THE APPLICATION OF VERBAL ASPECT, DISCOURSE ANALYSIS,
DIAGRAMMATICAL ANALYSIS AND CONSTITUENT
IDENTIFICATION TO REVELATION 20:1–15:
A TESE CASE

by

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ABBREVIATIONS

Bib   *Biblica*

BibSac   *Bibliotheca Sacra*

CBQ   *Catholic Biblical Quarterly*

JETS   *Journal of the Evangelical Theological Society*

JSNT   *Journal for the Study of the New Testament*

NovT   *Novum Testamentum*

WTJ   *Westminster Theological Journal*

INTRODUCTORY MATTERS

Introduction

"The Greek language is the beautiful flower, the elegant jewel, the most finished masterpiece of Indo-Germanic thought. Indeed, the syntax of biblical Greek is organized on the most perfect system. . . . [T]he Greek language wrestles with the mind, it parries and thrusts, it conquers as an armed host."[1] The elegance and complexities of the biblical Greek language are manifold and have yet to be unanimously agreed upon. Thus, the study of the New Testament (NT) is one that all exegetes and biblical interpreters must labor diligently so as to ascertain the proper meaning and application of a particular passage upon interpreters today.

Need for the Paper

This paper seeks to fill in some gaps relating to the book of Revelation with the application of discourse analysis, verbal aspect, and the role of the constituents to a particular passage. It seems that many have omitted the scrutinized study of Revelation because of its complexities and symbolism. Yet, the newer methods of NT exegesis must also be applied to Revelation as they have been to books and passages in other genres in the NT. The application of these NT exegetical disciplines to the present test case in Revelation 20 will hopefully shed light on the passage itself and how the various sciences contribute to the field of NT exegesis and, specifically, to the book of Revelation.

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[1] Charles Augustus Briggs, *General Introduction to the Study of Holy Scripture: The Principles, Methods, History, and Results of Its Several Departments and of the Whole*, 3 vols., rev. ed. (reprint, New York: Charles Scribner's Sons, 1900; Grand Rapids: Baker, 1970), 1:64, 67.

Purpose of the Paper

This paper will provide a test case in applying some of the newer methods of exegesis by applying them to Revelation 20:1–15. Hopefully the explanation, the process, and the results shed light on these various aspects of study and how they relate to John's Apocalypse.

VERBAL ASPECT OF REVELATION 20:1–15

Definition of Verbal Aspect

If NT exegesis "refers to the historical investigation into the meaning of the biblical text"[2] then it behooves interpreters to understand how to best go about finding the authorial intent[3] of that passage. "Through exegesis, the interpreter reads, examines, and listens to the words of the text as a medium communicating the author's message."[4] It is that message of the author and how he expressed that message in the Greek language that the interpreter endeavors to find. Scholars recognize that the study of the Greek of the NT has arrested the attention of many and because of thorough study primarily in the last few decades grammar

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[2] Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville: Westminster John Knox Press, 2002), 1. Similarly, Cotterell and Turner define exegesis as "the 'bringing to expression of the interpreter's understanding of the author's intended meaning (or, more accurately, the 'discourse meaning') of a text" (*Linguistics and Biblical Interpretation* [Downers Grove, IL: InterVarsity Press, 1989], 77, emphasis original). Porter and Clarke contrariwise surmise that "exegesis is no one single thing, but rather a complex and multifaceted collection of disciplines. The approach or orientation one takes to exegesis, which is most often determined by the particular interests of the interpreter and the questions brought to the text, may only constitute one part of the whole exegetical task" (Stanley E. Porter and Kent D. Clarke, "What is Exegesis? An Analysis of Various Definitions," in *Handbook to Exegesis of the New Testament*, ed. by Stanley E. Porter (Leiden: Brill, 2002), 17–18.

[3] J. Brown writes: "meaning is the communicative intention of the author, which has been inscribed in the text and addressed to the intended audience for purposes of engagement. The author's communicative act when writing a text is an act of intention. Because the concept of 'authorial intention' has been much maligned in recent years, I specify the kind of intention I mean: not simply what an author hopes to communicate (intention as wish or motive) but what an author actually does communicate by intention in a text (communicative intention)" (Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* [Grand Rapids: Baker Academic, 2007], 22).

[4] John H. Hays and Carl R. Holladay, *Biblical Exegesis: A Beginner's Handbook*, 3rd ed. (Louisville: Westminster John Knox Press, 2007), 139. They continue: "the text serves as a vehicle for expressing the author's thoughts. The exegete asks, 'What did the author intended to say to the reader(s) through the text?' The text is the 'signal' through which the author's thoughts are transmitted to the reader. The text may lie in the forefront, but ultimately the reader's task is to 'get through' or 'get behind' the text to the author's intended message" (ibid).

of the Greek verb of the NT expressed what scholars call "aspect" as opposed to "time." For

instance, R. Young writes: "There is good support for the contention that the morphological

features associated with Greek tense indicate only aspect, not time, and that time is

established by the context rather than grammatical form."[5] Hence, a definition of verbal

aspect[6] must be delineated since this will provide a platform upon which the rest of this paper

will stand. Though the specific discipline of "verbal aspect" may be unfamiliar to many

interpreters it is by no means new.

