

GNT: REVELATION LESSON 41
REVELATION 19.1-10

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
 Imperative: Commands
 Subjunctive: Expresses Possibility
 Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

ἀγαλλιάω
 ἀγαλλιῶμεν
 αἰνέω
 Αἰνεῖτε
 ἀλληλουϊά
 γάμος, ὁ
 δεῖπνον, τό
 δικαίωμα, ατος, τό
 ἔμπροσθεν
 καθαρός
 λαμπρός, ἅ, ὄν
 σωτηρία, ἡ
 φθείρω
 ἔφθειρεν
 χαίρω
 χαίρωμεν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

THE MIDDLE VOICE

The **Active Voice** verb depicts the subject as doing the action. The **Passive Voice** verb depicts the subject being acted upon. The **Middle Voice** verb depicts the subject as doing the action (like the **Active Voice**) but emphasizes *the involvement of the subject* in the action.

Probably **reflexive** at one time, the **Middle Voice** is rarely if ever truly **reflexive** in the NT, though “hung himself” in Mat 27.5, and “clothe yourself” in Rev 3.18 may be examples. Verbs in the **Middle Voice** are often **deponent** and so have the same meaning as an **Active Voice** verb, but true **Middle Voice** verbs have meaning distinct from the **Active Voice** and must be noted!

PRACTICAL APPLICATION

MIDDLE VOICE VERBS IN THE REVELATION

Many verbs in the Revelation have Middle or Passive Voice forms, but are **deponent**, i.e., in spite of their Middle or Passive forms, they express active meaning (see **Lesson Sheet 12B**). Because many Middle Voice forms are *identical* to Passive Voice forms, whether a verb is Middle or Passive can sometimes be debated. True Middle Voice verbs are rare, and are therefore all the more interesting to analyze. The Middle Voice emphasizes the involvement of the subject in the action. The verbs occurring in the Middle Voice in the Revelation are:

1. **ἐνδύω**, *to clothe* (think of our Eng word *endue*, ἐνδεδυμένον in Rev 1.13; ἐνδεδυμένοι in Rev 15.6; 19.14).
2. **περιζώννυμι**, *to gird* (περιεζωσμένον in Rev 1.13).
3. **περιβάλλω**, *to clothe* (περιβαλεῖται in Rev 3.5; περιβάλλη in 3.18; περιβεβλημένους in 4.4; 7.9; περιβεβλημένοι in 7.13; 11.3; περιβεβλημένον in 10.1; περιβεβλημένη in 12.1; 17.4; 18.16; περιβάλλεται in 19.8; περιβεβλημένος in 19.13). The most frequent occurrence of the **Middle Voice** in the Rev (as shown by these first three terms) is with verbs that have to do with getting dressed. These verbs are consistently used in the **Middle Voice**, since people normally clothe themselves. Thus, περιβάλλη in Rev 3.18 probably has a true *reflexive* meaning of “clothe yourself” (as translated in the NAU). However, the **Middle Voice** with these terms normally just refers to **the state of being clothed** without reference to who did the dressing (as of the angels in Rev 15.6). On the other hand, Robertson, interprets ἐνδεδυμένον and περιεζωσμένον in Rev 1.13 as in **Passive Voice**,¹ and may be correct if these verbs allude to the high priest *having been dressed* by Moses (Exo 28.31; 29.5; etc.).
4. **κόπτω**, *to beat* (κόψονται in Rev 1.7; 18.9). In the **Active Voice**, this word means “to beat, smite, or cut (off)”; in the **Middle Voice** it brings attention back to the subject and means “to beat oneself, beat one’s own breast, i.e., to mourn, grieve, bewail.” The mourning envisioned in Rev 18.9 is selfish, but that in Rev 1.7 will involve introspection and lead some to repentance.
5. **πέτομαι**, *to fly* (πετομένω in Rev 4.7; πετομένου in 8.13; πέτῃται in 12.14; πετόμενον in 14.6; πετομένοις in 19.17). This verb occurs in the LXX, but in the NT only in Rev. Throughout Scripture it only occurs in the **Middle Voice**, though it should perhaps be considered **deponent**. This verb for flying always envisions the subject as moving itself.
6. **ἀναπαύω**, *to halt, stop, cause to cease, give rest* (think of our Eng word *pause*, ἀναπαύσονται in Rev 6.11). The **Middle** and **Passive Voices** of this verb turn the action back to the subject and mean *to desist from something, to take one’s rest*.
7. **μυκάομαι**, *to moo or bellow as a cow, roar* (μυκᾶται in Rev 10.3, the only occurrence of the verb in Scripture). This verb is probably **deponent**, but the **Middle Voice** form emphasizes the involvement of the subject in the action.
8. **μασάομαι**, *to bite, chew* (ἐμασῶντο in Rev 16.10, this verb only here and in Job 30.4). This verb is probably **deponent**, but the **Middle Voice** form emphasizes the involvement of the subjects in the chewing of their own tongues.
9. **ἀπόλλυμι**, *to destroy* (ἀπώλετο in Rev 18.14), in the **Middle Voice**, *to perish*.
10. **ἵστημι**, *to put or place* (στήσονται in Rev 18.15). The **Future Middle** is an intransitive tense of this verb, and simply describes the action of its subject as *standing, standing still, stopping, or appearing* (see Lesson 23B).
11. **βδελύσσομαι**, the verb form of the noun βδέλυγμα, *abomination*, (ἐβδελυγμένοις in Rev 21.8). The verb anciently meant *to feel a loathing for food, be sick of something*. Later it took on a causal meaning, *to make loathsome or abominable*. In the **Middle Voice** it means *to be loathsome*, and apparently in the Rev, to be so by virtue of participating in the abominations (βδελυγμάτων) of Mystery Babylon (see Rev 17.4-5; 21.27).

