

## Notes on the Greek New Testament Week 240 – Revelation 7:1-8:9

### Day 1196: Revelation 7:1-8

#### Chapter 7

Chapter 7 comes as a parenthesis between the sixth and seventh seals. Mounce writes, "Chapter 7 ... serves as a dramatic interlude. It delays for a brief moment the disclosure of that which is to take place when the seventh and final seal is removed from the scroll of destiny. The chapter consists of two visions – one, the sealing of the 144,000, and the other, the blessedness of the great multitude before the heavenly throne. A great deal has been written about the identity of the 144,000 as well as the relationship between the two visions..." The view taken by Mounce is that "in both visions it is the church which is in view, but from two vantage points. Prior to the trumpet judgements the last generation of believers is sealed so as to be saved from the destruction coming on the earth and to be brought safely into the heavenly kingdom. The second vision is anticipatory of the eternal blessedness of all believers when in the presence of God they realize the rewards of faithful endurance."

#### Verse 1

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

ἑστῶτας Verb, perf act ptc, m acc pl ἵστημι  
stand

γωνία, ας f corner

κρατεω hold, hold back

ἄνεμος, ου m wind

Cf. Zech 6:1-8 which associates horsemen and winds.

πνεω blow (of wind)

μητε and not; μητε ... μητε neither ...  
nor

θαλασσα, ης f sea

δενδρον, ου n tree

A picture of destruction kept back or delayed.

#### Verse 2

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

ἄλλος, η, ο another, other

ἀναβαινω go up, come up, ascend

ἀνατολη, ης f rising sun, dawn, east

ἡλιος, ου m the sun

σφραγις, ιδος f seal

ζωω live, be alive

κραζω cry out, call out

ἐδόθη Verb, aor pass indic, 3 s διδομι

ἀδικεω harm

#### Verse 3

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

ἄχρι prep with gen/conj until

σφραγιζω seal, secure/mark with a seal

μετωπον, ου n forehead

Cf. 9:4; 14:1; 22:4; Ezek 9:4; Isa 44:5; 2 Cor 1:22; 2 Tim 2:19. Signifies ownership and protection. Witherington writes, "What sort of sealing is in mind? Possibly it is the sort mentioned in Ezek 9:4, or possibly the Exodus painting of blood on the doorpost is being echoed. If the former, the symbol painted was the Hebrew letter tau, sometimes written in the form of a cross or X. This would indeed be appropriate as a symbol for the people of the cross."

#### Verse 4

καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·

ἀριθμος, ου m number, total

ἐσφραγισμένων Verb, perf pass ptc, gen pl  
σφραγιζω

ἑκατον one hundred

τεσσαρακοντα forty

χιλιας, αδος f (group of) a thousand;

χιλιοι, αι, α thousand

12 x 12 x 1,000 – a number signifying completeness. Witherington comments, "A clue about who these servants are is found in Rev 9:4, where everyone but believers is called upon to repent, and they are said to be the ones without the sealing. This suggests that the 144,000 are coterminous with the total number of believers. Here as elsewhere the language about Israel is applied to Jew and Gentile united in Christ... [144,000] here is a symbolic number for the whole people of God."

φυλη, ης f tribe

### Verse 5

ἐκ φυλῆς Ἰούδα δωδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δωδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δωδεκα χιλιάδες, Ἰούδα Noun, gen s Ἰουδας

Priority is given to Judah because Christ was from Judah.

δωδεκα twelve

### Verse 6

ἐκ φυλῆς Ἀσὴρ δωδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δωδεκα χιλιάδες, ἐκ φυλῆς Μανασσὴ δωδεκα χιλιάδες,

One peculiarity is that Manassah, one of Joseph's sons, is included in place of Dan. Dan may have been omitted because of early associations with idolatry (cf. Judg 18:1; 1 Kings 12:25-33).

### Verse 7

ἐκ φυλῆς Συμεων δωδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δωδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχάρ δωδεκα χιλιάδες,

### Verse 8

ἐκ φυλῆς Ζαβουλων δωδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δωδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δωδεκα χιλιάδες ἐσφραγισμένοι.

## Day 1197: Revelation 7:9-12

### Verse 9

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

ὄχλος, ου m crowd, multitude

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου i) much, great, many

This is no longer a number on earth but a multitude in heaven who have come out of trial (v.14.) and have entered glory .