Verbal aspect is concerned with the 'viewpoint' of the author toward a particular

event that is represented by a verb.[7] Stanley Porter defines verbal aspect as "a synthetic

semantic category (realized in the forms of verb) used of meaningful oppositions in a

network of tense systems to grammaticalize the author's reasoned subjective choice of

conception of a process."[8] That is to say, aspect is "that category of the verb system by

means of which an author (or speaker) shows how he *views* each event or activity he

mentions in relation to its context."[9]

The key component in these definitions is *viewpoint*. Very simply, aspect shows the

way the user of the verb subjectively wants to *view* the action rather than as an objective

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[5] Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: Broadman & Holman Publishers, 1994), 105.

[6] For a historical survey of studies in the Greek verb and how aspectual theory arose to the discussion, see Rodney J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect*, Studies in Biblical Greek 10 (New York: Peter Lang, 2001), 5–28.

[7] D. A. Carson, "An Introduction to the Porter/Fanning Debate," in *Biblical Greek Language and Linguistics: Open Questions in Current Research*, ed. by Stanley E. Porter and D. A. Carson, JSNTSup 80 (Sheffield: Sheffield Academic Press, 1993), 21; cf. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 499–512 (esp. 499).

[8] Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*, Studies in Biblical Greek 1 (New York: Peter Lang, 1993), 88.

[9] K. L. McKay, *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach*, Studies in Biblical Greek 5 (New York: Peter Lang, 1994), 27.

indication of any certain kind of time or action.[10] This means that time does *not* play a crucial role in the verbal form itself. The temporal references can be found in the immediate context rather than in the form itself. Porter writes: "This has placed a greater emphasis upon the study of context, including an appreciation of the importance of discourse analysis."[11]

Porter proposes one of the key elements involved in aspect is the idea of prominence.[12] That is to say, each verbal form that the author chooses to use to convey a particular action shows that he chose *not* to use other possible verbal forms in the available network. For Porter, there are three aspects. The Perfect tense is the stative aspect. This is the most heavily marked verbal that forms an opposition with the Present and Aorist verbals. Second, the imperfective aspect includes the Present and Imperfect verbals and has a slight basis of emphasis. Third, the perfective aspect comprises the Aorist tense forms and is the least heavily marked and could be called the "default" tense/aspect.[13] In Greek, then, the Aorist form is the background tense which carries the discourse while the Present/Imperfect form is the foreground tense which introduces significant characters or makes appropriate climactic references to concrete situations, typical of the foreground tense. And finally, the frontground tense can be seen in the Perfect form which is a discrete and well-defined form.[14]

Picirilli writes: "though the user did not necessarily go through this process consciously, the choices have increasing significance in this order. The aorist was used when

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[10] Robert E. Picirilli, "The Meaning of the Tenses in New Testament Greek: Where Are We?" *JETS* 48, no. 3 (Sept 2005): 535.

[11] Stanley E. Porter, "The Greek Language of the New Testament," in *Handbook to Exegesis of the New Testament*, ed. by Stanley E. Porter (Leiden: Brill, 2002), 118.

[12] See Stanley E. Porter, *Idioms of the Greek New Testament*, Biblical Languages: Greek 2, 2nd ed. (Sheffield: Sheffield Academic Press, 1999), 22; Porter, *Verbal Aspect*, 90, 109.

[13] Porter, *Verbal Aspect*, 90.

[14] Ibid., 92.

the user sensed no reason to use one of the others and is least significant—the "default"

tense, in a manner of speaking. But when the user chooses one of the non-perfective tenses,

the imperfective aspect has more significance and the stative even more so."[15]

     See the following text from Revelation 20:1–15 that provides a color-coded analysis

of the verbal forms and their respective aspectual forms. Then observe FIGURE 1 for the

color codes to see how predominant the perfective aspect is in Revelation 20. FIGURE 2

provides the statistical results as to the percentages of aspectual occurrences in Revelation

20.

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[15] Picirilli, "Meaning of the Tenses in New Testament Greek," 538; cf. Stanley E. Porter, "Greek Grammar and Syntax," in *The Face of New Testament Studies: A Survey of Recent Research*, ed. by Scot McKnight and Grant R. Osborne (Grand Rapids: Baker Academic, 2004), 89–92.

