and in serpent-like, head-bearing tails. The doubly placed power recalls the scorpion-tailed locusts of vv.5, 10; the serpent-tails add a satanic resonance (the ὄφις of 12:9).

<p>ἡ the Nominative article with ἐξουσία</p>	<p>γάρ for explanatory conjunction (postpositive) γάρ: for — introducing the ground.</p>	<p>ἐξουσία power Nominative subject of ἐστὶν ἐξουσία: authority, power.</p>	<p>τῶν of the Genitive article with ἵππων</p>
<p>ἵππων horses Genitive possessive genitive ἵππος: horse.</p>	<p>ἐν in preposition (+ dat.) of location ἐν: in.</p>	<p>τῷ the Dative article with στόματι</p>	<p>στόματι mouth Dative object of ἐν στόμα: mouth.</p>
<p>αὐτῶν their Genitive possessive genitive</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί copula → present — a standing fact εἰμί: to be.</p>	<p>καὶ and connective</p>	<p>ἐν in preposition (+ dat.) of location ἐν: in.</p>

ταῖς

the

Dative
article with οὐραῖς

οὐραῖς

tails

Dative
object of ἐν
| οὐρά: tail.

αὐτῶν

their

Genitive
possessive genitive

αἱ

the

Nominative
article with οὐραί

γὰρ

for

explanatory conjunction (postpositive)

| γάρ: for.

οὐραί

tails

Nominative
subject (verbless clause)

| οὐρά: tail.

αὐτῶν

their

Genitive
possessive genitive

ὅμοιαι

like

Nominative
predicate adjective (+ dat.)
| ὅμοιος: like, similar to (governs ὄφειν).

ὄφειν

serpents

Dative
dative complement of ὅμοιαι

| ὄφις: serpent, snake (cf. the ancient serpent, 12:9).

ἔχουσαι

having

Pres Act Ptcp · Nom Pl Fem · ἔχω
attributive participle modifying οὐραί
→ present — possessing heads

| ἔχω: to have.

κεφαλάς

heads

Accusative
direct object of ἔχουσαι

| κεφαλή: head — the tails are themselves snake-headed and so can bite.

καὶ

and

connective

ἐν

with

preposition (+ dat.) of means

| ἐν: with, by means of.

αὐταῖς

them

Dative
object of ἐν (= the tails)

ἀδικοῦσιν

they do harm

Pres Act Indic 3 Pl · ἀδικέω

main verb

→ present — their ongoing injuring

| ἀδικέω: to harm, injure (the chapter's verb of assault, vv.4, 10, 19).

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

And the rest of mankind, who were not killed by these plagues, did not even repent of the works of their hands, so as to stop worshiping the demons and the idols of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk;

RESPONSE OF SURVIVORS (IMPENITENCE) **καί** The plagues do not convert: the survivors do not repent. The idol-list (gold, silver, bronze, stone, wood) and the 'cannot see/hear/walk' polemic echo Ps 115:4-7; 135:15-17; Dan 5:23 — the classic mockery of dead idols whose worship is in fact demon-worship (cf. 1 Cor 10:20). ἵνα μή + future προσκυνήσουσιν is the Apocalyptic ἵνα-with-future solecism.

<p>καὶ and <i>connective</i></p>	<p>οἱ the Nominative <i>article with λοιποί</i></p>	<p>λοιποὶ rest Nominative <i>subject (substantival adjective)</i> λοιπός: remaining, rest — the survivors.</p>	<p>τῶν of Genitive <i>article with ἀνθρώπων</i></p>
<p>ἀνθρώπων mankind Genitive <i>partitive genitive</i> ἄνθρωπος: human being, mankind.</p>	<p>οἳ who Nominative <i>relative pronoun (subject of ἀπεκτάνθησαν)</i> ὅς: who, which.</p>	<p>οὐκ not <i>negative with ἀπεκτάνθησαν</i> οὐ: not.</p>	<p>ἀπεκτάνθησαν were killed Aor Pass Indic 3 Pl · ἀποκτείνω <i>verb of relative clause</i> → constative aorist; passive ἀποκτείνω: to kill.</p>

ἐν

by

preposition (+ dat.) of means

ἐν: by, with (instrumental).

ταῖς

these

Dative

article with πληγαῖς

πληγαῖς

plagues

Dative

object of ἐν

πληγή: plague, blow.

ταύταις

these

Dative

demonstrative with πληγαῖς

οὗτος: this, these.

οὐδέ

did not even

negative adverb/conjunction

οὐδέ: not even, nor.

μετενόησαν

repent

Aor Act Indic 3 Pl · μετανοέω

main verb

→ constative aorist — the failure to repent

μετανοέω: to repent, change one's mind;
the refrain of impenitence (vv.20–21; cf.
16:9, 11).

ἐκ

of / from

preposition (+ gen.) of separation

ἐκ: from — 'repent from' (turn away from).

τῶν

the

Genitive

article with ἔργων

ἔργων

works

Genitive

object of ἐκ

ἔργον: work, deed — here their handmade
idols.

τῶν

of the

Genitive

article with χειρῶν

χειρῶν

hands

Genitive

subjective genitive (works their hands made)

χείρ: hand (cf. 'work of human hands,' Ps
115:4).

αὐτῶν

their

Genitive

possessive genitive

ἵνα

so as

conjunction of result/purpose

ἵνα: so that — here the consequence they
failed to reach.

μή

not

negative with προσκυνήσουσιν

μή: not.

προσκυνήσουσιν

they would worship

Fut Act Indic 3 Pl · προσκυνέω

verb of ἵνα-clause (future for subjunctive)

→ future-with-ἵνα solecism

προσκυνέω: to worship, bow down before.