¹ A. T. Robertson, *Word Pictures in the New Testament*, (Nashville, TN: Broadman Press, 1933).

GNT: REVELATION LESSON 42
REVELATION 19.11-21

Roderick Graciano
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 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
 Imperative: Commands
 Subjunctive: Expresses Possibility
 Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

βάπτω
 βεβαμμένον
 δεϋτε
 θεῖον, τό
 ληνός, οὔ, ἡ
 λίμνη, ἡ
 μηρός, οὔ, ὁ
 πιάζω
 ἐπιάσθη
 ῥομφαία, ἡ
 στρατεύμα, ατος, τό
 φλόξ, ἡ
 χιλίαρχος, ὁ
 χορτάζω
 ἐχορτάσθησαν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

AORIST & TIME

The **Aorist** "tense" expresses an action as a completed whole, rather than the time or duration of the action as such. We call the **Aorist** a punctiliar tense, because even a durative action, when considered as a completed whole, is treated as having occurred at "a point" in time. Because the **Aorist** refers to a completed action, its action is normally understood to have occurred in past time. However, we can also conceive of completed actions in the present or (prophetic) future: "the marriage of the Lamb *is come*," (Rev 19.7).

Then there is the **ingressive Aorist** as in Rev 19.6 that emphasizes the beginning of an action: "the LORD God Almighty *has begun to reign!*"

PRACTICAL APPLICATION

THE TESTIMONY OF JESUS

As the body without the spirit is dead, and as faith without works is dead (James 2.26), so prophecy without a witness to the character and work of Jesus is dead (**Rev 19.10**). Therefore, we miss the underlying purpose of Bible prophecy in general and of the Apocalypse in particular, if we study it without seeking a deeper understanding and experience of Jesus (and His work) by what we read. It was for this witness (testimony) about Jesus that John wrote down the Revelation (Rev 1.2), and had earlier been exiled to Patmos (Rev 1.9). It is for this same testimony about Jesus that Satan will make war upon the church of the last days (Rev 12.17), and for which Christians have laid down their lives through the ages (Rev 6.9; 20.4).

The **testimony of Jesus** is the cutting edge of the greater purpose of all biblical and natural revelation, that purpose being God's own Self disclosure to creatures made in His image upon whom He has set His love. The end goal of all things, of redemption, of life, of death, of the world, of the universe, of worship, of prayer, of spiritual community, of evangelism and discipleship, and even of the evil that God allowed into the world, is **the divine Self disclosure** to creatures with the capacity to receive and reciprocate **ἀγάπη**. As Jesus said, **"This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent"** (John 17.3).

Indeed, the pursuit of the knowledge of God is the only inexhaustible pastime of eternity! Even now we grow bored with endless church activity that does not take us deeper in our knowledge and *experience* of God. The deepest hunger of our hearts now, as it will be in the coming age, is intimate, experiential knowledge of our Creator, and **the fulness of the Godhead** is in Jesus Christ (Colossians 2.8-9)! Therefore, both the ultimate hunger of our hearts and the ultimate purpose of our lives is to know and to share the **testimony of Jesus**.

The corollary of this truth is that we must in every appropriate way combat all **Christless** religions and worldviews, as pretensions that set themselves up "against the knowledge of God," even if it should be at the cost of our lives (Rev 12.11). By the word of *our* testimony, we must "take captive every thought to make it obedient to Christ" (2Corinthians 10.4). We must graciously and lovingly take our stand against Christless religion, even if it is "Christless Christianity." — RG



Dan Donohue
testifying.

GNT: REVELATION LESSON 43
REVELATION 20.1-6

Roderick Graciano
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2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL
AKTIONSAART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἄλυσις, εως, ἡ
ἀνάστασις, εως, ἡ
ἀρχαῖος, α, ον
δέω
ἔδησεν
ἐπάνω
ἔτι
ἔτος, εος, τό
καθίζω
ἐκάθισαν
μέρος, εος, τό
ὅστις
οἴτινες
πελεκίζω
πεπελεκισμένων
Σατανᾶς, ᾧ, ὁ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

AKTIONSAART

The German term *Aktionsart* (pl. *Aktionsarten*) means “kind or quality of verbal action.” In Greek, the kinds of action expressed by verbs include:

- Durative (Ongoing, Progressive, Continual)
- Gnomic (Timeless)
- Historical Present
- Ingressive (Inceptive, Inchoative)
- Iterative (Repetitive)
- Punctiliar (At A Point In Time)
- Stative (Ongoing State Of Being)

