

# Revelation 1-Greek

2023

## *Introduction*

The goal of this book/paper is to make the Greek text of Revelation easily interpreted by English readers with very little previous knowledge of Greek, other than the ability to pronounce Greek letters and words. We prefer the modern spoken Greek vocalization, of course: but, the Erasmian and other vocalizations will do in a pinch.

To accomplish this goal we footnote every word with its basic grammatical and lexical definition: so, to start to understand a word, nothing more is necessary than looking at the footnote. Of course, a rudimentary understanding of English grammar is also necessary.

We call it a book, since we are already at 306 pages: we were forced to divide the document into chapters, because the word processor is already locking up... so, this is only Revelation 1. As of today we have footnoted 5,409 words in all, including a few remarks on text criticism. Hopefully, the rest of Revelation will be published in chapters, this year.

However, we are neither epigraphers nor text critics: so, our approach to text criticism is rather limited. Hodges and Farstad, the only Revelation text critics we know, have both passed into heaven: so, our access to real authorities has dried up. Nevertheless, we have followed the Greek apparatus as well as possible in an attempt to deliver an Alexandrian text.

Since many words are very repetitious, for your reading convenience, we decided that it was necessary to mark every single occurrence of a word using a copy, search, and paste method. The division of the book into parts, this marking method, and other factors, introduce multiple sources of error. We hope such errors are few: but, we have only proof read the document a few times... so errors are there. We hope we have not inconvenienced you.

## *Text*

All capital letters have been removed in keeping with minuscule manuscripts: most ancient manuscripts are either in all capital letters (uncials, majuscules), or in all lower case letters (minuscules). It is beneficial for this kind of study to spend some time examining ancient manuscripts and attempting to read them: for they have neither separation into distinct words, nor punctuation, nor versification. As we examine each textual issue we will be attempting to restore the Alexandrian script: since we believe that the scholarship of Alexandria was superior to that of Byzantium and Rome well into the fourth century. Nevertheless, the work done in Byzantium and Rome provides our earliest commentary other than that of Patristics: so, it is very important to consider. The verse numbers have also been suppressed to lessen interference with reading.

## *Revelation Uncovered*

## Chapter 1

<sup>1</sup> ἀποκάλυψις<sup>1</sup> ἰησοῦ<sup>2</sup> χριστοῦ<sup>3</sup>, ἣν<sup>4</sup> ἔδωκεν<sup>5</sup> αὐτῷ<sup>6</sup> ὁ<sup>7</sup> θεὸς<sup>8</sup>  
δειξαι<sup>9</sup> τοῖς<sup>10</sup> δούλοις<sup>11</sup> αὐτοῦ<sup>12</sup>, ἃ<sup>13</sup> δεῖ<sup>14</sup> γενέσθαι<sup>15</sup> ἐν<sup>16</sup>

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<sup>1</sup> ἀποκάλυψις: noun, feminine nominative singular of ἀποκάλυψις, εως, ἦ: un-covery; a disclosure, revelation.

<sup>2</sup> ἰησοῦ: noun, masculine genitive singular of ἰησοῦς, οῦ, ὁ: Jesus.

<sup>3</sup> χριστοῦ: adjective, masculine genitive singular of χριστός, οῦ, ὁ: anointed, Christ, Messiah.

<sup>4</sup> ἣν: relative pronoun, accusative feminine singular of ὅς, ἣ, ὅ: what, which, who.

<sup>5</sup> ἔδωκεν: verb, third person singular, aorist active indicative of δίδωμι: to give.

<sup>6</sup> αὐτῷ: personal or reflexive pronoun, dative masculine or neuter singular of αὐτός, ή, ὁ: he, himself.

<sup>7</sup> ὁ: article, masculine nominative singular of ὁ, ή, τό: the.

<sup>8</sup> θεός: noun, masculine nominative singular of θεός, οῦ, ὁ: god, God.

<sup>9</sup> δεῖξαι: verb, present active infinitive of δείκνυμι: to show.

<sup>10</sup> τοῖς: article, masculine or neuter dative plural of ὁ, ή, τό: the.

<sup>11</sup> δούλοις: noun, masculine dative plural of δοῦλος, ου, ὁ: servant, slave.

<sup>12</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ή, ὁ: he, himself.

<sup>13</sup> ἃ: relative pronoun, nominative or accusative neuter plural of ὅς, ἣ, ὅ: what, which, who.

<sup>14</sup> δεῖ: verb, third person singular, present indicative active of δέω: to bind (it is necessary).

<sup>15</sup> γενέσθαι: verb, present middle (deponent) infinitive of γίνομαι: to be created, begotten, born; to arise, take place, come to pass; to complete, finish.

<sup>16</sup> ἐν: preposition ἐν: in.

τάχει<sup>17</sup>, καὶ<sup>18</sup> ἐσήμανεν<sup>19</sup> ἀποστείλας<sup>20</sup> διὰ<sup>21</sup> τοῦ<sup>22</sup> ἀγγέλου<sup>23</sup>  
αὐτοῦ<sup>24</sup> τῷ<sup>25</sup> δούλῳ<sup>26</sup> αὐτοῦ<sup>27</sup> ἰωάννη<sup>28</sup>,

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<sup>17</sup> τάχει: noun, dative neuter singular of τάχος, ους, τό: speed.

<sup>18</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>19</sup> ἐσήμανεν: verb, third person singular, aorist indicative active of σημαίνω: to symbolize, sign, mark, make known.

<sup>20</sup> ἀποστείλας: participle, nominative masculine singular, aorist active of ἀποστέλλω: to send away.

<sup>21</sup> διὰ: conjunction διά: through; by means of.

<sup>22</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>23</sup> ἀγγέλου: noun, masculine genitive singular of ἄγγελος, ου, ὁ: messenger, angel; material or spiritual.

<sup>24</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>25</sup> τῷ: article, masculine or neuter dative singular of ὁ, ἡ, τό: the.

<sup>26</sup> δούλῳ: noun, masculine dative singular of δοῦλος, ου, ὁ: servant, slave.

<sup>27</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>28</sup> ἰωάννη: noun, masculine dative singular of ἰωάννης, οῦ, ὁ: John.

2 ὃς<sup>29</sup> ἐμαρτύρησεν<sup>30</sup> τὸν<sup>31</sup> λόγον<sup>32</sup> τοῦ<sup>33</sup> θεοῦ<sup>34</sup> καὶ<sup>35</sup> τὴν<sup>36</sup> μαρτυρίαν<sup>37</sup> ἰησοῦ<sup>38</sup> χριστοῦ<sup>39</sup>, ὅσα<sup>40</sup> εἶδεν<sup>41</sup>.

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<sup>29</sup> ὃς: relative pronoun, nominative masculine singular of ὅς, ἣ, ὅ: what, which, who.

<sup>30</sup> ἐμαρτύρησεν: verb, third person singular, aorist indicative active of μαρτυρέω: to depose, testify; give evidence, bear witness.

<sup>31</sup> τὸν: article, masculine accusative singular of ὁ, ἡ, τό: the.

<sup>32</sup> λόγον: noun, accusative masculine singular of λόγος, ου, ὁ: words, Word.

<sup>33</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>34</sup> θεοῦ: noun, masculine genitive singular of θεός, οῦ, ὁ: god, God.

<sup>35</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>36</sup> τὴν: article, feminine accusative singular of ὁ, ἡ, τό: the.

<sup>37</sup> μαρτυρίαν: noun, accusative feminine singular of μαρτυρία, ας, ἡ: deposition, testimony; witness.

<sup>38</sup> ἰησοῦ: noun, masculine genitive singular of ἰησοῦς, οῦ, ὁ: Jesus.

<sup>39</sup> χριστοῦ: adjective, masculine genitive singular of χριστός, οῦ, ὁ: anointed, Christ, Messiah.

<sup>40</sup> ὅσα: correlative pronoun, nominative or accusative neuter plural of ὅσος, η, ον: as much as; whatever, what.

<sup>41</sup> εἶδεν: verb, third person singular, aorist indicative active of εἶδον: to see.

3 μακάριος<sup>42</sup> ὁ<sup>43</sup> ἀναγινώσκων<sup>44</sup> καὶ<sup>45</sup> οἱ<sup>46</sup> ἀκούοντες<sup>47</sup> τοὺς<sup>48</sup>  
λόγους<sup>49</sup> τῆς<sup>50</sup> προφητείας<sup>51</sup> καὶ<sup>52</sup> τηροῦντες<sup>53</sup> τὰ<sup>54</sup> ἐν<sup>55</sup>

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<sup>42</sup> μακάριος: adjective, nominative masculine singular of μακάριος, ἰα, ἰον: blessed, happy, introduces a beatitude.