Καὶ **εἶδον** ἄγγελον **καταβαίνοντα** ἐκ τοῦ οὐρανοῦ **ἔχοντα** τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. ² καὶ **ἐκράτησεν** τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὅς **ἐστιν** Διάβολος καὶ ὁ Σατανᾶς, καὶ **ἔδησεν** αὐτὸν χίλια ἔτη ³ καὶ **ἔβαλεν** αὐτὸν εἰς τὴν ἄβυσσον καὶ **ἔκλεισεν** καὶ **ἐσφράγισεν** ἐπάνω αὐτοῦ, ἵνα μὴ **πλανήσῃ** ἔτι τὰ ἔθνη ἄχρι **τελεσθῇ** τὰ χίλια ἔτη. μετὰ ταῦτα δεῖ **λυθῆναι** αὐτὸν μικρὸν χρόνον. ⁴ Καὶ **εἶδον** θρόνους καὶ **ἐκάθισαν** ἐπ᾽ αὐτοὺς καὶ κρίμα **ἐδόθη** αὐτοῖς, καὶ τὰς ψυχὰς τῶν **πεπελεκισμένων** διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ **προσεκύνησαν** τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ **ἔλαβον** τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ **ἔζησαν** καὶ **ἐβασίλευσαν** μετὰ τοῦ Χριστοῦ χίλια ἔτη. ⁵ οἱ λοιποὶ τῶν νεκρῶν οὐκ **ἔζησαν** ἄχρι **τελεσθῇ** τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη. ⁶ μακάριος καὶ ἅγιος ὁ **ἔχων** μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ **ἔχει** ἐξουσίαν, ἀλλ᾽ **ἔσονται** ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ **βασιλεύσουσιν** μετ᾽ αὐτοῦ [τὰ] χίλια ἔτη. ⁷ Καὶ ὅταν **τελεσθῇ** τὰ χίλια ἔτη, **λυθήσεται** ὁ σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ ⁸ καὶ **ἐξελεύσεται** **πλανῆσαι** τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγώγ, **συναγαγεῖν** αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. ⁹ καὶ **ἀνέβησαν** ἐπὶ τὸ πλάτος τῆς γῆς καὶ **ἐκύκλευσαν** τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν **ἠγαπημένην**, καὶ **κατέβη** πῦρ ἐκ τοῦ οὐρανοῦ καὶ **κατέφαγεν** αὐτούς. ¹⁰ καὶ ὁ διάβολος ὁ **πλανῶν** αὐτοὺς **ἐβλήθη** εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ **βασανισθήσονται** ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹¹ Καὶ **εἶδον** θρόνον μέγαν λευκὸν καὶ τὸν **καθήμενον** ἐπ᾽ αὐτόν, οὗ ἀπὸ τοῦ προσώπου **ἔφυγεν** ἡ γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐχ **εὑρέθη** αὐτοῖς. ¹² καὶ **εἶδον** τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, **ἑστῶτας** ἐνώπιον τοῦ θρόνου. καὶ βιβλία **ἠνοίχθησαν**, καὶ ἄλλο βιβλίον **ἠνοίχθη**, ὅ **ἐστιν** τῆς ζωῆς, καὶ **ἐκρίθησαν** οἱ νεκροὶ ἐκ τῶν **γεγραμμένων** ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. ¹³ καὶ **ἔδωκεν** ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ᾅδης **ἔδωκαν** τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ **ἐκρίθησαν** ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ¹⁴ καὶ ὁ θάνατος καὶ ὁ ᾅδης **ἐβλήθησαν** εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός **ἐστιν**, ἡ λίμνη τοῦ πυρός. ¹⁵ καὶ εἴ τις οὐχ **εὑρέθη** ἐν τῇ βίβλῳ τῆς ζωῆς **γεγραμμένος**, **ἐβλήθη** εἰς τὴν λίμνην τοῦ πυρός.

Color Code
Green = Future Form (unaspectual)
Purple = Perfect form (**stative** aspect)
Red = Aorist form (perfective aspect)
Blue = Present/impf form (imperfective aspect

FIGURE 1

Percentage Results:		
Total verbals		**58 verbal forms**
Future	5x	11.6%
Stative	**5x**	**11.6%**
Perfective	37x	64%
Imperfective	11x	19%

FIGURE 2

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Greek Text:

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. **2** καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη **3** καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ᾽ αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. **5** οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. **6** μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ᾽ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν μετ᾽ αὐτοῦ [τὰ] χίλια ἔτη.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ **8** καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. **9** καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς. **10** καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ᾽ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐχ εὑρέθη αὐτοῖς. **12** καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου. καὶ βιβλία ἠνοίχθησαν, καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστιν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. **13** καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. **14** καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός. **15** καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

Author's Translation:

[1] Then I saw an angel coming down out of heaven having the key of the abyss and a great chain in his hand. [2] And he seized the dragon, the serpent of old, who is the Devil and Satan, and he bound him for a thousand years [3] And he cast him into the Abyss and he shut and sealed it above him so that he might not deceive the nations any longer until the thousand years are completed. After these things it is necessary for him to be loosed for a short time.

[4] Then I saw thrones and they sat upon them and judgment was given to them, and the souls of those who had been beheaded because of the testimony of Jesus and because of the Word of God and those who did not worship the beast nor his image and who did not receive the mark upon their forehead or upon their hand. And they came to life and reigned with

Christ a thousand years. [5] The rest of the dead did not come to live until the thousand years were completed. This is the first resurrection. [6] Blessed and holy is he who has a part in the first resurrection. Over these the second death has no authority, but they will be priests of God and of Christ and they shall reign with him for a thousand years.

[7] And when the thousand years are completed, Satan shall be loosed from his prison [8] and he shall go out to deceive the nations who are in the four corners of the earth—Gog and Magog—to gather them for the war; whose number is as the sand of the seashore. [9] And they went up through the breadth of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and devoured them. [10] And the devil who deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and they shall be tormented day and night forever and ever.