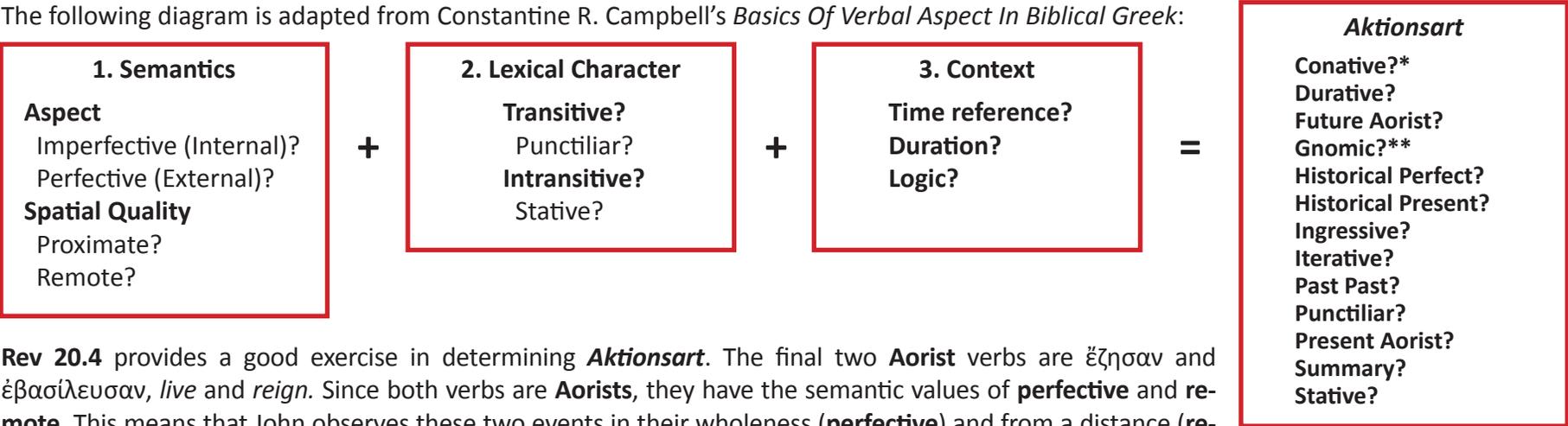
Tense forms lend themselves to specific *Aktion-sarten* (represented by the dots and lines in the **Tense Forms** box), but the *Aktion-sart* is not inherent to the tense form; it’s decided by context. For example, in Rev 20.1-2, the **Present** καταβαίνοντα is *Durative*; the **Present** ἐστὶν is *Stative*.

PRACTICAL APPLICATION

DETERMINING AKTIONSPORT

Aktionsart, the “kind or quality of verbal action” expressed by a Greek verb is not inherent to the verb itself. Instead, it is determined by the combined influences of (1) the semantic values that *are* inherent to the verb, plus (2) the character of the particular lexeme, i.e., the word form listed in lexicons, plus (3) the context in which the verb is used. All of these together point to what kind of action is being expressed.

The following diagram is adapted from Constantine R. Campbell’s *Basics Of Verbal Aspect In Biblical Greek*:



Rev 20.4 provides a good exercise in determining **Aktionsart**. The final two **Aorist** verbs are ἔζησαν and ἐβασίλευσαν, *live* and *reign*. Since both verbs are **Aorists**, they have the semantic values of **perfective** and **remote**. This means that John observes these two events in their wholeness (**perfective**) and from a distance (**remote**), in this case with temporal remoteness, since he describes these events as part of the vision he saw (εἶδον) in the past (relative to the time of writing it down). The first of the two verbs is from the **lexeme** ζάω or ζῶ which means “to live” and is an **intransitive** verb that is inherently **stative** (describing a state of being, see Lesson 45). So, we have to ask, “Is John describing the souls of the martyrs in this verse as being in a living state?” The answer is No, because **imperfective** rather than **perfective aspect** is used to express **stativity**. Instead, “When perfective aspect combines with a stative lexeme, the entrance into the state is in view, thus an ingressive Aktionsart is formed.”¹ Furthermore, the context does not describe the attributes of these souls, but rather the things that were *done* to them because of what they *did not do*; in other words the passage is describing events, not attributes. Therefore, combining the **semantics** of **perfective** and **remote** with the lexical character of **intransitive-stative**, and an event-oriented **context**, we can conclude that the **aktionsart** of ἔζησαν is indeed **ingressive**, i.e., the verb describes the beginning of an action or entrance into a state: “they came to life” (NASB). This conclusion is confirmed by the use of ἔζησαν in the next verse (Rev 20.5).

The second verb, from the **lexeme** βασιλεύω, is ambitransitive, but in this case has no object, and so is **intransitive**. We can again rule out a **stative** meaning, however, because the verb’s **perfective** aspect. Though the context gives us a temporal duration (a thousand years), we must also rule out **durative aktionsart** because of the verb’s **perfective** aspect. An **ingressive aktionsart** of ἐβασίλευσαν is possible, meaning “they entered into a thousand-year reign.” Most likely, though, the **aktionsart** in this case is that most commonly expressed by the Aorist, namely a **summary** of the action: simply, “they reigned.”

* Also called **Voluntative Present** or **Tendential Present**. As an example see John 10.32, “...for which of them **are you stoning** me?”

** Also called **Omnitemporal**. As an example, see John 3.8, “The wind **blows** where it will...”

1 Campbell, p. 87. Emphasis added.

GNT: REVELATION LESSON 44
REVELATION 20.7-15

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 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TENSE FORMS	TYPICAL AKTIONSSART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
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Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

- Indicative:** Indicates
- Imperative:** Commands
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- [Infinitive: Verbal Noun]

VOICE

- Active:** Subject does action
- Passive:** Subject acted upon
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VOCABULARY

ἄδης, **ου**, ὁ
 ἄμμος οἱ ἄμμος, ἡ
 γωνία, ἡ
 κυκλεύω
 ἐκύκλευσαν
 παρεμβολή, ἡ
 πλάτος, εὖρος, τό
 χίλιοι, **αι**, α

Except for the indented words, these are the **lexical** forms of words in our text, i.e., the forms you can look up in a lexicon. The indented words are the **inflected forms** that appear in the text.