<sup>43</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>44</sup> ἀναγινώσκων: participle, nominative masculine singular, present active of ἀναγινώσκω: to know exactly; to read.

<sup>45</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>46</sup> οἱ: article, masculine nominative plural of ὁ, ἡ, τό: the.

<sup>47</sup> ἀκούοντες: participle, nominative masculine plural, present active of ἀκούω: to hear.

<sup>48</sup> τοὺς: article, masculine accusative plural of ὁ, ἡ, τό: the.

<sup>49</sup> λόγους: noun, accusative masculine plural of λόγος, ου, ὁ: words, Word.

<sup>50</sup> τῆς: article, feminine genitive singular of ὁ, ἡ, τό: the.

<sup>51</sup> προφητείας: noun, genitive feminine plural of προφητεία, ας, ἡ: prophecy; declaration, pronouncement, statement.

<sup>52</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>53</sup> τηροῦντες: participle, nominative masculine plural, present active of τηρέω: to keep guard duty, watch; keep, protect.

<sup>54</sup> τὰ: article, neuter nominative or accusative plural of ὁ, ἡ, τό: the.

<sup>55</sup> ἐν: preposition ἐν: in.

αὐτῇ<sup>56</sup> γεγραμμένα<sup>57</sup>, ὁ<sup>58</sup> γὰρ<sup>59</sup> καιρὸς<sup>60</sup> ἐγγύς<sup>61</sup>.  
4 ἰωάννης<sup>62</sup> ταῖς<sup>63</sup> ἐπτὰ<sup>64</sup> ἐκκλησίαις<sup>65</sup> ταῖς<sup>66</sup> ἐν<sup>67</sup> τῇ<sup>68</sup> ἀσίᾳ<sup>69</sup>

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<sup>56</sup> αὐτῇ: personal or reflexive pronoun, dative feminine singular of αὐτός, ἡ, ὁ: he, himself.

<sup>57</sup> γεγραμμένα: participle, nominative or accusative neuter plural, perfect passive of γράφω: to write.

<sup>58</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>59</sup> γὰρ: conjunction γάρ: for, explanatory; rarely causal.

<sup>60</sup> καιρὸς: noun, nominative masculine singular of καιρός, οὔ, ὁ: time, season.

<sup>61</sup> ἐγγύς: adverb of ἐγγύς: near, close, at hand.

<sup>62</sup> ἰωάννης: noun, masculine nominative singular of ἰωάννης, οὔ, ὁ: John.

<sup>63</sup> ταῖς: article, feminine dative plural of ὁ, ἡ, τό: the.

<sup>64</sup> ἐπτὰ: adjective, neuter indeclensionate numeral ἐπτά, οἶ, αἶ, τά: seven.

<sup>65</sup> ἐκκλησίαις: noun, feminine dative plural of ἐκκλησία, ας, ἡ: assembly, congregation, gathering; church.

<sup>66</sup> ταῖς: article, feminine dative plural of ὁ, ἡ, τό: the.

<sup>67</sup> ἐν: preposition ἐν: in.

<sup>68</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

<sup>69</sup> ἀσίᾳ: noun, feminine dative singular of ἀσία, ας, ἡ: Asia, a small valley like region (the modern Aegean) in extreme western Anatolia (Turkey), home to the seven small independent city-states (towns) under discussion.

χάρις<sup>70</sup> ὑμῖν<sup>71</sup> καὶ<sup>72</sup> εἰρήνη<sup>73</sup> ἀπὸ<sup>74</sup> ὁ<sup>75</sup> ὦν<sup>77</sup> καὶ<sup>78</sup> ὁ<sup>79</sup> ἦν<sup>80</sup>  
καὶ<sup>81</sup> ὁ<sup>82</sup> ἐρχόμενος<sup>83</sup>, καὶ<sup>84</sup> ἀπὸ<sup>85</sup> τῶν<sup>86</sup> ἑπτὰ<sup>87</sup> πνευμάτων<sup>88</sup>

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<sup>70</sup> χάρις: noun, feminine nominative singular of χάρις, ιτος, ἦ: grace.

<sup>71</sup> ὑμῖν: personal pronoun, dative plural of σός, σή, σόν: you.

<sup>72</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>73</sup> εἰρήνη: noun, feminine nominative singular of εἰρήνη, ης, ἦ: peace.

<sup>74</sup> ἀπὸ: preposition ἀπό: from; frequently indicating distance or separation from the source.

<sup>75</sup> The Byzantine text adds the word, θεοῦ (God), after ἀπὸ. Indeed, from the context, this can only be the Father.

<sup>76</sup> ὁ: article, masculine nominative singular of ὁ, ἦ, τό: the.

<sup>77</sup> ὦν: participle, nominative singular masculine, present active of εἰμί: to be.

<sup>78</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>79</sup> ὁ: article, masculine nominative singular of ὁ, ἦ, τό: the.

<sup>80</sup> ἦν: verb, third person singular, imperfect indicative active of εἰμί: to be. Here used as a participle or noun to maintain the poetic balance.

<sup>81</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>82</sup> ὁ: article, masculine nominative singular of ὁ, ἦ, τό: the.

<sup>83</sup> ἐρχόμενος: participle, nominative singular masculine, present middle deponent indicative of ἔρχομαι: to come.

<sup>84</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>85</sup> ἀπὸ: preposition ἀπό: from; frequently indicating distance or separation from the source.

<sup>86</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἦ, τό: the.

<sup>87</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτά, οί, αί, τά: seven.

<sup>88</sup> πνευμάτων: noun, neuter genitive plural of πνεῦμα, ατος, τό: spirit; breath, wind.



ἃ<sup>89</sup> ἐνώπιον<sup>90</sup> τοῦ<sup>91</sup> θρόνου<sup>92</sup> αὐτοῦ<sup>93</sup>,  
καὶ<sup>94</sup> ἀπὸ<sup>95</sup> ἰησοῦ<sup>96</sup> χριστοῦ<sup>97</sup>, ὁ<sup>98</sup> μάρτυς<sup>99</sup> ὁ<sup>100</sup> πιστός<sup>101</sup>,

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<sup>89</sup> ἃ: relative pronoun, nominative or accusative neuter plural of ὅς, ἣ, ὅ: what, which, who.

<sup>90</sup> ἐνώπιον: adverb of ἐνώπιον: before; near, in sight.

<sup>91</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>92</sup> θρόνου: noun, masculine genitive singular of θρόνος, ου, ὁ: throne.

<sup>93</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>94</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>95</sup> ἀπὸ: preposition ἀπό: from; frequently indicating distance or separation from the source.

<sup>96</sup> ἰησοῦ: noun, masculine genitive singular of ἰησοῦς, οῦ, ὁ: Jesus.

<sup>97</sup> χριστοῦ: adjective, masculine genitive singular of χριστός, οῦ, ὁ: anointed, Christ, Messiah.

<sup>98</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>99</sup> μάρτυς: noun, nominative masculine or feminine singular of μάρτυς, υρος, ὁ, ἡ: a witness.

<sup>100</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>101</sup> πιστός: adjective, nominative masculine singular of πιστός, ἡ, ὄν: a faithful (person).

ὁ<sup>102</sup> πρωτότοκος<sup>103</sup> τῶν<sup>104</sup> νεκρῶν<sup>105</sup> καὶ<sup>106</sup> ὁ<sup>107</sup> ἄρχων<sup>108</sup>  
τῶν<sup>109</sup> βασιλέων<sup>110</sup> τῆς<sup>111</sup> γῆς<sup>112</sup>.

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<sup>102</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>103</sup> πρωτότοκος: adjective, nominative masculine singular of πρωτότοκος, ὄν: first of a mother; firstborn, first-born.

<sup>104</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>105</sup> νεκρῶν: adjective, masculine, feminine, or neuter genitive plural of νεκρός, ἄ, ὄν: dead.

<sup>106</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>107</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>108</sup> ἄρχων: noun, masculine nominative singular of ἄρχων, οντος, ὁ: beginning, first; chief, head, ruler.

<sup>109</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>110</sup> βασιλέων: noun, masculine genitive plural of βασιλεύς, ἔως, ὁ: king.