[11] Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled and there was not found a place for them. [12] Then I saw the dead—the great and the small—standing before the throne. And books were opened. And another book was opened, which is the Book of Life, and the dead were judged by the things written in the books according to their deeds. [13] And the sea gave up the dead which were in it and death and Hades gave up the dead which were in them, and they were judged—each one—according to their deeds. [14] And death and Hades were cast into the Lake of Fire. This is the second death—the Lake of Fire. [15] And if anyone was not found written in the Book of Life, he was cast into the Lake of Fire

DIAGRAM OF REVELATION 20:1–15

Introduction

An invaluable step early in the hermeneutical process is recognizing that the biblical author develops an argument and pursues a line of thought in connecting words, phrases, clauses, and sentences together. The exegetical process becomes easier when the interpreter diagrams the flow of the author's argument in the particular pericope. "The interpreter who endeavors to do [diagramming] will undoubtedly acquire more confidence in doing exegesis, knowing that he or she can piece together the structure of a passage and explain that structure to others."[1] So important is exegetical diagramming that Guthrie and Duvall surmise "grammatical diagramming can serve as a primary tool for clarifying the relationships

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[1] Thomas R. Schreiner, *Interpreting the Pauline Epistles*, Guides to New Testament Exegesis 5 (Grand Rapids: Baker, 1990), 97 (cf. 97–126).

between words and groups of words in the New Testament."[2] The following example shows

the diagrammatical analysis of Revelation chapter 20.[3]