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

VERBAL SEMANTICS

Two things are encoded within Greek verb forms: **Verbal Aspect** and **Spatial Quality**. (Three things if we include the Future verb form which encodes a **Future Temporal Reference**.)

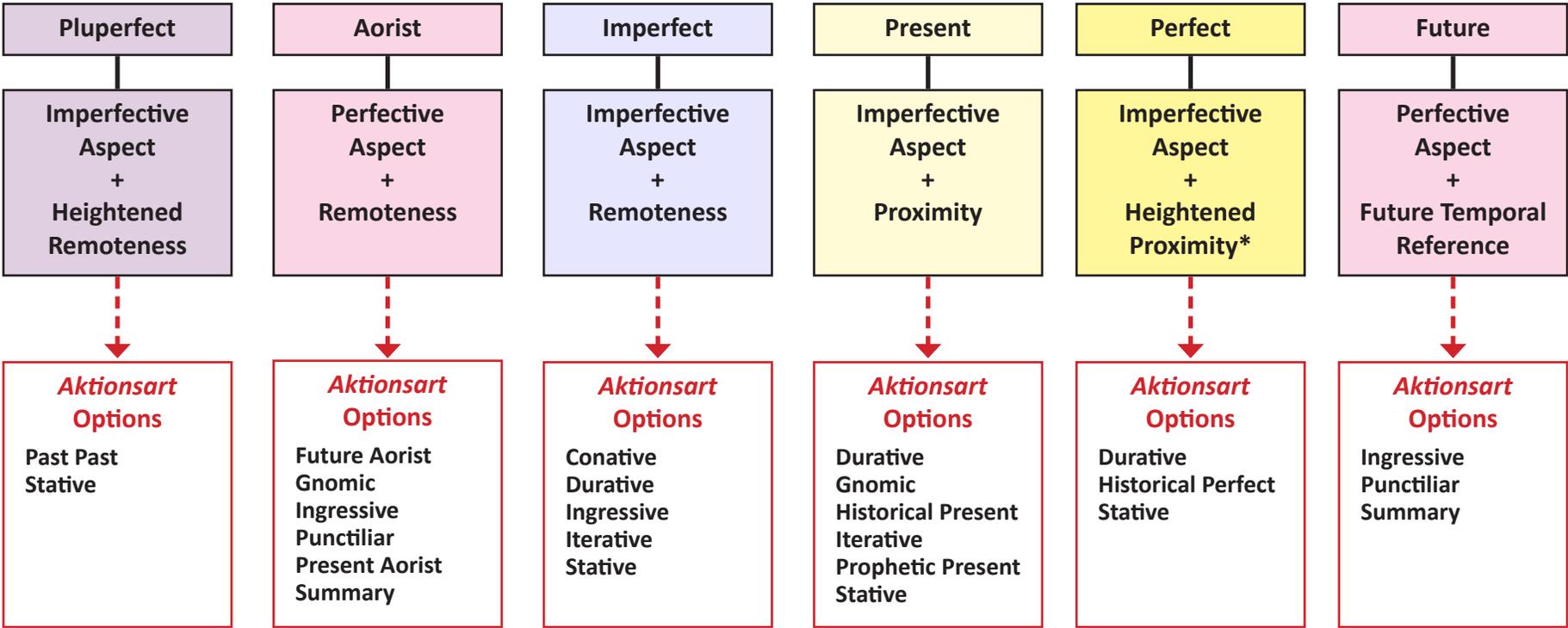
There are two **Verbal Aspects**: **Imperfective** (Internal) and **Perfective** (External). The first indicates that the action is viewed as unfolding, as though the viewer is within or involved in the action. The second indicates that the action is viewed as a whole, as though the viewer is an outside spectator of the event.

There are two **Spatial Qualities**: **Proximate** and **Remote**. The first zooms in to view details of the action; the second zooms out to view action from a spatial (far away) or temporal (past time) distance. Both **Proximate** and **Remote Spatial Qualities** are heightened in the **Perfect** and **Pluperfect** verb forms respectively.

PRACTICAL APPLICATION

DECODING GREEK VERBS

As explained in Lesson 43B, a verb’s **Aktionsart** is discerned by observing the interaction between the **Semantic** content of the verb and its **Lexical Character** and **Context**. Not all verb forms lend themselves to all **Aktionsart** alternatives, though. The diagram below shows what **Aktionsarten** are available to each verb form in the **Indicative Mood**.



Remember that **Aktionsart** is not inherent to a verb form. However, **Verbal Aspect** and **Spatial Quality** are. While the **Future** verb form does have **Aspect**, it does not have **Spatial Quality**, but instead encodes **Future Temporal Reference**. John used the **Future** verb form λυθήσεται (“will be loosed”) in Rev 20.7 because (A) he had no personal involvement in this action but recorded it as a whole event seen by an outside observer (**Perfective Aspect**), (B) the action occurs in the future (**Future Temporal Reference**), and (C) the **Future** verb form can express **Punctiliar Aktionsart** which is applicable in this case: “[I saw this whole event in the vision:] Satan will be loosed (at a future moment in time) from his prison ...”

* Both the **Perfect** and **Present Participles** encode **Imperfective Aspect** and (almost always) action contemporaneous to that of the main verb in the immediate context. However, while the **Perfect Participle** encodes *proximity*, the **Present Participle** does not.

** An **Aorist Participle** can also express **Past Past** action when it coordinates with a main verb that has past temporal reference.