<sup>111</sup> τῆς: article, feminine genitive singular of ὁ, ἡ, τό: the.

<sup>112</sup> γῆς: noun, feminine genitive singular of γῆ, ἧς, ἡ: land, Israel, Judea; earth.

τῷ<sup>113</sup> ἀγαπῶντι<sup>114</sup> ἡμᾶς<sup>115</sup> καὶ<sup>116</sup> λύσαντι<sup>117</sup> ἡμᾶς<sup>118</sup> ἐκ<sup>120</sup> τῶν<sup>122</sup> ἁμαρτιῶν<sup>123</sup> ἡμῶν<sup>124</sup> ἐν<sup>125</sup> τῷ<sup>126</sup> αἵματι<sup>127</sup> αὐτοῦ<sup>128</sup>

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<sup>113</sup> τῷ: article, masculine or neuter dative singular of ὁ, ἡ, τό: the.

<sup>114</sup> ἀγαπῶντι: participle, dative singular masculine, present active of ἀγαπάω: to love; sacrifice; other centered love; giving love; charity.

<sup>115</sup> ἡμᾶς: personal pronoun, accusative plural of ἐγώ, ἐμοῦ, μου: I, we, us.

<sup>116</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>117</sup> λύσαντι: participle, dative singular masculine, aorist active of λύω: to loose, loosen; free, untie, release.

<sup>118</sup> The Byzantine text has the word, λούσαντι: participle, dative singular masculine, aorist active of λούω: to bathe, wash. Support for this reading seems weak to us.

<sup>119</sup> ἡμᾶς: personal pronoun, accusative plural of ἐγώ, ἐμοῦ, μου: I, we, us.

<sup>120</sup> ἐκ, ἐξ: preposition ἐκ: from; a source; near.

<sup>121</sup> The Byzantine text has the word, ἀπὸ: from; distance or separation; far. The distinction would be whether we are redeemed from the source of our sins or that we are distanced from them: roots or branch. Since the whole work of Christ emphasizes the juridical amputation from our sins by His blood, we believe that ἐξ is the far better choice: still, the differences in meaning are nuanced, not absolute.

<sup>122</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>123</sup> ἁμαρτιῶν: noun, feminine genitive plural of ἁμαρτία, ας, ἡ: sin.

<sup>124</sup> ἡμῶν: personal pronoun, genitive plural of ἐγώ, ἐμοῦ, μου: I, we, us.

<sup>125</sup> ἐν: preposition ἐν: in.

<sup>126</sup> τῷ: article, masculine or neuter dative singular of ὁ, ἡ, τό: the.

<sup>127</sup> αἵματι: noun, neuter dative singular of αἷμα, ατος, τό: blood.

<sup>128</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

6 καὶ<sup>129</sup> ἐποίησεν<sup>130</sup> ἡμᾶς<sup>131</sup> βασιλείαν<sup>132</sup>, ἱερεῖς<sup>133</sup> τῷ<sup>134</sup>  
θεῷ<sup>135</sup> καὶ<sup>136</sup> πατρὶ<sup>137</sup> αὐτοῦ<sup>138</sup> αὐτῷ<sup>139</sup> ἡ<sup>140</sup> δόξα<sup>141</sup> καὶ<sup>142</sup>

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<sup>129</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>130</sup> ἐποίησεν: verb, third person singular, aorist indicative active of ποιέω: to make; assign, designate, name, ordain, create.

<sup>131</sup> ἡμᾶς: personal pronoun, accusative plural of ἐγώ, ἐμοῦ, μου: I, we, us.

<sup>132</sup> βασιλείαν: noun, feminine accusative singular of βασιλεία, ας, ἡ: kingdom; realm.

<sup>133</sup> ἱερεῖς: noun, masculine nominative or accusative plural of ἱερεύς, έως, ό: priest.

<sup>134</sup> τῷ: article, masculine or neuter dative singular of ό, ἡ, τό: the.

<sup>135</sup> θεῷ: noun, masculine dative singular of θεός, οῦ, ό: god, God.

<sup>136</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>137</sup> πατρὶ: noun, masculine dative singular of πατήρ, τέρος, τρός, ό: father, Father.

<sup>138</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ό: he, himself.

<sup>139</sup> αὐτῷ: personal or reflexive pronoun, dative masculine or neuter singular of αὐτός, ἡ, ό: he, himself.

<sup>140</sup> ἡ: article, feminine nominative singular of ό, ἡ, τό: the.

<sup>141</sup> δόξα: noun, feminine nominative singular of δόξα, ης, ἡ: glory.

<sup>142</sup> καὶ: conjunction καί: full start or stop; and; other uses.

τὸ<sup>143</sup> κράτος<sup>144</sup> εἰς<sup>145</sup> τοὺς<sup>146</sup> αἰῶνας<sup>147</sup> τῶν<sup>148</sup> αἰώνων<sup>149</sup><sup>150</sup>  
ἀμήν<sup>151</sup>.

7 ἰδοὺ<sup>152</sup> ἔρχεται<sup>153</sup> μετὰ<sup>154</sup> τῶν<sup>155</sup> νεφελῶν<sup>156</sup>, καὶ<sup>157</sup>

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<sup>143</sup> τὸ: article, neuter nominative singular of ὁ, ἡ, τό: the.

<sup>144</sup> κράτος: noun, neuter nominative singular of κράτος, οὐς, τό: dominion, might, strength.

<sup>145</sup> εἰς: preposition εἰς: into.

<sup>146</sup> τοὺς: article, masculine accusative plural of ὁ, ἡ, τό: the.

<sup>147</sup> αἰῶνας: noun, masculine accusative plural of αἰών, ὄνος ὁ: eon; age, era; eternity.

<sup>148</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>149</sup> αἰώνων: noun, masculine genitive plural of αἰών, ὄνος ὁ: eon; age, era; eternity.

<sup>150</sup> Westcott and Hort remove, τῶν αἰώνων. This is very possibly an early liturgical addition reinforcing the idea of eternity. The seeming absence from B is troublesome.

<sup>151</sup> ἀμήν: particle of affirmation and assent of ἀμήν: amen; truly, yes.

<sup>152</sup> ἰδοὺ: verb, second person singular or plural, present imperative active of εἰδόμην, εἶδον: to see; look, behold; lo.

<sup>153</sup> ἔρχεται: verb, third person singular, present middle deponent indicative of ἔρχομαι: to come.

<sup>154</sup> μετὰ: preposition μετά: with.

<sup>155</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>156</sup> νεφελῶν: noun, feminine genitive plural of νεφέλη, ης, ἡ: a cloud.

<sup>157</sup> καὶ: conjunction καί: full start or stop; and; other uses.

ὄψεται<sup>158</sup> αὐτὸν<sup>159</sup> πᾶς<sup>160</sup> ὀφθαλμὸς<sup>161</sup> καὶ<sup>162</sup> οἵτινες<sup>163</sup>  
αὐτὸν<sup>164</sup> ἐξεκέντησαν<sup>165</sup>, καὶ<sup>166</sup> κόψονται<sup>167</sup> ἐπ’<sup>168</sup> αὐτὸν<sup>169</sup>

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<sup>158</sup> ὄψεται: verb, third person singular, future middle deponent indicative of ὀράω: to see.

<sup>159</sup> αὐτὸν: personal or reflexive pronoun, accusative masculine singular of αὐτός, ἡ, ὁ: he, himself.

<sup>160</sup> πᾶς: adjective, masculine nominative singular of πᾶς, πᾶσα, πᾶν: all, every.

<sup>161</sup> ὀφθαλμὸς: noun, masculine nominative singular of ὀφθαλμός, οὔ, ὄ: eye.

<sup>162</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>163</sup> οἵτινες: relative pronoun, nominative masculine plural of ὅστις, ἥτις, ὅτι ὅ: whoever, who.

<sup>164</sup> αὐτὸν: personal or reflexive pronoun, accusative masculine singular of αὐτός, ἡ, ὁ: he, himself.

<sup>165</sup> ἐξεκέντησαν: verb, third person plural, aorist active indicative of ἐκκεντέω: to pierce, stab.

<sup>166</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>167</sup> κόψονται: verb, third person plural, future middle deponent indicative of κόπτω: to beat one’s self in grief; to bewail, grieve, lament, mourn.

<sup>168</sup> ἐπ’, ἐπί: preposition ἐπί: upon; on, over.