ἀριθμῶ count, number

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing

δυναμῶ can, be able to, be capable of

They are a vast multitude that no one can number. "As God promised Abraham, they are in number as the stars of heaven (Gen 15:5) and the sand of the sea (Gen 32:12)." Mounce.

Witherington comments, "Although at the end of the first century the total number of Christians cannot have been huge, the point would be that this vision encourages John about the eventual success of the Christian mission."

ἔθνος, ους n nation

For this phrase see 5:9.

ἐστῶτες Verb, perf act ptc, m nom pl ἵστημι

ἔνωπιον prep with gen before

ἄρνιον, ου n see 6:16

περιβεβλημένους Verb, perf pass ptc, m acc pl περιβαλλῶ put on, clothe, dress

στολή, ης f robe, long robe

λευκός, η, ον white, shining

Cf. v.14.

φοίνικες Noun, nom pl φοινίξ or φοινίξ, ἴκος m palm branch

χερῶν, χειρός f hand

A picture of festal joy as on the day when Jesus entered Jerusalem (Jn 12:13).

### Verse 10

καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἄρνιῳ.

κραζῶ cry out, call out

σωτηρία, ας f salvation

"The great multitude joyfully acknowledges that their deliverance rests on the sovereign will of God and the redemptive activity of the Lamb." Mounce.

### Verse 11

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

πάντες Adjective, m nom pl πας

εἰστήκεισαν Verb, pluperfect act indic, 3 pl ἵστημι

κυκλω prep with gen round  
 ἔπεσαν Verb, aor act indic, 3 pl πιπτω  
 προσωπον, ου n face  
 προσκυνεω worship

**Verse 12**

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

A sevenfold doxology of praise. "How unbelievably great will be the joyful adoration of the heavenly host when *all* the redeemed stand before their God!" Mounce.

εὐλογία, ας f blessing, praise  
 δόξα, ης f glory  
 σοφία, ας f wisdom  
 εὐχαριστία, ας f thanksgiving  
 τιμὴ, ης f honour, respect  
 ἰσχὺς, υος f strength  
 αἰῶνας Noun, acc pl αἰών, αἰωνος m  
 age, eternity

**Day 1198: Revelation 7:13-17****Verse 13**

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
 ἀποκρινομαι answer, reply  
 εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
 περιβεβλημένοι see v.9  
 στολη, ης f see v.9  
 ποθεν interrog adv. from where, how  
 ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι

**Verse 14**

καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοι εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἁρνίου.

εἶρηκα Verb, perf act indic, 1 s λεγω

Charles interprets the present participle to mean 'these are such as come from...' implying they still continue to come. Mounce thinks the context "favours a point in time when the complete number of the redeemed stand before God and the blessings of the eternal state are about to be realized."

θλιψις, εως f trouble, suffering

The definite article points to a particular 'Great Tribulation' (cf. Dan 12:1).

ἔπλυναν Verb, aor act indic, 3 pl πλυνω  
 wash  
 ἐλεύκαναν Verb, aor act indic, 3 pl  
 λευκαινω make white

For white or splendid robes as a picture of righteousness see Is 61:10; Rev 3:4,5,18; 19:8.

αἷμα, ατος f blood

"The idea of making robes white by washing them in blood is a striking paradox. It is the sacrifice of the Lamb upon the cross which supplies white garments for the saints." Mounce.

The picture of robes washed in blood is a complex one. It may owe something to the ceremony by which the old covenant was ratified and the blood of the covenant sprinkled on the people, signifying their part in the covenant and its benefits (Ex 24:8 – perhaps combined with Ex 19 where the children of Israel wash their garments in readiness for the descent of the Lord on Sinai).

**Verse 15**

διὰ τοῦτο εἰσὶν ἔνωπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθηήμενος ἐπὶ τοῦ θρόνου σκηνοῦσιν ἐπ' αὐτούς.

λατρευω serve, worship  
 νυξ, νυκτος f night  
 ναος, ου m temple, sanctuary

"In John's vision heaven itself is the sanctuary: within, all God's children are worshipping priests (1:6; 5:10)." Mounce.

σκηνοω live, dwell

"For the tabernacle to be *over* his people is a way of saying that the immediate presence of God will shelter and protect them from all harm (Isa 4:5-6). It is the fulfilment of the OT promise that God will dwell in the midst of his people (Ezek 37:27; Zech 2:10)." Mounce.