GNT: REVELATION LESSON 45

REVELATION 21.1-14

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2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
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Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

άνήρ, ὁ
ἄπιστος, ον
ἀπόστολος, ὁ
βορρᾶς, ου, ὁ
γέμω
γεμόντων
δάκρυον, τό
διψᾶω
διψῶντι
δυσμή, ἡ
δωρεάν
εἰδωλολάτρης, ου, ὁ
ἐξαλείφω
ἐξαλείψει
ἐπιγράφω
ἐπιγεγραμμένα

STATIVE LEXEMES

Greek verbs are inherently **transitive**, **intransitive** or **ambitransitive**. For a verb to be **transitive**, it must not only have an object, it must *affect* or *impact* the object. The verb “to know” is **intransitive**, because though it can have an object (like “algebra”), it does not *affect* its object. Some **intransitive** Greek verbs inherently describe a state of being. When we find these verbs with **imperfective aspect**, we can assume that their *aktionsart* is **stative**. **Stative** lexemes include:

- εἶμι to be
- κάθημαι to be seated
- ζάω to live
- θέλω to wish, desire
- βούλομαι to will
- οἶδα to know
- γινώσκω to know

When combined with **perfective aspect**, these verbs express an **ingressive aktionsart**.

PRACTICAL APPLICATION

MORE ABOUT THE KINDS OF AKTIONSAKT

Conative: Restricted to the **Imperfect** tense form, this *aktionsart* expresses action attempted but not completed. It does not occur in the Revelation, but a good example appears in Acts 7.31 where Moses “tried to reconcile (συνήλλασεν)” the Hebrew men who were fighting.

Durative: Also called “progressive,” this *aktionsart* has to do with an ongoing **transitive** action or process. A good example of **durative aktionsart** is the reference to “as many as [continually] **work** (ἐργάζονται) the sea,” Rev 18.17.

Future Aorist: The **Aorist** tense form is sometimes used to emphasize the remoteness of future events in a way that the **Future Tense** does not. In conditional sentences an **Aorist** emphasizes contingency: “If you have faith ... say to this ... tree ... and **it will obey** (ὕπηκουσεν) ...” (Luke 17.6). Understanding the **Future Aorist** clears up the meaning of Mark 11.24: “...believe that **you will receive** (ἐλάβετε; not, “believe that you received”) and it shall be *done* for you.”

Gnomic: Also called “omnitemporal,” this is the *aktionsart* of aphoristic expressions of timeless truth. Rev 19.10 provides us with a great example: “the testimony of Jesus *is* (ἔστιν) the spirit of prophecy.”

Historical Perfect: Also called “aoristic perfect” or “dramatic perfect.” “There are two basic types of **historical perfects**: those that introduce discourse and those that employ lexemes of propulsion. In this way, the historical perfect parallels the **historical present** almost exactly; the same functions are observed with the same group of lexemes.”¹ We generally translate these verbs as simple pasts (“he came,” “he sent,” “he exclaimed”), but they add vividness to the description of a past action. E.g., “the angel *took*...” (Rev 8.5).

Historical Present: This is the use of a present tense-form verb to describe past action. Like the **historical perfect**, this *aktionsart* appears with *verbs of propulsion* (i.e., verbs of coming, going, raising up, etc.), and verbs that introduce discourse (i.e., verbs of speaking, thinking, writing, etc.). It brings a vividness to the narrative of a past event: “The scribes and the Pharisees **bring** (ἄγουσιν) a woman who had been caught in adultery...” (John 8.3).

Ingressive: Also called “inceptive,” “incipient,” or “inchoative.” This *aktionsart* expresses the beginning of an action. We have already seen that the stative verb ζάω in Rev 20.4 combines with the perfective aspect of the aorist to express **ingressive aktionsart**. This means that the martyrs in that verse *began to live*, i.e., *they resurrected* (see Lesson 43B)! In a different instance, Robertson interprets the command *not to seal* (Μὴ σφραγίσῃς) in Rev 22.10 as **ingressive**. This may imply that John began to roll up his scroll, and the angel interjected, “Don’t *start* to seal the words of the prophecy”²

Iterative: An **iterative** action is a repeated one. The kings of the earth **bringing** (φέρουσιν) their glory into New Jerusalem (Rev 21.24) may be an example of this.

Past Past: Generally restricted to the **Pluperfect** tense form (but also possible with an **Aorist Participle**), this is the *aktionsart* translated into English with the help word “had”: “His hour **had** not yet **come**” (John 7.30). True **Pluperfects** do not occur in the Revelation.

Punctiliar: “A **punctiliar** action is performed upon an object and is instantaneous in nature. It is a once-occurring, immediate type of action. While a **punctiliar** action can be repeated, it cannot be drawn out for any length of time.”³ There are some inherently **punctiliar** verbs like τύπτω, “to strike,” and ἅπτομαι, “to touch.” One such verb used often in the Rev is βάλλω, “to throw, cast” (see Rev 2.10; 20.15; etc.).

Present Aorist: This rare use of the Aorist allows the author to express perfective aspect with a present temporal reference. In John 13.31, Jesus says, “Now is the Son of Man **glorified**” The verb “glorified” is Aorist (ἐδοξάσθη), but the adverb “now” (νῦν) gives it a *present* temporal reference.

Summary: The most common *aktionsart* of both the **Aorist** and **Future** tense forms conveys action in simple summary (that is neither **punctiliar** nor **stative**). The difference between the **Aorist** and **Future Summary aktionsart** is that the **Future** also conveys a future temporal reference: “God ... **will dwell** with them” (Rev 21.3).