<sup>169</sup> αὐτὸν: personal or reflexive pronoun, accusative masculine singular of αὐτός, ἡ, ὁ: he, himself.

παῖσαι<sup>170</sup> αἱ<sup>171</sup> φυλαὶ<sup>172</sup> τῆς<sup>173</sup> γῆς<sup>174</sup>. ναί<sup>175</sup>, ἀμήν<sup>176</sup>.  
8 ἐγώ<sup>177</sup> εἰμι<sup>178</sup> τὸ<sup>179</sup> ἄλφα<sup>180</sup> καὶ<sup>181</sup> τὸ<sup>182</sup> ᾠ<sup>183</sup>, λέγει<sup>184</sup>

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<sup>170</sup> παῖσαι: adjective, feminine nominative plural of παῖς, παῖσα, πᾶν: all, every.

<sup>171</sup> αἱ: article, feminine nominative plural of ὁ, ἡ, τό: the.

<sup>172</sup> φυλαὶ: noun, feminine nominative plural of φυλή, ἥς, ἡ: people; tribe.

<sup>173</sup> τῆς: article, feminine genitive singular of ὁ, ἡ, τό: the.

<sup>174</sup> γῆς: noun, feminine genitive singular of γῆ, ἥς, ἡ: land, Israel, Judea; earth.

<sup>175</sup> ναί: particle of affirmation and assent of ναί: yes.

<sup>176</sup> ἀμήν: particle of affirmation and assent of ἀμήν: amen; truly, yes.

<sup>177</sup> ἐγώ: personal pronoun, nominative masculine singular of ἐγώ, ἐμοῦ, μου: I.

<sup>178</sup> εἰμι: verb, first person singular, present indicative active of εἰμί: to be.

<sup>179</sup> τὸ: article, neuter nominative singular of ὁ, ἡ, τό: the.

<sup>180</sup> ἄλφα: noun, indeclensionate of ἄλφα, τό: alpha; the name of the first letter of the Greek alphabet.

<sup>181</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>182</sup> τὸ: article, neuter nominative singular of ὁ, ἡ, τό: the.

<sup>183</sup> ᾠ: noun, indeclensionate of ᾠ, τό: omega; the name of the last letter of the Greek alphabet.

<sup>184</sup> λέγει: verb, third person singular, present indicative active of λέγω: to say, speak, talk, tell.

κύριος<sup>185</sup>, ὁ<sup>186</sup> θεός<sup>187</sup>, ὁ<sup>188</sup> ὢν<sup>189</sup> καὶ<sup>190</sup> ὁ<sup>191</sup> ἦν<sup>192</sup> καὶ<sup>193</sup> ὁ<sup>194</sup>  
ἐρχόμενος<sup>195</sup>, ὁ<sup>196</sup> παντοκράτωρ<sup>197</sup>.

9 ἐγὼ<sup>198</sup> ἰωάννης<sup>199</sup>, ὁ<sup>200</sup> ἀδελφός<sup>201</sup> ὑμῶν<sup>202</sup> καὶ<sup>203</sup>

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<sup>185</sup> κύριος: noun, masculine nominative singular of κύριος, ου, ὁ: lord, Lord.

<sup>186</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>187</sup> θεός: noun, masculine nominative singular of θεός, οῦ, ὁ: god, God.

<sup>188</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>189</sup> ὢν: participle, nominative masculine, present active of εἰμί: to be.

<sup>190</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>191</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>192</sup> ἦν: verb, third person singular, imperfect indicative active of εἰμί: to be. Here used as a participle or noun to maintain the poetic balance.

<sup>193</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>194</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>195</sup> ἐρχόμενος: participle, nominative singular masculine, present middle deponent of ἔρχομαι: to come.

<sup>196</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>197</sup> παντοκράτωρ: noun, masculine nominative singular of παντοκράτωρ, ορος, ὁ: almighty; all-powerful; omnipotent.

<sup>198</sup> ἐγὼ: personal pronoun, nominative masculine singular of ἐγώ, ἐμοῦ, μου: I.

<sup>199</sup> ἰωάννης: noun, masculine nominative singular of ἰωάννης, οῦ, ὁ: John.

<sup>200</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>201</sup> ἀδελφός: noun, masculine nominative singular of ἀδελφός, οῦ, ὁ: brother; cousin.

<sup>202</sup> ὑμῶν: personal pronoun, genitive plural of σός, σή, σόν: you.

<sup>203</sup> καὶ: conjunction καί: full start or stop; and; other uses.



συγκοινωνὸς<sup>204205</sup> ἐν<sup>206</sup> τῇ<sup>207</sup> θλίψει<sup>208</sup> καὶ<sup>209</sup> βασιλείᾳ<sup>210</sup>  
καὶ<sup>211</sup> ὑπομονῇ<sup>212</sup> ἐν<sup>213214</sup> ἰησοῦ<sup>215</sup>, ἐγενόμην<sup>216</sup> ἐν<sup>217</sup> τῇ<sup>218</sup>

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<sup>204</sup> συγκοινωνὸς: adjective, masculine nominative singular of συγκοινωνός, ὄν: partner; sharer in the fellowship of communion.

<sup>205</sup> The Byzantine text has the word, κοινωνός: the absence of the prefix, συ(ν) : with, together, deemphasizes partnership and emphasizes fellowship. This with unidentified textual support.

<sup>206</sup> ἐν: preposition ἐν: in.

<sup>207</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

<sup>208</sup> θλίψει: noun, feminine dative singular of θλίψις, εως, ἡ: distress, pressure; tribulation; affliction, trial.

<sup>209</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>210</sup> βασιλείᾳ: noun, feminine dative singular of βασιλεία, ας, ἡ: kingdom; realm.

<sup>211</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>212</sup> ὑπομονῇ: noun, feminine dative singular of ὑπομονή, ῆς, ἡ: perseverance; patient endurance.

<sup>213</sup> ἐν: preposition ἐν: in.

<sup>214</sup> The Byzantine text adds the word, χριστῷ. after ἐν with unidentified textual support.

<sup>215</sup> ἰησοῦ: noun, masculine genitive singular of ἰησοῦς, οῦ, ὁ: Jesus.

<sup>216</sup> ἐγενόμην: verb, first person singular, aorist middle (deponent) indicative of γίνομαι: to be created, begotten, born; to arise, take place, come to pass; to complete, finish.

<sup>217</sup> ἐν: preposition ἐν: in.

<sup>218</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

νήσω<sup>219</sup> τῇ<sup>220</sup> καλουμένη<sup>221</sup> πάτμω<sup>222</sup> διὰ<sup>223</sup> τὸν<sup>224</sup> λόγον<sup>225</sup>  
τοῦ<sup>226</sup> θεοῦ<sup>227</sup> καὶ<sup>228</sup> τὴν<sup>229</sup> μαρτυρίαν<sup>231</sup> ἰησοῦ<sup>232</sup>.

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<sup>219</sup> νήσω: noun, feminine dative singular of νῆσος, ου, ἡ: island.

<sup>220</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

<sup>221</sup> καλουμένη: participle, dative feminine singular, present passive of καλέω: to call; name.

<sup>222</sup> πάτμω: noun, feminine dative singular of πάτμος, ου, ἡ: Patmos.

<sup>223</sup> διὰ: conjunction διὰ: through; by means of.

<sup>224</sup> τὸν: article, masculine accusative singular of ὁ, ἡ, τό: the.

<sup>225</sup> λόγον: noun, accusative masculine singular of λόγος, ου, ὁ: words, Word.

<sup>226</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>227</sup> θεοῦ: noun, masculine genitive singular of θεός, οῦ, ὁ: god, God.

<sup>228</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>229</sup> The Byzantine text adds the word, διὰ, after καὶ. The addition of διὰ implies that John is there by the agency of the testimony of Jesus: but, any such inference would already be suggested by the use of διὰ in the previous phrase: this adds something that may or may not be true.

<sup>230</sup> τὴν: article, feminine accusative singular of ὁ, ἡ, τό: the.

<sup>231</sup> μαρτυρίαν: noun, accusative feminine singular of μαρτυρία, ας, ἡ: deposition, testimony; witness.

<sup>232</sup> ἰησοῦ: noun, masculine genitive singular of ἰησοῦς, οῦ, ὁ: Jesus.

<sup>233</sup> The Byzantine text adds the word, χριστοῦ, after ἰησοῦ with unidentified textual support.