Revelation 20:1-15 Diagrammatical Analysis

```
1 Καὶ  εἶδον       ἄγγελον
         καταβαίνοντα ἐκ τοῦ οὐρανοῦ
                      ἔχοντα
                        τὴν κλεῖν τῆς ἀβύσσου
                          καὶ
                        ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
2 καὶ ἐκράτησεν     τὸν δράκοντα,
                    ὁ ὄφις ὁ ἀρχαῖος,
                      ὅς ἐστιν
                    Διάβολος
                      καὶ
                    ὁ Σατανᾶς,
    καὶ ἔδησεν       αὐτὸν      χίλια ἔτη
3 καὶ ἔβαλεν        αὐτὸν      εἰς τὴν ἄβυσσον καὶ
      ἔκλεισεν
        καὶ
      ἐσφράγισεν               ἐπάνω αὐτοῦ,
        ἵνα μὴ πλανήσῃ          ἔτι τὰ ἔθνη
                               ἄχρι τελεσθῇ τὰ χίλια ἔτη.
μετὰ ταῦτα
      δεῖ λυθῆναι    αὐτὸν      μικρὸν χρόνον.
4 Καὶ εἶδον     θρόνους καὶ
    ἐκάθισαν    ἐπ’ αὐτοὺς καὶ
κρίμα
    ἐδόθη        αὐτοῖς, καὶ
                τὰς ψυχὰς
                    τῶν πεπελεκισμένων
                        διὰ τὴν μαρτυρίαν Ἰησοῦ
                          καὶ
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[2] George H. Guthrie and J. Scott Duvall, *Biblical Greek Exegesis: A Graded Approach to Learning Intermediate and Advanced Greek* (Grand Rapids: Zondervan, 1998), 39. Guthrie and Duvall compile a chapter on "how to do semantic diagramming" that is quite helpful in proffering basic principles and thoughts on semantic diagramming (ibid., 39–53).

[3] For other helpful examples of diagramming, consult Fordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville: Westminster John Knox Press, 2002), 41–58; Jay E. Smith, "Sentence Diagramming, Clausal Layouts, and Exegetical Outlining," in *Interpreting the New Testament Text: Introduction to the Art and Science of Exegesis*, ed. by Darrell L. Bock and Buist M. Fanning (Wheaton, IL: Crossway Books, 2006), 73–134; Young, *Intermediate New Testament Greek*, 267–77; Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Introduction* (Downers Grove, IL: InterVarsity Press, 1991), 27–40.

διὰ τὸν λόγον τοῦ θεοῦ καὶ
οἵτινες οὐ προσεκύνησαν   τὸ θηρίον
                                        οὐδὲ
                                        τὴν εἰκόνα αὐτοῦ καὶ
            οὐκ
            ἔλαβον τὸ χάραγμα
                        ἐπὶ τὸ μέτωπον
                            καὶ
                        ἐπὶ τὴν χεῖρα αὐτῶν.
 καὶ   ἔζησαν καὶ
        ἐβασίλευσαν   μετὰ τοῦ Χριστοῦ   χίλια ἔτη.
5 οἱ λοιποὶ
        τῶν νεκρῶν
            οὐκ
        ἔζησαν   ἄχρι τελεσθῇ   τὰ χίλια ἔτη.
αὕτη ἡ ἀνάστασις ἡ πρώτη.
6 μακάριος καὶ
  ἅγιος ὁ ἔχων   μέρος   ἐν τῇ ἀναστάσει τῇ πρώτῃ·
ἐπὶ   τούτων ὁ δεύτερος θάνατος
                        οὐκ ἔχει ἐξουσίαν,
ἀλλ᾽   ἔσονται ἱερεῖς   τοῦ θεοῦ
                        καὶ
                    τοῦ Χριστοῦ καὶ
        βασιλεύσουσιν   μετ᾽ αὐτοῦ   τὰ χίλια ἔτη.
7 Καὶ ὅταν   τελεσθῇ   τὰ χίλια ἔτη,
        λυθήσεται
ὁ Σατανᾶς
            ἐκ τῆς φυλακῆς αὐτοῦ
8 καὶ   ἐξελεύσεται
                πλανῆσαι   τὰ ἔθνη
                            τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς,
                            τὸν Γὼγ καὶ Μαγώγ,
                συναγαγεῖν   αὐτοὺς   εἰς τὸν πόλεμον,
                            ὧν ὁ ἀριθμὸς αὐτῶν
                                ὡς ἡ ἄμμος τῆς θαλάσσης.
9 καὶ   ἀνέβησαν   ἐπὶ τὸ πλάτος τῆς γῆς καὶ
        ἐκύκλευσαν   τὴν παρεμβολὴν τῶν ἁγίων καὶ
                        τὴν πόλιν τὴν ἠγαπημένην,
 καὶ   κατέβη
    πῦρ
                    ἐκ τοῦ οὐρανοῦ καὶ
        κατέφαγεν   αὐτούς.
10 καὶ
    ὁ διάβολος
    ὁ πλανῶν αὐτοὺς
        ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς

καὶ
θείου
ὅπου καὶ
τὸ θηρίον καὶ
ὁ ψευδοπροφήτης, καὶ
βασανισθήσονται   ἡμέρας
καὶ
νυκτὸς
εἰς τοὺς αἰῶνας τῶν αἰώνων.
11 Καὶ εἶδον   θρόνον
μέγαν
λευκὸν καὶ
τὸν καθήμενον ἐπ᾽ αὐτόν,
οὗ ἀπὸ τοῦ προσώπου
ἔφυγεν
ἡ γῆ
καὶ
ὁ οὐρανὸς καὶ
τόπος οὐχ
εὑρέθη   αὐτοῖς.
12 καὶ εἶδον   τοὺς νεκρούς,
τοὺς μεγάλους
καὶ
τοὺς μικρούς,
ἑστῶτας ἐνώπιον τοῦ θρόνου.
καὶ βιβλία   ἠνοίχθησαν,
καὶ
ἄλλο
βιβλίον   ἠνοίχθη,
ὅ ἐστιν τῆς ζωῆς, καὶ
ἐκρίθησαν
οἱ νεκροὶ
ἐκ τῶν γεγραμμένων
ἐν τοῖς βιβλίοις
κατὰ τὰ ἔργα αὐτῶν.
13 καὶ ἔδωκεν
ἡ θάλασσα   τοὺς νεκροὺς
τοὺς ἐν αὐτῇ καὶ
ὁ θάνατος
καὶ
ὁ ᾅδης ἔδωκαν τοὺς νεκροὺς
τοὺς ἐν αὐτοῖς,
καὶ   ἐκρίθησαν
ἕκαστος   κατὰ τὰ ἔργα αὐτῶν.
14 καὶ
ὁ θάνατος

καὶ
ὁ ᾅδης ἐβλήθησαν   εἰς   τὴν λίμνην τοῦ πυρός.
                                    οὗτος
                                        ὁ θάνατος ὁ δεύτερός ἐστιν,
                                    ἡ λίμνη τοῦ πυρός.
15 καὶ εἴ
τις οὐχ εὑρέθη   ἐν   τῇ βίβλῳ τῆς ζωῆς   γεγραμμένος,
        ἐβλήθη   εἰς   τὴν λίμνην τοῦ πυρός.

IDENTIFICATION OF THE ROLES OF THE CONSTITUENTS IN
REVELATION 20:1–15

Introduction

Part of the responsibility of every exegete may be found in Paul's reminder to Timothy that

πᾶσα γραφὴ θεόπνευστος (2 Tim 3:16). Even Solomon recognized that every word of God is found

tried and true: כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה (Prov 30:5). For this reason, the NT interpreter should

carefully observe each constituent element[1] in each verse and identify what kind of clause it is. This

will aid the interpreter in finding the flow of the text and the various breaks throughout the text

serving as discourse breakers.

Identification of the Constituents

This portion of the study will identify all of the constituents in Revelation 20:1–15 and seek to

divide and organize the verses accordingly so one can easily see the structure through a cursory

skimming of the eyes. Thus, here is the identification[2] of the roles of the constituents in Revelation

20:1–15.

[1] Then	TEMPORAL
I saw an angel coming down out of heaven having the key of the abyss	PROPOSITION
and a great chain in his hand.	ADDITION
[2] And	SEQUENCE
he seized the dragon, the serpent of old, who is the Devil and Satan,	PROPOSITION
and	ADDITION
he bound him for a thousand years	PROPOSITION
[3] And	SEQUENCE
he cast him into the Abyss and he shut and sealed it above him	PROPOSITION
so that	PURPOSE
he might not deceive the nations any longer	PROPOSITION
until the thousand years are completed.	TEMPORAL
After these things	SEQUENCE
it is necessary for him to be loosed for a short time.	PROPOSITION

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[1] For a fuller treatment, consult Micheal W. Palmer, *Levels of Constituent Structure in New Testament Greek*, Studies in Biblical Greek 4 (New York: Peter Lang, 1995), esp. 1–84.