Stative: This *aktionsart* has to do with **intransitive** actions like sitting (καθήμενος in Rev 21.5), in contrast to **durative aktionsart** which has to do with a continuing **transitive** action or process (see above).

¹ Campbell, p. 107. Emphasis added.

² Robertson, *Word Pictures In The New Testament*.

³ Campbell, p. 107. Emphasis added.

GNT: REVELATION LESSON 46
REVELATION 21.15-27

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
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TENSE FORMS

**TYPICAL
AKTIONSSART**

Present	Durative
Future	Summary
Aorist	Punctiliar
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PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
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[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀμέθυστος
βδέλυγμα, ατος, τό
βήρυλλος, ή
δέκατος, η, ον
διαυγής, ές
δωδέκατος, η, ον
έκεϊ
ένατος, α, ον
ένδέκατος, η, ον
ένδώμησις, εως, ή
θεμέλιος, ον
κάλαμος, ό
κοινός, ή, όν
κοσμέω
κεκοσμημένοι
λύχνος, ό

THE IOTA SUBSCRIPT

Historically the vowels ε and ο are considered *short*, while η and ω are *long*, while α can be either short or long. Whenever an iota follows one of the long vowels, including the alpha when it is long, the iota becomes an **iota subscript** forming what is called an "improper diphthong": α, η, ω. An exception occurs when the long vowel preceding an iota is written as a capital; then the iota is written in the line. This exception occurs with the proper name Hiram in 1Ch 8.5: Ωιμ; with Ἴδει at the beginning of Joh 18.2 (in some editions); but also inexplicably with ἦιδειν in 1Sa 22.22.

In the improper diphthongs, α, η, ω, the pronunciation of the iota is lost, and so the diphthongs are pronounced simply as α, η, ω. Nevertheless, the **iota subscript** is important grammatically and lexically. In the *endings* of articles, pronouns, nouns, and participles, the **iota subscript** always indicates the **dative case**.

PRACTICAL APPLICATION

INTERPRETING PARTICIPLES

In biblical Greek, participles are **verbal adjectives**. As verbs, participles can have indicative or imperative force, and can also function adverbially. As adjectives, Greek participles can function adjectivally or substantivally (like a noun). Neither the verbal nor adjectival nature of a participle is ever completely absent, but in each instance *either* its verbal *or* adjectival nature will be emphasized.

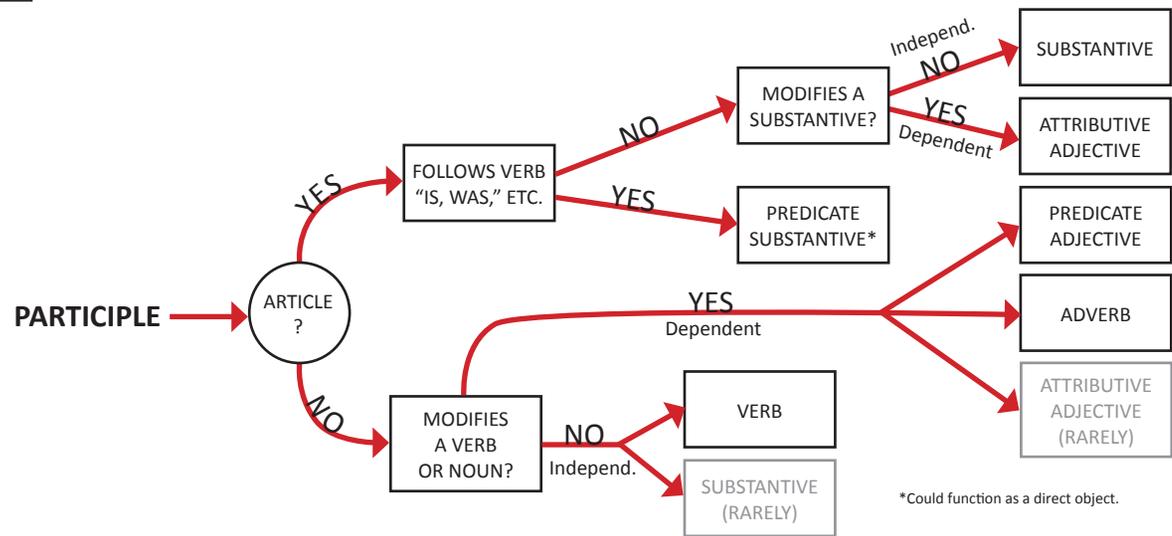
Context is more important for interpreting participles than it is for any other verb form. Most vital to our interpretation of a participle is the presence or absence of the article. **If a participle has an article**, it *must* function as either a true adjective or as a substantive. However, substantive participles in the NT don't *always* have articles, though most do. **Predicate adjectival** participles *never* have an article.

	VERBAL	ADJECTIVAL
INDEPENDENT	<u>Verbal</u> Imperative Indicative	<u>Substantival</u> Subject, Object, etc.
DEPENDENT	<u>Adverbial</u> Temporal, Causal, Means, Manner, etc.	<u>Adjectival</u> Attributive Predicate

Whether the participle is **independent** or **dependent** also dictates its function. When a participle is **independent**, i.e., it is not a secondary verb modifying the main verb, nor is it an adjective modifying a noun, then its function is straightforward: it either functions as a verb or as a substantive (like a noun). When a participle is **dependent**, it adverbially modifies the main verb (adding circumstantial information), or it functions as a true adjective in either an **attributive** or **predicate** position. An **attributive adjectival** participle modifies a substantive (e.g., a *living* sacrifice), while a **predicate adjectival** participle asserts something about the substantive (e.g., the sacrifice is *alive*). A **predicate adjectival** participle is *never* preceded by an article; an **attributive adjectival** participle is *usually* preceded by an article.