10 ἐγενόμην<sup>234</sup> ἐν<sup>235</sup> πνεύματι<sup>236</sup> ἐν<sup>237</sup> τῇ<sup>238</sup> κυριακῇ<sup>239</sup>  
ἡμέρᾳ<sup>240</sup>, καὶ<sup>241</sup> ἤκουσα<sup>242</sup> ὀπίσω<sup>243</sup> μου<sup>244</sup> φωνὴν<sup>245</sup><sup>246</sup>

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<sup>234</sup> ἐγενόμην: verb, first person singular, aorist middle (deponent) indicative of γίνομαι: to be created, begotten, born; to arise, take place, come to pass; to complete, finish.

<sup>235</sup> ἐν: preposition ἐν: in.

<sup>236</sup> πνεύματι: noun, neuter dative singular of πνεῦμα, ατος, τό: spirit, Spirit; breath; wind.

<sup>237</sup> ἐν: preposition ἐν: in.

<sup>238</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

<sup>239</sup> κυριακῇ: adjective, feminine dative singular of κυριακός, ἡ, ὄν: lordian; Lord's.

<sup>240</sup> ἡμέρᾳ: noun, feminine dative singular of ἡμέρα, ας, ἡ: day.

<sup>241</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>242</sup> ἤκουσα: verb, first person singular, aorist active indicative of ἀκούω: to hear.

<sup>243</sup> ὀπίσω: adverb of ὀπίσω: behind.

<sup>244</sup> μου: personal pronoun, genitive masculine singular of ἐγώ, ἐμοῦ, μου: I.

<sup>245</sup> φωνὴν: noun, feminine accusative singular of φωνή, ῆς, ἡ: sound; voice; cry.

<sup>246</sup> The Byzantine text has, φωνὴν ὀπίσω μου, instead of, ὀπίσω μου φωνὴν with unidentified textual support. The change in word order shifts emphasis: but, not meaning. The Byzantine is, “sound behind me [great]”, which disconnects from, μεγάλην (great): instead of, “behind me [a] [great] sound”.

μεγάλην<sup>247</sup> ὡς<sup>248</sup> σάλπιγγος<sup>249</sup>  
11 λεγούσης<sup>250</sup> ὃ<sup>251</sup> βλέπεις<sup>252</sup> γράψον<sup>253</sup> εἰς<sup>254</sup> βιβλίον<sup>255</sup>  
καὶ<sup>256</sup> πέμψον<sup>257</sup> ταῖς<sup>258</sup> ἑπτὰ<sup>259</sup> ἐκκλησίαις<sup>260</sup>, εἰς<sup>261</sup>

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<sup>247</sup> μεγάλην: adjective, feminine accusative singular of μέγας, μεγάλη, μέγα: great; large; numerous.

<sup>248</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>249</sup> σάλπιγγος: noun, feminine genitive singular of σάλπιγξ, ιγγος, ἦ: trumpet; ram's horn.

<sup>250</sup> λεγούσης: participle, genitive singular feminine, present active of λέγω: to say, speak, talk, tell.

<sup>251</sup> ὃ: relative pronoun, nominative or accusative neuter singular of ὅς, ἧ, ὅ: what, which, who.

<sup>252</sup> βλέπεις: verb, second person singular, present indicative active of βλέπω: to see.

<sup>253</sup> γράψον: verb, second person singular, aorist imperative active of γράφω: to write.

<sup>254</sup> εἰς: preposition εἰς: into.

<sup>255</sup> βιβλίον: noun, masculine genitive singular of βιβλίον, ου, τό: book; scroll; portfolio; pottery, stone, tablet.

<sup>256</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>257</sup> πέμψον: verb, second person singular, aorist imperative active of πέμπω: to send.

<sup>258</sup> ταῖς: article, feminine dative plural of ὁ, ἡ, τό: the.

<sup>259</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτὰ, οί, αἰ, τά: seven.

<sup>260</sup> ἐκκλησίαις: noun, feminine dative plural of ἐκκλησία, ας, ἡ: assembly, congregation, gathering; church.

<sup>261</sup> εἰς: preposition εἰς: into.

ἔφεσον<sup>262</sup> καὶ<sup>263</sup> εἰς<sup>264</sup> σμύρναν<sup>265</sup> καὶ<sup>266</sup> εἰς<sup>267</sup> πέργαμον<sup>268</sup>  
καὶ<sup>269</sup> εἰς<sup>270</sup> θυάτειρα<sup>271</sup> καὶ<sup>272</sup> εἰς<sup>273</sup> σάρδεις<sup>274</sup> καὶ<sup>275</sup> εἰς<sup>276</sup>  
φιλαδέλφειαν<sup>277</sup> καὶ<sup>278</sup> εἰς<sup>279</sup> λαοδίκειαν<sup>280</sup>.

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<sup>262</sup> ἔφεσον: noun, feminine accusative singular of ἔφεσος, ου, ἡ:  
Ephesus.

<sup>263</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>264</sup> εἰς: preposition εἰς: into.

<sup>265</sup> σμύρναν: noun, feminine accusative singular of σμύρνα, ης, ἡ:  
Smyrna.

<sup>266</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>267</sup> εἰς: preposition εἰς: into.

<sup>268</sup> πέργαμον: noun, feminine accusative singular of πέργαμος, ου, ἡ:  
Pergamum, Pergamos.

<sup>269</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>270</sup> εἰς: preposition εἰς: into.

<sup>271</sup> θυάτειρα: noun, neuter nominative or accusative plural of θυάτειρα,  
ων, τά: Thyatira. Possibly a misidentification of a feminine accusative  
singular.

<sup>272</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>273</sup> εἰς: preposition εἰς: into.

<sup>274</sup> σάρδεις: noun, feminine nominative or accusative plural of σάρδεις,  
εων, αἱ: Sardis.

<sup>275</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>276</sup> εἰς: preposition εἰς: into.

<sup>277</sup> φιλαδέλφειαν: noun, feminine accusative singular of φιλαδέλφεια, ας,  
ἡ: Philadelphia.

<sup>278</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>279</sup> εἰς: preposition εἰς: into.

<sup>280</sup> λαοδίκειαν: noun, feminine accusative singular of λαοδίκηια, ας, ἡ:  
Laodicea.

12 καὶ<sup>281</sup>282 ἐπέστρεψα<sup>283</sup> βλέπειν<sup>284</sup> τὴν<sup>285</sup> φωνὴν<sup>286</sup> ἣτις<sup>287</sup>  
ἐλάλει<sup>288</sup> μετ'<sup>289</sup> ἐμοῦ<sup>290</sup> καὶ<sup>291</sup> ἐπιστρέψας<sup>292</sup> εἶδον<sup>293</sup> ἑπτὰ<sup>294</sup>  
λυχνίας<sup>295</sup> χρυσαῖς<sup>296</sup>,

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<sup>281</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>282</sup> The Byzantine text adds the word, ἐκεῖ (there), after καὶ with unidentified textual support.

<sup>283</sup> ἐπέστρεψα: verb, first person singular, aorist active indicative of ἐπιστρέφω: to turn around.

<sup>284</sup> βλέπειν: verb, present active infinitive of βλέπω: to see.

<sup>285</sup> τὴν: article, feminine accusative singular of ὁ, ἡ, τό: the.

<sup>286</sup> φωνὴν: noun, feminine accusative singular of φωνή, ἦς, ἡ: sound; voice; cry.

<sup>287</sup> ἣτις: relative pronoun, nominative feminine singular of ὅστις, ἣτις, ὅτι: what, which, who.

<sup>288</sup> ἐλάλει: verb, third person singular, imperfect indicative active of λαλέω: to say, speak, talk, tell.

<sup>289</sup> μετ', μετὰ: preposition μετά: with.

<sup>290</sup> ἐμοῦ: personal pronoun, genitive masculine singular of ἐγώ, ἐμοῦ, μου: I.

<sup>291</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>292</sup> ἐπιστρέψας: participle, nominative masculine singular, aorist active of ἐπιστρέφω: to turn around.

<sup>293</sup> εἶδον: verb, first person singular, aorist active indicative of ὁράω: to see.

<sup>294</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτὰ, οἶ, αἶ, τὰ: seven.

<sup>295</sup> λυχνίας: noun, feminine accusative plural of λυχνία, ας, ἡ: lampstand; candlestick.

<sup>296</sup> χρυσαῖς: adjective, feminine accusative plural of χρύσεος, η, ον: golden.