[2] For a helpful list of semantic functions used in identifying constituents in the NT, see Guthrie and Duvall, *Biblical Greek Exegesis*, 43–44.

[4] Then	SEQUENCE
I saw thrones and they sat upon them	PROPOSITION
and	ADDITION
judgment was given to them,	PROPOSITION
and	ADDITION
the souls of those who had been beheaded because of the testimony of Jesus and because of the Word of God	PROPOSITION
and	ADDITION
those who did not worship the beast nor his image	PROPOSITION
and	ADDITION
who did not receive the mark upon their forehead or upon their hand.	PROPOSITION
And	SEQUENCE
they came to life	RESULT
and	ADDITION
reigned with Christ a thousand years.	PROPOSITION
[5] The rest of the dead did not come to live until the thousand years were completed.	PROPOSITION
This is the first resurrection.	SUMMARY
[6] Blessed and holy is he who has a part in the first resurrection.	BLESSING
Over these the second death has no authority,	SUMMARY
but	CONTRAST
they will be priests of God and of Christ	PROPOSITION
and	ADDITION
they shall reign with him for a thousand years.	PROPOSITION
[7] And	ADDITION
when the thousand years are completed, Satan shall be loosed from his prison	TEMPORAL
[8] and	ADDITION
he shall go out to deceive the nations who are in the four corners of the earth—Gog and Magog—to gather them for the war; whose number is as the sand of the seashore.	PROPOSITION
[9] And	ADDITION
they went up through the breadth of the earth	EXTENT
and	ADDITION
surrounded the camp of the saints and the beloved city,	LOCATION
but	CONTRAST
fire came down from heaven	PROPOSITION
and	ADDITION
devoured them.	PROPOSITION
[10] And	ADDITION
the devil who deceived them was cast into the lake of fire and brimstone	PROPOSITION
where the beast and the false prophet are,	LOCATION
and	ADDITION
they shall be tormented day and night forever and ever.	RESULT
[11] Then	SEQUENCE
I saw a great white throne	PROPOSITION

and	ADDITION
Him who sat upon it,	PROPOSITION
from	SEPARATION
whose presence earth and heaven fled	PROPOSITION
and	ADDITION
there was not found a place for them.	PROPOSITION
[12] Then	SEQUENCE
I saw the dead—the great and the small—standing before the throne.	PROPOSITION
And	ADDITION
books were opened.	PROPOSITION
And	ADDITION
another book was opened, which is the Book of Life,	PROPOSITION
and	ADDITION
the dead were judged by the things written in the books according to their deeds.	PROPOSITION
[13] And	SEQUENCE
the sea gave up the dead which were in it and death	PROPOSITION
and	ADDITION
Hades gave up the dead which were in them,	PROPOSITION
and	ADDITION
they were judged—each one—according to their deeds.	PROPOSITION
[14] And	SEQUENCE
death and Hades were cast into the Lake of Fire.	PROPOSITION
This is the second death—the Lake of Fire.	SUMMARY
[15] And	ADDITION
if anyone was not found written in the Book of Life,	CONDITION
he was cast into the Lake of Fire.	RESULT

From the preceding analysis of the constituents, the interpreter recognizes how many proposition, addition, sequence constituent clauses that closely link this chapter together in a cohesive whole. It is clearly a narrative-type discourse as John recounts the vision in Revelation 20. Furthermore, there are a number of condition, result, and temporal constituent clauses intermingled throughout the chapter.

DISCOURSE ANALYSIS OF REVELATION 20:1–15

Definition of Discourse Analysis

Communication takes place when words, ideas, clauses, sentences, and paragraphs

are all conjoined together to form a discourse. Cotterell and Turner have recognized this:

> It is becoming increasingly clear that all discourse is carefully structured so as to
> ensure some measure of development through the discourse. To put it at the most
> elementary level, discourse has a beginning, a middle and an end, and the beginning
> could not be confused with the end: the parts could not randomly be interchanged and
> still leave recognizable discourse."[1]

Indeed, any conversation, book, discourse, or means of communication has a sort of

"discourse structure" to it. At the risk of oversimplification, this is what discourse analysis[2]

is. The starting point of discourse analysis resides in the supposition that "language is not

used in isolated words or even sentence, but occurs in larger units called discourses."[3] That is

to say, "in discourse we have sequences, words which are grammatically related and

semantically connected, and this grammatical and semantic relatedness extends across

sentence and paragraph boundaries to embrace the entire discourse."[4]

Discourse analysis (also called "textlinguistics") comprises three fundamental tenets:

(1) it is concerned on larger units of language such as paragraphs, sections, and entire texts

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[1] Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1989), 230.

[2] For a simplified survey of the technicalities in the field of discourse analysis, see Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: Broadman & Holman Publishers, 1994), 247–66. For a more complex and technical study, see Terrance R. Wardlaw, Jr., "Discourse Analysis," in *Words & the Word: Explorations in Biblical Interpretation and Literary Theory*, ed. by David G. Firth and Jamie A. Grant (Downers Grove, IL: InterVarsity Press Academic, 2008), 266–317.

[3] Stanley E. Porter, *Idioms of the Greek New Testament*, Biblical Langauges: Greek, 2nd ed. (Sheffield: Sheffield Academic Press, 1999), 298.

[4] Cotterell and Turner, *Linguistics*, 247. Erickson writes: "I can scarcely exaggerate the importance of grasping this exegetical principle: *the meaning of a text is in large measure determined by its internal structure and by its place within the structure of its broader context*" (Richard J. Erickson, *A Beginner's Guide to New Testament Exegesis: Taking the Fear out of Critical Method* [Downers Grove, IL: InterVarsity Press, 2005], 71).

('macrostructures'); (2) it is concerned with a text's cohesion and coherence. Cohesion is a syntactic category and refers to the means of linking sentences into larger syntactical units. Coherence, on the other hand, is a semantic dimension of meaning and refers to the various ways in which readers make sense of a text; and (3) it takes into account all the relevant situational features that shape it, such as the place of writing, occasion, and readers' circumstances.[5]