The adjectival nature of a participle always intrudes upon its verbal nature; it can even dominate to such an extent that a participle evolves into a noun (the nouns ἀρχων and τέκτων, for example were once participles). Because participles lean toward their substantival (noun-like) nature, they lend themselves to **stative** or **durative aktionsart**, but context must decide: πᾶς ὁ ἀπολύων τὴν γυναῖκα (Mat 5.32), does not mean, “everyone **constantly divorcing** his wife...” (the *aktionsart* is **gnomic**).

Why use an adjectival participle (γέγραπται, “written,” Rom 1.17) if a normal adjective (γραπτός, “written,” Rom 2.15) is available? I’ve not found an authoritative answer to this question. Perhaps when an adjectival participle has an adjective synonym there is no difference in meaning, since even a noun or adjective that evolved from a participle cannot entirely lose its verbal nature. An adjectival participle certainly keeps a certain action in view: it attributes an action to the subject as a quality or characteristic, or places the subject in the class of persons or things characterized by an action.



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GNT: REVELATION LESSON 47
REVELATION 22.1-9

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TENSE FORMS	TYPICAL AKTIONSAART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἐκεῖθεν
 ἐκπορεύω
 ἐκπορευόμενον
 ἐντεῦθεν
 θεραπεία, ἡ
 καρπός, ὁ
 κατάθεμα, ατος, τό
 κρύσταλλος, ὁ
 λατρεύω
 λατρεύουσιν
 πλατεῖα, ἡ
 πρόσωπον, τό
 φύλλον, τό
 φῶς, φωτός, τό
 φωτίζω
 φωτίσει

PERFECT FORM WITH PRESENT SENSE

In the process of semantic evolution, the perfect form of a number of Greek words became present in meaning (often with their pluperfects acting like imperfects). Words illustrating this phenomenon include (with biblical words in green):

ἀντιγέγωνα	ἴστημι (Les. 23B)
ἀφίστημι	κάτοιδα
γέγωνα	λάμπω
γηθέω	παραπετάννυμαι
δεῖδω	πέρδομαι
δέρκομαι	περιδείδια
εἶδω (οἶδα, Les. 16B)	πληθω
ἔξοιδα	προσχάσκω

It is logical how the perfect form of εἶδω, “I see,” came to have the present meaning “I know.” Understanding the evolution of the other terms in this list, however, will require further research.

PRACTICAL APPLICATION

ATTRIBUTIVE, SUBSTANTIVAL & PREDICATE ADJECTIVES

When a definite article immediately precedes an adjective, the adjective is either an **attributive** or **substantival** adjective. An **attributive adjective** *attributes* a quality to a noun, and can occur in three different positions relative to the noun it modifies:

First attributive position: ὁ πιστὸς λόγος = **the faithful** word

Second attributive position: ὁ λόγος ὁ πιστὸς = the word **the faithful**

Third attributive position: λόγος ὁ πιστὸς = [the] word **the faithful**

The third attributive position is rare for adjectives in the NT; it occurs more often with a modifying phrase.

If the articular adjective stands alone, i.e., if there is no noun for it to modify, it probably functions as a **substantive**, and we must mentally supply the missing idea, according to context:

ὁ πιστὸς = the faithful [word], the faithful [one], the faithful [man], etc.

When the adjective is anarthrous (has no article), but the noun *is* articular, then the adjective functions as a **predicate** and we must supply a form of the verb “to be” (“is, was,” etc.) to help it do its predicating work:

ὁ λόγος πιστὸς = the word *was* **faithful**

πιστὸς ὁ λόγος = **faithful** *is* the word (2Ti 2.11)

When neither the adjective nor the noun have an article, context should make clear how the adjective functions. For example, in Rev 18.2, we have:

καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ = and he cried out in a **strong** voice

Clearly, the adjective, ἰσχυρᾷ (strong) is attributive, describing the kind of φωνῇ (voice) with which the angel cried out. The verb, ἔκραξεν (cried out), and the following direct discourse, make it unlikely that the adjective was intended as a predicate, for that would require a translation like, “and he cried out in a voice *that was strong*....” Such a translation would not only be awkward, but it would draw emphasis away from the following words of the angel.

GNT: REVELATION LESSON 48
REVELATION 22.10-21

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

Ἄλφα
 ἀφαιρέω
 ἀφέλη
 γένος, εος ου ους, τό
 ἐπιτίθημι
 ἐπιθῆ
 κύων, ὁ
 ναί
 νύμφη, ἡ
 πόρνος, ὁ
 πρωῖνός, ἡ, ὄν
 ρίζα, ης, ἡ
 τέλος, εος, τό
 φάρμακος, ὁ, ἡ
 φονεύς, ἑως, ὁ

THE MARRIAGE OF THE LAMB

Having realized that the Book of Revelation describes the fulfillment of the typology of the Exodus, we now understand that John's vision describes the Ultimate Exodus that will bring about the fullness of our redemption in Christ. This understanding helps us identify the climax of the narrative: **The Marriage of The Lamb**.

Identifying the climax of the story tells us what the Revelation is *not* about: The Revelation is *not* about a wrathful God pouring out universal judgment upon the human race. Rather, it *is* about the princely Bridegroom directing his artillery with pinpoint accuracy and then coming forth with His entire army *in order to save His Bride from the ultimate oppressor*.