13 καὶ<sup>297</sup> ἐν<sup>298</sup> μέσῳ<sup>299</sup> τῶν<sup>300</sup>301 λυχνιῶν<sup>302</sup> ὅμοιον<sup>303</sup>  
υἱὸν<sup>304</sup>305 ἀνθρώπου<sup>306</sup>, ἐνδεδυμένον<sup>307</sup> ποδήρη<sup>308</sup> καὶ<sup>309</sup>

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<sup>297</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>298</sup> ἐν: preposition ἐν: in.

<sup>299</sup> μέσῳ: adjective, neuter dative singular of μέσος, η, ον: mid, middle, midst; among; between.

<sup>300</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>301</sup> The Byzantine text adds the word, ἑπτὰ (seven), after τῶν with unidentified textual support. This shifts the emphasis from, “υἱὸν ἀνθρώπου”, to, “ἑπτὰ λυχνιῶν”.

<sup>302</sup> λυχνιῶν: noun, feminine genitive plural of λυχνία, ας, ἡ: lampstand; candlestick.

<sup>303</sup> ὅμοιον: adjective, masculine accusative, or neuter nominative or accusative singular of ὅμοιος, οία, οιον: like; similar; resembling.

<sup>304</sup> υἱὸν: noun, masculine accusative singular of υἱός, οῦ, ὁ: son; child

<sup>305</sup> The Byzantine text has, υἱῷ, instead of, υἱὸν with unidentified textual support. This adds flavor, “to a son”. Why?

<sup>306</sup> ἀνθρώπου: noun, masculine genitive singular of ἄνθρωπος, ου, ὁ: human; individual; man.

<sup>307</sup> ἐνδεδυμένον: participle, accusative masculine singular, perfect middle of ἐνδύω: to put on; clothe; invest; array.

<sup>308</sup> ποδήρη: adjective, masculine accusative singular of ποδήρης, ες: to foot; foot length.

<sup>309</sup> καὶ: conjunction καί: full start or stop; and; other uses.

περιεζωσμένον<sup>310</sup> πρὸς<sup>311</sup> τοῖς<sup>312</sup> μαστοῖς<sup>313</sup> ζώνην<sup>314</sup>  
χρυσᾶν<sup>315</sup>.

<sup>14</sup> ἡ<sup>316</sup> δὲ<sup>317</sup> κεφαλῇ<sup>318</sup> αὐτοῦ<sup>319</sup> καὶ<sup>320</sup> αἰ<sup>321</sup> τρίχες<sup>322</sup> λευκαὶ<sup>323</sup>

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<sup>310</sup> περιεζωσμένον: participle, accusative masculine singular, perfect passive of περιζώννυμι: to gird, girdle.

<sup>311</sup> πρὸς: preposition πρὸς: to, toward; from (?).

<sup>312</sup> τοῖς: article, masculine or neuter dative plural of ὁ, ἡ, τό: the.

<sup>313</sup> μαστοῖς: noun, masculine dative plural of μαστός, οὔ, ὄ: breast, chest.

<sup>314</sup> ζώνην: noun, feminine accusative singular of ζώνη, ης, ἡ: belt, girdle.

<sup>315</sup> χρυσᾶν: adjective, feminine accusative singular of χρύσεος, η, ον: golden.

<sup>316</sup> ἡ: article, feminine nominative singular of ὁ, ἡ, τό: the.

<sup>317</sup> δὲ: conjunction δέ: yet; now, too.

<sup>318</sup> κεφαλῇ: noun, feminine nominative singular of κεφαλή, ῆς, ἡ: head; top.

<sup>319</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὄ: he, himself.

<sup>320</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>321</sup> αἰ: article, feminine nominative plural of ὁ, ἡ, τό: the.

<sup>322</sup> τρίχες: noun, feminine nominative plural of θρίξ, τριχός, ἡ: hair; fur.

<sup>323</sup> λευκαὶ: adjective, feminine nominative plural of λευκός, ἡ, ὄν: white; bright, light.



ὡς<sup>324</sup> ἔριον<sup>325</sup> λευκόν<sup>326</sup>, ὡς<sup>327</sup> χιών<sup>328</sup>, καὶ<sup>329</sup> οἱ<sup>330</sup>  
ὀφθαλμοὶ<sup>331</sup> αὐτοῦ<sup>332</sup> ὡς<sup>333</sup> φλόξ<sup>334</sup> πυρός<sup>335</sup>,  
15 καὶ<sup>336</sup> οἱ<sup>337</sup> πόδες<sup>338</sup> αὐτοῦ<sup>339</sup> ὅμοιοι<sup>340</sup> χαλκολιβάνῳ<sup>341</sup>,

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<sup>324</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>325</sup> ἔριον: noun, feminine nominative plural of ἔριον, ου, τό: wool.

<sup>326</sup> λευκόν: adjective, masculine accusative, or neuter nominative or accusative singular of λευκός, ή, όν: white; bright, light.

<sup>327</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>328</sup> χιών: noun, feminine nominative plural of χιών, όνος, ή: snow.

<sup>329</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>330</sup> οἱ: article, masculine nominative plural of ό, ή, τό: the.

<sup>331</sup> ὀφθαλμοὶ: noun, masculine nominative plural of ὀφθαλμός, οῦ, ό: eye.

<sup>332</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ή, ό: he, himself.

<sup>333</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>334</sup> φλόξ: noun, feminine nominative singular of φλόξ, φλογός, ή: flame.

<sup>335</sup> πυρός: noun, neuter genitive singular of πῦρ, πυρός, τό: fire.

<sup>336</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>337</sup> οἱ: article, masculine nominative plural of ό, ή, τό: the.

<sup>338</sup> πόδες: noun, masculine nominative plural of πούς, ποδός, ό: foot.

<sup>339</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ή, ό: he, himself.

<sup>340</sup> ὅμοιοι: adjective, masculine nominative plural of ὅμοιος, οία, οιον: like; similar; resembling.

<sup>341</sup> χαλκολιβάνῳ: noun, neuter dative singular of χαλκολίβανον, ου, τό: fine bronze.

ὡς<sup>342</sup> ἐν<sup>343</sup> καμίνῳ<sup>344</sup> πεπυρωμένης<sup>345346</sup>, καὶ<sup>347</sup> ἡ<sup>348</sup> φωνή<sup>349</sup>  
αὐτοῦ<sup>350</sup> ὡς<sup>351</sup> φωνῆ<sup>352</sup> ὑδάτων<sup>353</sup> πολλῶν<sup>354</sup>,

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<sup>342</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>343</sup> ἐν: preposition ἐν: in.

<sup>344</sup> καμίνῳ: noun, feminine dative singular of κάμινος, ου, ἡ: kiln; oven; furnace.

<sup>345</sup> πεπυρωμένης: participle, genitive feminine singular, perfect passive of πυρόω: to fire; burn; inflame; test or try by fire.

<sup>346</sup> The Byzantine text has, πεπυρωμένοι (nominative masculine plural), instead of, πεπυρωμένης. This removes the adjectival relationship of πεπυρωμένης with καμίνῳ and makes πεπυρωμένοι (fires) into the sentence object. Why?

<sup>347</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>348</sup> ἡ: article, feminine nominative singular of ὁ, ἡ, τό: the.

<sup>349</sup> φωνή: noun, feminine nominative singular of φωνή, ἦς, ἡ: sound; voice; cry.

<sup>350</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>351</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>352</sup> φωνῆ: noun, feminine nominative singular of φωνή, ἦς, ἡ: sound; voice; cry.

<sup>353</sup> ὑδάτων: noun, neuter genitive plural of ὕδωρ, ὕδατος, τό: water.

<sup>354</sup> πολλῶν: adjective, masculine, feminine, or neuter genitive plural of πολύς, πολλή, πολύ: much, many; great.

16 καὶ<sup>355</sup> ἔχων<sup>356</sup> ἐν<sup>357</sup> τῇ<sup>358</sup> δεξιᾷ<sup>359</sup> χειρὶ<sup>360</sup> αὐτοῦ<sup>361</sup>362  
ἀστέρας<sup>363</sup> ἑπτὰ<sup>364</sup>, καὶ<sup>365</sup> ἐκ<sup>366</sup> τοῦ<sup>367</sup> στόματος<sup>368</sup> αὐτοῦ<sup>369</sup>

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<sup>355</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>356</sup> ἔχων: participle, nominative masculine singular, present active of ἔχω: to hold; have.

<sup>357</sup> ἐν: preposition ἐν: in.