That meaning is found in the relationship of words to sentences which are related to entire paragraphs that are inextricably linked to the complete discourse is a fundamental component of discourse analysis. Thus, as Porter concurs: "the micro-structures are the smaller units (such as words, phrases, clauses, sentences and even pericopes and paragraphs) which make up macro-structures. The macro-structures are the units of discourse which convey the large thematic ideas which help govern the interpretation of the micro-structures."[6] In a word, discourse analysis endeavors to answer the question: "how do sentences cluster together to form paragraphs, paragraphs to form larger sections, and so on?"[7] One major caveat must be said and that is that this idea of discourse analysis ought not proffer a way for the exegete to "read into" a text.[8] The interpreter must always adhere to the text of Scripture and the discourse in front of him and not go beyond that text. Principles of

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[5] David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*, 2nd ed. (Grand Rapids: Baker, 1995), 171; cf. George H. Guthrie, "Discourse Analysis," in *Interpreting the New Testament: Essays on Methods and Issues*, ed. by David Alan Black and David S. Dockery (Nashville: Broadman & Holman, 2001), 253–71.

[6] Porter, *Idioms*, 300.

[7] Richard J. Erickson, *A Beginner's Guide to New Testament Exegesis: Taking the Fear out of Critical Method* (Downers Grove, IL: InterVarsity Press, 2005), 71.

[8] J. P. Louw, "Reading a Text as Discourse," in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, ed. by David Alan Black (Nashville: Broadman Press, 1992), 19. Later he writes: "discourse analysis should never be an aid to overinterpreting a passage. It is rather a type of translation. Its real value lies in lettering the reader see the communication in its full extent—not merely verse by verse—so that the subsequent detail comments may not violate the overall message (21).

communication make up an essential core of discourse analysis. The roles of the speaker and

listener (or, writer and reader) are closely connected in this discipline. In a well-spoken word,

Brown and Yule summarize:

> We shall consider words, phrases and sentences which appear in the textual record of a discourse to be evidence of an attempt by a producer (speaker / writer) to communicate his message to a recipient (hearer / reader). We shall be particularly interested in discussing how a recipient might come to comprehend the producer's intended message on a particular occasion, and how the requirements of the particular recipient(s), in definable circumstances, influence the organization of the producer's discourse. This is clearly an approach which takes the communicative function of language as its primary area of investigation and consequently seeks to describe linguistic form, not as a static object, but as a dynamic means of expressing intended meaning.[9]

Discourse Analysis of Revelation 20:1–15

Scholars have scarcely agreed on a structure for the book of Revelation.[10] G. K. Beale

notes that "there is radical disagreement about the literary outline of Revelation 17–22."[11]

Though it lies beyond the purview of this paper to examine the structure of the entire book of

Revelation, hopefully this section sheds some light on the discourse features and markers in

Revelation 20 that connect it with the rest of the book to see its cohesion and coherence.

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[9] Gillian Brown and George Yule, *Discourse Analysis*, Cambridge Textbooks in Linguistics (New York: Cambridge University Press, 1983), 24.

[10] For a sampling of the materials available on the structure of the Apocalypse, see Christopher R. Smith, "The Structure of the Book of Revelation in Light of Apocalyptic Literary Conventions," *NovT* 36, no. 4 (1994): 373–93 (Smith argues for a structure based on the phrase "in the Spirit"); Charles H. Giblin, "Structural and Thematic Correlations in the Theology of revelation 16–22, *Bib* 55, no. 4 (1974): 487–504 (Giblin deals specifically with chs 16–22 and demonstrates a structural analysis of the chapters); Elisabeth Schüssler Fiorenza, "Composition and Structure of the Book of Revelation," *CBQ* 39, no. 3 (July 1977): 355–66; G. K. Beale, "The Influence of Daniel upon the Structure and Theology of John's Apocalypse," *JETS* 27, no. 4 (Dec 1984): 413–23; David A. deSilva, "Honor Discourse and the Rhetorical Strategy of the Apocalypse of John," *JSNT* 71 (1998): 79–110; José Adriano Filho, "The Apocalypse of John as an Account of Visionary Experience: Notes on the Book's Structure," *JSNT* 25, no. 2 (2002): 213–34; Felise Tavo, "The Structure of the Apocalypse: Re-Examining a Perennial Problem," *NovT* 47, no. 1 (2005): 47–68.

[11] G. K. Beale, *The Book of Revelation*, NIGTC (Grand Rapids: Eerdmans Publishing, 1999), 109. Revelation 1:19 may provide some structural hints for a proper structural division of the book (see Robert L. Thomas, *Revelation 1–7: An Exegetical Commentary* [Chicago: Moody Press, 1992], 43).

The first marker the student who examines the Apocalypse with scrutiny notices is that the phrase καὶ εἶδον occurs 32 times in the book. Revelation 20:1 begins with this phrase καὶ εἶδον which ties it together with the rest of the book both before and after chapter 20.[12] Καὶ εἶδον occurs in 20:1, 4, 11, and 12 and could function as a literary discourse marker functioning as a way to divide the text.

Another phrase all commentators recognize as prominent in this section is χίλια ἔτη which occurs 6 times (20:2, 3, 4, 5, 6, and 7). Refusing to delve into all the theological ramifications as to whether one should take this phrase as a literal thousand years or not, the point here is that the phrase occurs six times in these verses which seem to rhetorically function as a prominent feature in this apocalyptic episode.

John incorporates the phrase μετὰ ταῦτα a number of times in the Apocalypse to reveal succession in events (e.g., 4:1; 7:9; 15:5; 18:1; 19:1). The phrase also occurs in 20:3. This could also be seen as a structural device for analyzing and dividing the book. If one would incorporate this phrase as a structural component in the book it could help divide the book into various sections and subsections (e.g., chs. 1–3, 4–18, 19–22).