τὰ

the

Accusative

article with δαιμόνια

δαιμόνια

demons

Accusative

direct object of προσκυνήσουσιν

δαίμονιον: demon, evil spirit — idolatry unmasked as demon-worship (1 Cor 10:20).

καὶ

and

connective

τὰ

the

Accusative

article with εἶδωλα

εἶδωλα

idols

Accusative

second object of προσκυνήσουσιν

εἶδωλον: idol, image.

τὰ

the

Accusative

article with χρυσᾶ

χρυσᾶ

of gold

Accusative

attributive adjective with εἶδωλα

χρυσοῦς: golden.

καὶ

and

connective

τὰ

the

Accusative

article with ἀργυρᾶ

ἀργυρᾶ

of silver

Accusative

attributive adjective

ἀργυροῦς: of silver.

καὶ

and

connective

τὰ

the

Accusative

article with χαλκᾶ

χαλκᾶ

of bronze

Accusative

attributive adjective

χαλκοῦς: of bronze, copper.

καὶ

and

connective

τὰ

the

Accusative

article with λίθινα

λίθινα

of stone

Accusative

attributive adjective

λίθινος: of stone.

καὶ

and

connective

τὰ

the

Accusative

article with ξύλινα

ξύλινα

of wood

Accusative

attributive adjective

ξύλινος: of wood, wooden.

ἃ

which

Nominative

relative pronoun (subject of δύνανται)

ὅς: which.

οὔτε

neither

correlative negative

οὔτε: neither, nor.

βλέπειν

to see

Pres Act Inf · βλέπω

complementary infinitive with δύνανται

→ present infinitive

βλέπω: to see (Ps 115:5).

δύνανται

are able

Pres Mid/Dep Indic 3 Pl · δύνανται

main verb of relative clause

→ present — their abiding impotence

δύνανται: to be able, can.

οὔτε

nor

correlative negative

οὔτε: nor.

ἀκούειν

to hear

Pres Act Inf · ἀκούω

complementary infinitive with δύνανται

→ present infinitive

ἀκούω: to hear (Ps 115:6).

οὔτε

nor

correlative negative

οὔτε: nor.

περιπατεῖν

to walk

Pres Act Inf · περιπατέω

complementary infinitive with δύνανται

→ present infinitive

περιπατέω: to walk (Ps 115:7).

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

and they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

IMPENITENCE (VICE-LIST) **καί** The second 'they did not repent' lists the ethical crimes paired with the idolatry of v.20: murders, sorceries (φάρμακα, drug-magic), sexual immorality, thefts — the horizontal commandments breached. The chapter closes on hardened impenitence, setting up the further judgments to come.

καὶ
and
connective

οὐ
not
negative with μετενόησαν
| οὐ: not.

μετενόησαν
they repent
Aor Act Indic 3 Pl · μετανοέω
main verb
→ constative aorist — the persistent refusal
| μετανοέω: to repent (the closing refrain, cf. v.20).

ἐκ
of
preposition (+ gen.) of separation
| ἐκ: from — 'repent from!'

τῶν
the
Genitive
article with φόνων

φόνων
murders
Genitive
object of ἐκ
| φόνος: murder, killing.

αὐτῶν
their
Genitive
possessive genitive

οὔτε
nor
correlative negative
| οὔτε: nor.

ἐκ
of
preposition (+ gen.) of separation
| ἐκ: from.

τῶν
the
Genitive
article with φαρμάκων

φαρμάκων
sorceries
Genitive
object of ἐκ
| φάρμακον: magic potion, sorcery, drug — occult practice (cf. 18:23; Gal 5:20).

αὐτῶν
their
Genitive
possessive genitive

οὔτε
nor
correlative negative
| οὔτε: nor.

ἐκ
of
preposition (+ gen.) of separation
| ἐκ: from.

τῆς
the
Genitive
article with πορνείας

πορνείας
sexual immorality
Genitive
object of ἐκ
| πορνεία: sexual immorality, fornication (often paired with idolatry in Revelation).

αὐτῶν

their

Genitive
possessive genitive

οὔτε

nor

correlative negative

οὔτε: nor.

ἐκ

of

preposition (+ gen.) of separation

ἐκ: from.

τῶν

the

Genitive
article with κλεμμάτων

κλεμμάτων

thefts

Genitive
object of ἐκ

κλέμμα: theft, stolen thing.

αὐτῶν

their

Genitive
possessive genitive

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The Apocalypse is famous for its 'solecisms' — grammatical irregularities that are deliberate or Semitically coloured rather than errors — and several appear in this chapter: the construction *ad sensum* at v.12 (ἡ οὐαὶ ἡ μία, the feminine article fronted on the indeclinable interjection οὐαὶ treated as a noun); the resumptive καὶ strings of paratactic narrative; and the doubled relative-pronoun reference at v.4. A few points of variation are passed over without a marginal note: at v.13 the reading τεσσάρων ('four [horns]') is absent from some witnesses and printed here within brackets in some editions; at v.16 the precise figure διςμυριάδες μυριάδων ('twice ten-thousand times ten-thousand; i.e. two hundred million) is variously written; at v.19 ἡ ἐξουσία τῶν ἵππων is sometimes given as singular ἡ ἐξουσία αὐτῶν. Orthographic variants (movable-v, ι-subscript, itacisms such as Ἄβαδδῶν / Ἄββαδῶν) are not noted. The two Semitic-derived proper names of v.11 (Hebrew Ἀβαδδῶν, Greek Ἀπολλύων) are transliterated, not translated, in the text itself.

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.