<sup>358</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

<sup>359</sup> δεξιᾷ: adjective, feminine dative singular of δεξιός, ἄ, ὄν: right side; right as opposed to left.

<sup>360</sup> χειρὶ: noun, feminine dative singular of χεῖρ, χειρός, ἡ: hand.

<sup>361</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>362</sup> The Byzantine text has, αὐτοῦ χειρὶ, instead of, χειρὶ αὐτοῦ with unidentified textual support for the difference in word order.

<sup>363</sup> ἀστέρας: noun, masculine accusative plural of ἀστήρ, ἔρος, ὁ: star.

<sup>364</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτὰ, οἷ, αἷ, τά: seven.

<sup>365</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>366</sup> ἐκ: preposition ἐκ: from; a source; near.

<sup>367</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>368</sup> στόματος: noun, neuter genitive singular of στόμα, ατος, ὁ: mouth.

<sup>369</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

ῥομφαία<sup>370</sup> δίστομος<sup>371</sup> ὀξεῖα<sup>372</sup> ἐκπορευομένη<sup>373</sup>, καὶ<sup>374</sup> ἡ<sup>375</sup>  
ὄψις<sup>376</sup> αὐτοῦ<sup>377</sup> ὡς<sup>378</sup> ὁ<sup>379</sup> ἥλιος<sup>380</sup> φαίνει<sup>381</sup> ἐν<sup>382</sup> τῇ<sup>383</sup>  
δυνάμει<sup>384</sup> αὐτοῦ<sup>385</sup>.

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<sup>370</sup> ῥομφαία: noun, feminine nominative singular of ῥομφαία, ας, ἡ: broad-sword, sword.

<sup>371</sup> δίστομος: adjective, feminine nominative singular of δίστομος, ὄν: two edged; double edged.

<sup>372</sup> ὀξεῖα: adjective, feminine nominative singular of ὀξύς, εἶα, ύ: sharp; keen.

<sup>373</sup> ἐκπορευομένη: participle, nominative feminine singular, present middle deponent of ἐκπορεύομαι: to pour out; go out; flow out.

<sup>374</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>375</sup> ἡ: article, feminine nominative singular of ὁ, ἡ, τό: the.

<sup>376</sup> ὄψις: noun, feminine nominative singular of ὄψις, εως, ἡ: face.

<sup>377</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>378</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>379</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>380</sup> ἥλιος: noun, masculine nominative singular of ἥλιος, ου, ὁ: sun; sunlight.

<sup>381</sup> φαίνει: verb, third person singular, present indicative active of φαίνω: to shine; to make visible.

<sup>382</sup> ἐν: preposition ἐν: in.

<sup>383</sup> τῇ: article, feminine dative singular of ὁ, ἡ, τό: the.

<sup>384</sup> δυνάμει: noun, feminine dative singular of δύναμις, εως, ἡ: power.

<sup>385</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

17 καὶ<sup>386</sup> ὅτε<sup>387</sup> εἶδον<sup>388</sup> αὐτόν<sup>389</sup>, ἔπεσα<sup>390</sup> πρὸς<sup>391</sup> τοὺς<sup>392</sup>  
πόδας<sup>393</sup> αὐτοῦ<sup>394</sup> ὡς<sup>395</sup> νεκρός<sup>396</sup>. καὶ<sup>397</sup> ἔθηκεν<sup>398</sup> τὴν<sup>399</sup>

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<sup>386</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>387</sup> ὅτε: adverb of ὅτε: when.

<sup>388</sup> εἶδον: verb, first person singular, aorist active indicative of ὁράω: to see.

<sup>389</sup> αὐτόν: personal or reflexive pronoun, accusative masculine singular of αὐτός, ἡ, ὁ: he, himself.

<sup>390</sup> ἔπεσα: verb, first person singular, aorist active indicative of ἔπεσα πίπτω: to fall.

<sup>391</sup> πρὸς: preposition πρὸς: to, toward; from (?).

<sup>392</sup> τοὺς: article, masculine accusative plural of ὁ, ἡ, τό: the.

<sup>393</sup> πόδας: noun, masculine accusative plural of πούς, ποδός, ὁ: foot.

<sup>394</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἡ, ὁ: he, himself.

<sup>395</sup> ὡς: correlative adverb, of ὡς: as, like.

<sup>396</sup> νεκρός: adjective, masculine nominative singular of νεκρός, ἄ, ὄν: dead; lifeless; mortal; decaying, rotting.

<sup>397</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>398</sup> ἔθηκεν: verb, third person singular, aorist active indicative of τίθημι: to sit; set; lay; place.

<sup>399</sup> τὴν: article, feminine accusative singular of ὁ, ἡ, τό: the.

δεξιᾶν<sup>400</sup> αὐτοῦ<sup>401</sup> ἐπ’<sup>402</sup> ἐμὲ<sup>403</sup> λέγων<sup>404</sup>. μὴ<sup>405</sup> φοβοῦ<sup>406</sup>.  
ἐγώ<sup>407</sup> εἶμι<sup>408</sup> ὁ<sup>409</sup> πρῶτος<sup>410</sup> καὶ<sup>411</sup> ὁ<sup>412</sup> ἔσχατος<sup>413</sup>,

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<sup>400</sup> δεξιᾶν: adjective, feminine accusative singular of δεξιός, ἄ, ὄν: right side; right as opposed to left.

<sup>401</sup> αὐτοῦ: personal or reflexive pronoun, genitive masculine or neuter singular of αὐτός, ἦ, ὁ: he, himself.

<sup>402</sup> ἐπ’, ἐπί: preposition ἐπί: upon; on, over.

<sup>403</sup> ἐμὲ: personal pronoun, accusative singular of ἐγώ, ἐμοῦ, μου: I, we, us.

<sup>404</sup> λέγων: participle, nominative singular masculine, present active of λέγω: to say, speak, talk, tell.

<sup>405</sup> μὴ: particle or conceptual or conjectural negation μή: no, not.

<sup>406</sup> φοβοῦ: verb, second person singular, present middle (deponent) imperative of φοβέω: to fear; dread, frighten, terrify.

<sup>407</sup> ἐγώ: personal pronoun, nominative masculine singular of ἐγώ, ἐμοῦ, μου: I.

<sup>408</sup> εἶμι: verb, first person singular, present indicative active of εἶμι: to be.

<sup>409</sup> ὁ: article, masculine nominative singular of ὁ, ἦ, τό: the.

<sup>410</sup> πρῶτος: adjective, masculine nominative singular of πρῶτος, η, ον: first; beginning, begin.

<sup>411</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>412</sup> ὁ: article, masculine nominative singular of ὁ, ἦ, τό: the.

<sup>413</sup> ἔσχατος: adjective, masculine nominative singular of ἔσχατος, η, ον: last; ending, end.

18 καὶ<sup>414</sup> ὁ<sup>415</sup> ζῶν<sup>416</sup> καὶ<sup>417</sup> ἐγενόμην<sup>418</sup> νεκρὸς<sup>419</sup> καὶ<sup>420</sup> ἰδοὺ<sup>421</sup>  
ζῶν<sup>422</sup> εἰμι<sup>423</sup> εἰς<sup>424</sup> τοὺς<sup>425</sup> αἰῶνας<sup>426</sup> τῶν<sup>427</sup> αἰώνων<sup>428429</sup>

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<sup>414</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>415</sup> ὁ: article, masculine nominative singular of ὁ, ἡ, τό: the.

<sup>416</sup> ζῶν: participle, masculine nominative or neuter accusative singular, present active of ζάω: to live; be alive.

<sup>417</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>418</sup> ἐγενόμην: verb, first person singular, aorist middle (deponent) indicative of γίνομαι: to be created, begotten, born; to arise, take place, come to pass; to complete, finish.

<sup>419</sup> νεκρὸς: adjective, masculine nominative singular of νεκρός, ἄ, ὄν: dead; lifeless; mortal; decaying, rotting.

<sup>420</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>421</sup> ἰδοὺ: verb, second person singular or plural, present imperative active of εἰδόμην, εἶδον: to see; look, behold; lo.

<sup>422</sup> ζῶν: participle, masculine nominative or neuter accusative singular, present active of ζάω: to live; be alive.

<sup>423</sup> εἰμι: verb, first person singular, present indicative active of εἰμί: to be.

<sup>424</sup> εἰς: preposition εἰς: into.