**Verse 16**

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

"The eternal blessedness of the redeemed is pictured in phrases drawn for the most part from Isaiah's description of the exiles returning from Babylon (Isa 49:10)." Mounce.

πειναω be hungry  
 ἔτι still, any more  
 διψήσουσιν Verb, fut act indic, 3 pl διψαω  
 be thirsty

Cf. Mt 5:6.

πέση Verb, aor act subj, 3 s πιπτω fall  
 ἥλιος, ου m the sun

καυμα, τος n heat

### Verse 17

ὅτι τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

ἀνα μεσον among, between

ποιμανεῖ Verb, fut act indic, 3 s ποιμαινω  
keep sheep, tend as a shepherd

"The idea of the Lamb as the shepherd of God's flock is an intriguing exchange of roles. Elsewhere in the writings of John, Christ is pictured as the good shepherd (Jn 10:1-30; 21:15-17; cf. 1 Jn 3:16 with Jn 10:11). The metaphor builds on the OT picture of God as the shepherd of Israel. Such passages as Psalm 23:1 ('The Lord is my shepherd') speak of the gentle care and daily provision of the ancient shepherd. God through Ezekiel tells of a coming shepherd – 'my servant David' – who is to tend his flock (Ezek 34:23). Christ is this promised good shepherd." Mounce.

ὁδηγεω lead, guide

ζωη, ης f life

πηγη, ης f spring, fountain

ὑδωρ, ὑδατος n water

Cf. Ps 36:8-9; Jn 4:14; 7:38. "As a fresh-water spring in a semi-arid land would be to a shepherd and his thirsty flock, so will be the eternal presence of God to redeemed man in his longing for spiritual wholeness." Mounce.

ἐξαλειφω wipe away, remove

δακρυον, ου n tear (as in weeping)

## Day 1199: Revelation 8:1-5

### Chapter 8

Following the parenthesis of Ch 7 the drama returns to the opening of the seventh and final seal.

### Verse 1

Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἥμιωρον.

ὅταν when

ἀνοιγω see 5:2

σφραγίς, ιδος f see 5:1

ἑβδομος, η, ον seventh

ἐγένετο Verb, aor midd dep indic, 3 s

γίνομαι

σιγη, ης f silence

οὐρανος, ου m heaven

ἥμιωρον, ου n half an hour

A dramatic pause. Cf. Hab 2:20; Zeph 1:7-8; Zech 2:13.

The seven trumpets and seven bowls in part recapitulate the themes of the seven seals. But it is not wise to seek to impose too rigid a structure upon the book.

### Verse 2

καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἔνωπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

ἑπτα seven

The use of the definite article indicates particular angels. Jewish tradition and apocalyptic seems to have considered that there were seven angels who stood in the very presence of God and presented to him the prayers of the saints (Tobit 12:15). These seven angels are named in the book of Enoch. Cf. Isa 63:9; Lk 1:19.

ἔνωπιον see 7:9

ἐστήκασιν Verb, perf act indic, 3 pl ἵστημι  
stand

ἐδόθησαν Verb, aor pass indic, 3 pl διδομι  
σαλπιξ, ιγγος f trumpet

These are trumpets which will herald the day of God's wrath, Zeph 1:14-16 – like the trumpets blown before the fall of Jericho.

### Verse 3

Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἔνωπιον τοῦ θρόνου.

ἄλλος, η, ο another, other

ἐστάθη Verb, 2 aor act indic, 3 s ἵστημι

θυσιαστηριον, ου n altar

λιβανωτος, ου m censer, incense  
container

χρυσους, η, ουν made of gold, golden

θυμιαμα, ατος n incense

προσευχη, ης f prayer

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

Similar to the scene in 5:8 which preceded the opening of the seven seals.

ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων 'that he might add it to the prayers...' Some suggest that the reference is to Christ and his intercession. Mounce thinks it unlikely that Christ would be referred to in such an indefinite fashion. Witherington writes, "Does the adding of incense by the angel mean that the angel's prayers are being added to those of the saints, or does the incense simply facilitate the prayers of the saints reaching and being acceptable to God? ... It seems likely that the angel is seen as the saints presenting their prayers to God. Once the prayers are offered, they are just as quickly answered as the angel becomes an avenging angel, casting coals from the altar upon the earth."