The message for us? We must pursue and apply an understanding of what it means for the Bride to make herself ready (Rev 19.7-8). The Church must cease being the one bride who is uninterested in her upcoming wedding.

PRACTICAL APPLICATION

COMPARING THE EXODUS NARRATIVE TO THE REVELATION

Roderick Graciano

REVELATION LESSON 48B

2014 www.timothyministries.info

1. The Lord commissions exiled Moses from the burning bush (Exo 3).
 2. God strikes Egypt (Exo 3.20).
 3. God redeems 12 tribes of Israel by great judgments (Exo 6.6).
 4. God pours plagues upon Egyptian oppressors (Exo 7-12).
 5. Water turned to blood (Exo 7).
 6. Plague of hail and fire strikes Egypt (Exo 9; cf. Jos 10.11).
 7. Plague of locusts (Exo 10).
 8. Israelites told to be clothed and ready (Exo 12.11).
 9. Israelites slay the Passover lamb (Exo 12).
 10. God comes to the Israelites in a pillar of cloud (Exo 13).
 11. Israelites must cross sea to serve God (Exo 14).
 12. Pharaoh and army fight against the Lord at the Red Sea (Exo 14).
 13. Oppressor Pharaoh goes into the Sea (Exo 14).
 14. Victorious Israelites sing the song of Moses (Exo 15).
 15. Bitter waters sweetened for the Israelites (Exo 15.23-25).
 16. God feeds Israel in the wilderness (Exo 16).
 17. God brings Israel to Himself on eagle's wings (Exo 19.4).
 18. Israelites wash clothes to appear before God (Exo 19.10-14).
 19. God appears amidst thunder and lightning (Exo 19).
 20. God "marries" Israel by covenant (Isa 54.5; Jer 31.14,32; Eze 16; Hos).
 21. God chooses Israel to be a kingdom of priests (Exo 19.6).
 22. God's tabernacle among the Israelites (Exo 25-39).
 23. Ark of covenant made for sanctuary (Exo 25.8-10).
 24. Moses' face shines with divine light (Exo 34.30-35).
 25. God's name inscribed on front of priest's turban (Exo 39.27-31).
 26. Golden altar of incense put with the ark in the tabernacle (Exo 40.5).
 27. Israelite warriors from each tribe numbered (Num 26.2 ff.).
 28. Blessing on those who keep the commandments (Deu 7.11-15).
 29. Two spies sent to Jericho, rise from "burial" under flax (Jos 2.1-6).
 30. Joshua falls down before Lord who appears with sword (Jos 5.13-15).
 31. Seven trumpets of judgment (Jos 6.4).
 32. Joshua destroys Jericho, Babylonian wealth (Jos 6.19; 7.21).
 33. Harlot Rahab saved out of Jericho (Jos 6.25).
 34. Israelites enter the promised land (Jos 3-4).
1. The Lord commissions exiled John from among the lampstands (Rev 1).
 2. God chastens spiritual Egypt (Rev 11.8).
 3. Lamb purchases people from every tribe and nation (Rev 5.9).
 4. God pours plagues upon kingdom of the Beast (Rev 16.10).
 5. Waters turned to blood (Rev 8 & 11).
 6. Hail with fire cast to the earth upon blasphemers (Rev 8.7; 16.21).
 7. Locust-like creatures torment the ungodly (Rev 9).
 8. Jesus tells His people to be clothed and ready (Rev 16.15).
 9. John sees the Lamb who had been slain (Rev 5).
 10. Jesus comes with the clouds (Rev 1.7; 10.1; 14.14-16).
 11. John must cross crystal sea to approach God's throne (Rev 4).
 12. Antichrist, army fight against the Lamb (Rev 17.14; ch. 19; Dan 11.45).
 13. Oppressive beast comes up out of the sea (Rev 13).
 14. Those victorious over the Beast sing song of Moses (Rev 15.3).
 15. Ungodly die from bitter waters (Rev 8.10-11).
 16. The woman Israel ministered to in the wilderness (Rev 12.6,14).
 17. God carries woman Israel to safety on eagle's wings (Rev 12.14).
 18. Redeemed wash their robes to enter the City (Rev 7.14; 22.14).
 19. John sees God enthroned amidst thunder and lightning (Rev 4).
 20. Marriage of the Lamb (Rev 19.7-9).
 21. The redeemed made a kingdom and priests (Rev 5.10; 20.6).
 22. God's tabernacle "among men" (Rev 21.3).
 23. Ark of covenant seen in open temple of heaven (Rev 11.19).
 24. Face of divine Redeemer shines like sun (Rev 1.16).
 25. God's name on foreheads of the redeemed (Rev 7.3; 22.4).
 26. Prayers of the saints rise from the golden altar before God (Rev 8.3-5).
 27. End-time "warriors" from each tribe numbered and sealed (Rev 7).
 28. Blessing on those who keep the words of the prophecy (Rev 1.3; 22.7).
 29. Two witnesses sent to spiritual Egypt, rise from death (Rev 11.3-12).
 30. John falls down before Lord who appears with sword (Rev 1.16-17).
 31. Seven trumpets of judgment (Rev 8.2 ff.).
 32. God destroys commercial capital, Mystery Babylon, (Rev 16.17 - 19.6).
 33. God's people called out the great harlot (Rev 18.4).
 34. Redeemed enter the Holy City (Rev 22.14).