<sup>425</sup> τοὺς: article, masculine accusative plural of ὁ, ἡ, τό: the.

<sup>426</sup> αἰῶνας: noun, masculine accusative plural of αἰών, ῶνος ὁ: eon; age, era; eternity.

<sup>427</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>428</sup> αἰώνων: noun, masculine genitive plural of αἰών, ῶνος ὁ: eon; age, era; eternity.

<sup>429</sup> The Byzantine text adds the word, ἀμήν, after αἰώνων with unidentified textual support for the addition, which only seems to disrupt the sentence flow.

καὶ<sup>430</sup> ἔχω<sup>431</sup> τὰς<sup>432</sup> κλεῖς<sup>433</sup> τοῦ<sup>434</sup> θανάτου<sup>435</sup> καὶ<sup>436</sup> τοῦ<sup>437</sup>  
ᾗδου<sup>438</sup>.

19 γράψον<sup>439</sup> οὖν<sup>440</sup> ἃ<sup>441</sup> εἶδες<sup>442</sup> καὶ<sup>443</sup> ἃ<sup>444</sup> εἰσὶν<sup>445</sup> καὶ<sup>446</sup> ἃ<sup>447</sup>

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<sup>430</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>431</sup> ἔχω: verb, first person singular, present indicative active of ἔχω: to hold; have.

<sup>432</sup> τὰς: article, feminine accusative plural of ὁ, ἡ, τό: the.

<sup>433</sup> κλεῖς: noun, feminine nominative singular or accusative plural (for κλεῖδας) of κλεῖς, ἡ: key.

<sup>434</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>435</sup> θανάτου: noun, masculine genitive singular of θάνατος, ου, ὁ: death, the angel or person of death.

<sup>436</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>437</sup> τοῦ: article, masculine or neuter genitive singular of ὁ, ἡ, τό: the.

<sup>438</sup> ᾗδου: noun, masculine genitive singular of ᾗδης, ου, ὁ: hades; the grave (not hell).

<sup>439</sup> γράψον: verb, second person singular, aorist imperative active of γράφω: to write.

<sup>440</sup> οὖν: conjunction οὖν: consequence; so, so then, then; now.

<sup>441</sup> ἃ: relative pronoun, nominative or accusative neuter plural of ὅς, ἣ, ὅ: what, which, who.

<sup>442</sup> εἶδες: verb, second person singular, aorist indicative active of εἶδον: to see.

<sup>443</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>444</sup> ἃ: relative pronoun, nominative or accusative neuter plural of ὅς, ἣ, ὅ: what, which, who.

<sup>445</sup> εἰσὶν: verb, third person plural, present indicative active of εἰμί: to be.

<sup>446</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>447</sup> ἃ: relative pronoun, nominative or accusative neuter plural of ὅς, ἣ, ὅ: what, which, who.



μέλλει<sup>448</sup> γενέσθαι<sup>449450</sup> μετὰ<sup>451</sup> ταῦτα<sup>452</sup>.  
20 τὸ<sup>453</sup> μυστήριον<sup>454</sup> τῶν<sup>455</sup> ἑπτὰ<sup>456</sup> ἀστέρων<sup>457</sup> οὗς<sup>458459</sup>

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<sup>448</sup> μέλλει: verb, third person singular, present indicative active of μέλλω: to be about to be.

<sup>449</sup> γενέσθαι: verb, present middle (deponent) infinitive of γίνομαι: to be created, begotten, born; to arise, take place, come to pass; to complete, finish.

<sup>450</sup> The Byzantine text has, γίνεσθαι, an alternate spelling, instead of, γενέσθαι with unidentified textual support.

<sup>451</sup> μετὰ: preposition μετά: with.

<sup>452</sup> ταῦτα: demonstrative pronoun, accusative masculine singular of οὗτος, αὕτη, τοῦτο: that, this.

<sup>453</sup> τὸ: article, neuter nominative singular of ὁ, ἡ, τό: the.

<sup>454</sup> μυστήριον: noun, neuter nominative or accusative singular of μυστήριον, ου, τό: mystery; secret known only to the initiated; enigma; puzzle; riddle.

<sup>455</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>456</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτά, οί, αί, τά: seven.

<sup>457</sup> ἀστέρων: noun, masculine genitive plural of ἀστήρ, ἔρος, ὁ: star.

<sup>458</sup> οὗς: relative pronoun, accusative feminine singular of ὅς, ἣ, ὅ: what, which, who.

<sup>459</sup> The Byzantine text has, ὧν, instead of, οὗς with unidentified textual support. “The one being”; rather than, “which”?

εἶδες<sup>460</sup> ἐπὶ<sup>461</sup> τῆς<sup>462</sup> δεξιᾶς<sup>463</sup> μου<sup>464</sup>, καὶ<sup>465</sup> τὰς<sup>466</sup> ἑπτὰ<sup>467</sup>  
λυχνίας<sup>468</sup> τὰς<sup>469</sup> χρυσαῖς<sup>470</sup> οἱ<sup>471</sup> ἑπτὰ<sup>472</sup> ἀστέρες<sup>473</sup> ἄγγελοι<sup>474</sup>

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<sup>460</sup> εἶδες: verb, second person singular, aorist indicative active of εἶδον: to see.

<sup>461</sup> ἐπ', ἐπί: preposition ἐπί: upon; on, over.

<sup>462</sup> τῆς: article, feminine genitive singular of ὁ, ἡ, τό: the.

<sup>463</sup> δεξιᾶς: adjective, feminine genitive singular of δεξιός, ἄ, ὄν: right side; right as opposed to left.

<sup>464</sup> μου: personal pronoun, genitive masculine singular of ἐγώ, ἐμοῦ, μου: I.

<sup>465</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>466</sup> τὰς: article, feminine accusative plural of ὁ, ἡ, τό: the.

<sup>467</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτά, οί, αί, τά: seven.

<sup>468</sup> λυχνίας: noun, feminine accusative plural of λυχνία, ας, ἡ: lampstand; candlestick.

<sup>469</sup> τὰς: article, feminine accusative plural of ὁ, ἡ, τό: the.

<sup>470</sup> χρυσαῖς: adjective, feminine accusative plural of χρύσεος, η, ον: golden.

<sup>471</sup> οἱ: article, masculine nominative plural of ὁ, ἡ, τό: the.

<sup>472</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτά, οί, αί, τά: seven.

<sup>473</sup> ἀστέρες: noun, masculine nominative plural of ἀστήρ, ἔρος, ὅ: star.

<sup>474</sup> ἄγγελοι: noun, masculine nominative plural of ἄγγελος, ου, ὁ: messenger, angel; material or spiritual.

τῶν<sup>475</sup> ἑπτὰ<sup>476</sup> ἐκκλησιῶν<sup>477</sup> εἰσὶν<sup>478</sup>, καὶ<sup>479</sup> αἱ<sup>480</sup> λυχνίαι<sup>481</sup>  
αἱ<sup>482</sup> ἑπτὰ<sup>483</sup> ἑπτὰ<sup>484</sup> ἐκκλησίαι<sup>485</sup> εἰσὶν<sup>486</sup>.

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<sup>475</sup> τῶν: article, masculine, feminine, or neuter genitive plural of ὁ, ἡ, τό: the.

<sup>476</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτὰ, οἱ, αἱ, τά: seven.

<sup>477</sup> ἐκκλησιῶν: noun, feminine genitive plural of ἐκκλησία, ας, ἡ: assembly, congregation, gathering; church.

<sup>478</sup> εἰσὶν: verb, third person plural, present indicative active of εἰμί: to be.

<sup>479</sup> καὶ: conjunction καί: full start or stop; and; other uses.

<sup>480</sup> αἱ: article, feminine nominative plural of ὁ, ἡ, τό: the.

<sup>481</sup> λυχνίαι: noun, feminine nominative plural of λυχνία, ας, ἡ: lampstand; candlestick.

<sup>482</sup> αἱ: article, feminine nominative plural of ὁ, ἡ, τό: the.

<sup>483</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτὰ, οἱ, αἱ, τά: seven.

<sup>484</sup> ἑπτὰ: adjective, neuter indeclensionate numeral ἑπτὰ, οἱ, αἱ, τά: seven.

<sup>485</sup> ἐκκλησίαι: noun, feminine nominative plural of ἐκκλησία, ας, ἡ: assembly, congregation, gathering; church.

<sup>486</sup> εἰσὶν: verb, third person plural, present indicative active of εἰμί: to be.

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