**Verse 4**

καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω  
go up, ascend  
καπνος, ου m smoke  
χειρ, χειρος f hand

**Verse 5**

καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγένμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θουσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

εἴληφεν Verb, perf act indic, 3 s λαμβανω  
λιβανωτος, ου m see v.3  
γεμιζω fill  
πυρ, ος n fire  
βαλλω throw, pour  
ἐγένοντο Verb, aor midd dep indic, 3 pl  
γίνομαι  
βροντη, ης f thunder  
ἀστραπη, ης f lightning  
σεισμος, ου m earthquake

Cf. Ex 19:16ff. "The action is somewhat parallel to that of Ezekiel's vision in which a man clothed in linen fills his hands with coals of fire from between the cherubim and scatters them over the city (Ezek 10:2-7). The prayers of the saints play an essential part in bringing the judgement of God upon the earth and its inhabitants. The martyrs' plea in 6:10 ('How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?') is here answered in part." Mounce.

**Day 1200: Revelation 8:6-9****Revelation 8:6-11:19 – 7 Trumpets**

"The second series of sevens centres around the blowing of trumpets... The first four [judgments announced by these trumpets] are attacks on nature and the cosmos, the last three are directed against wicked humanity – the destroyers of the earth (11:18).

"Though these judgments are much more fearsome than the seven seals, they are balanced in a way the seals are not; namely, there is an announcement of the coming salvation as well. The trumpet scenes end in joy with a virtual coronation scene, like in Rev 5. These judgments, however gruesome, are not (at least in the case of the preliminary ones) punitive or final but rather are chastisements meant to lead humans to repentance. John's ultimate aim is to proclaim the calm and victory after the storm, though he gives us the storm in graphic detail as well... "Notice that while the first four judgments affect the church [though are not directed against it], the last three do not. The last three are demonic attacks from which the church is protected." Witherington.

**Verse 6**

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

ἑπτὰ see v.2  
ἔτοιμαζω prepare, make ready  
σαλπίζω sound a trumpet

**Verse 7**

Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

πρωτος, η, ον first  
χαλαζα, ης f hail

"The first trumpet corresponds to some degree with the seventh plague in Exod 9:23ff. except that this hail is mixed with blood – a gruesome rain indeed." Witherington.

πυρ, ος n fire  
μεμιγμένα Verb, perf pass ptc, f nom s & n  
nom/acc pl μιγνυμι mix, mingle  
αἷμα, ατος f blood  
τριοτος, η, ον third; το τ. one third

A larger fraction than the effect of the seven seals.

κατεκάη Verb, 2nd aor pass indic, 3 s  
κατακαιω burn, burn up, consume

δενδρον, ου n tree  
 χορτος, ου m grass, vegetation, shoot  
 χλωρος, α, ον green (pale)

"The trumpet-plagues are directed against a world adamant in its hostility toward God. As the intensity of the judgments increases, so also does the vehemence with which man refuses to repent (9:20-21; 16:9, 11, 21). But the trumpet judgements are not final. They affect a significant proportion but not all of the earth (one-third occurs twelve times in vss. 7-12). Their purpose is not so much retribution as to lead men to repentance. Like the watchman and his trumpet in Ezekiel 33, they warn the people of impending danger...  
 "As plagues preceded the release of the children of Israel from their Egyptian masters, so also will plagues precede the Exodus of the church from hostile political powers. We are dealing here with that montage of divine judgments upon a recalcitrant world which leads to the return of Jesus Christ as sovereign Lord." Mounce.

### Verse 8

Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

ὄρος, ους n mountain, hill  
 καιω light, keep burning, burn

The picture may have come from the eruption of Vesuvius that destroyed Pompeii and which had occurred less than 20 years before John wrote the Apocalypse. But it clearly "represents an eschatological judgement which goes beyond any explanation in terms of natural phenomena." Mounce.

θαλασσα, ης f sea

Witherington writes, "It is not clear whether John envisions a sea full of blood, or just a boiling blood-red sea."

### Verse 9

καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

ἀπέθανεν Verb, aor act indic, 3s

ἀποθνησκω die

κτισμα, τος n what is created, creature

ψυχη, ης f life, 'soul'

πλοιον, ου n boat, ship

διεφθάρησαν Verb, 2nd aor pass indic, 3 pl

διαφθειρω destroy, ruin