Furthermore, in 20:6 John writes: μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ. The μακάριος ("blessed one") finds its way in John's Revelation numerous times (see, e.g., 1:3; 14:13; 16:15; 19:9; 22:7, and 14). In 20:6 the blessing is upon the individuals who have a part in the first resurrection who have believed in Christ. These will play a part during the millennial kingdom and reign with Christ for 1,000 years (20:4). The Apocalypse

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[12] It is beyond the purpose of this paper to examine whether the phrase καὶ εἶδον marks chronological succession of events or simply a discourse marker. For a helpful discussion, see Grant R. Osborne, *Revelation*, BECNT (Grand Rapids: Baker Academic, 2002), 29.

pronounces a μακάριος upon the one who hears, reads, and obeys the words contained in it (cf. 1:3; 22:7).

John's theology that eternity exists forever and ever without end can easily be found with his oft repeated phrase εἰς τοὺς αἰῶνας τῶν αἰώνων which occurs 12 times (1:6, 18; 4:9; 4:10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; and 22:5). This phrase occurs in 20:10 when John refers to the Devil who deceived the nations when he will be cast into the Lake of Fire with the wicked where they will be tormented day and night εἰς τοὺς αἰῶνας τῶν αἰώνων.

More notably, in this specific context John utilizes the phrase τὴν λίμνην τοῦ πυρὸς as a sort of inclusio structure which links chapter 20 together in the same thought with this identical "bookend" (19:20; 20:15; cp. 20:10, 14).[13] In 19:20 at the second coming of Jesus Christ to earth, the beast and the false prophet are thrown into the τὴν λίμνην τοῦ πυρὸς. In 20:10, the devil is cast into the τὴν λίμνην τοῦ πυρὸς and at the Great White Throne judgment everyone whose name is not found in the Book of Life is cast into the τὴν λίμνην τοῦ πυρός (20:15). Rhetorically, John drives home the horrific reality that the eternal Lake of Fire awaits the devil, his angels, his messengers, and all unbelievers whose names are not found in the Book of Life.

Shifting to the syntax one recognizes that the chapter predominates with perfective aspect forms (Aorist, 64%). The imperfective aspect forms are much less frequent and heighten the readers awareness to the respective elements discussed (Present/Imperfect, 19%). John brings only a couple of elements to the frontground as he heightens the markedness with the stative aspect (Perfect, 12%).

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[13] See the pertinent discussion in Erickson, *A Beginner's Guide to New Testament Exegesis*, 63–67.

INTERPRETATION OF REVELATION 20:11–15

Interpretation

The insights gleaned from verbal aspect, constituent analysis, diagrammatical analysis and discourse analysis reveal helpful insights into John's purpose, point, and peak of this section and the role it plays in the Apocalypse at large. The interpreter should not resort to opting out of studying this crucial book in the NT by simply saying "it will all pan out in the end." Undoubtedly, Revelation is a hard book, but it was never intended to be a closed book (cf. 22:10). Here are some of the beneficial truths from Revelation 20 briefly summarized.

The structural marking phrase καὶ εἶδον links 20:1 with the preceding paragraphs where the same phrase occurs (19:11, 17, and 19). Not only does it link anaphorically with what precedes but it also links cataphorically with what follows as καὶ εἶδον occurs in 20:4, 11 and 21:1. Chapter 20 obviously reveals the details that a period of χίλια ἔτη shall come to pass on the earth before a final judgment when all whose names are not found written in the Book of Life are cast into the Lake of Fire (20:14, 15). One wonders, from a literary perspective, how many times an author would have to repeat a phrase if he intended it to be understood in its plain and normal fashion.

Employing verbal aspect as a way of looking at the verbs and seeing how John wants to portray the various events reveals the following truths. The perfective aspect (Aorist verbal forms) obviously carries the narrative as John sees and writes his visions down. The perfective aspect here serves as the background tense which carries the narrative along. It could be termed the "default" verb form with no heightened prominence attached to the particular action.

There are, however, a number of imperfect verbs that bring a bit more emphasis upon the action as John wants to portray it. The imperfective shows the action as if one were observing it going on in progress. The heightened emphasis, however, lands upon the few stative forms John incorporates in his narrative. There are only five statives in this chapter and John focuses the spotlight upon these forms by bringing them to the frontground. In 20:4 John writes that he sees those in heaven who have been πεπελεκισμένων because of the testimony of Christ and because of the Word of God worshipping the Lord Jesus. The final war of all time contains the second stative form here as John emphatically reveals that Satan, upon being released from his prison after the thousand year millennium, will gather his minions to surround the τὴν πόλιν **τὴν ἠγαπημένην** and attempt one final time to overcome Jesus Christ (20:9). Third, as John conveys the vision of the Great White Throne judgment he sees all peoples who have refused Jesus Christ—the great and the small—ἑστῶτας before the throne of God (20:12). The prominence here reveals that no one can flee since there is no where to hide. All are gathered; all are standing; all await their final sentence. The final two stative forms give prominence to the reality that those at this final judgment will be judged according to their deeds which have been τῶν γεγραμμένων in the books (20:12) and those whose names are not found γεγραμμένος in the Lamb's Book of Life shall be thrown into the Lake of Fire (20:15).

Conclusion

In applying these particular hermeneutical sciences to Revelation 20 this paper has shown that the exegetical disciplines such as verbal aspect, discourse analysis, constituent structure, and diagrammatical analysis greatly enhance one's study of the NT text. Utilizing verbal aspect to the text of Revelation 20 serves as a successful test case in showing John's

emphasis by the way that he chooses to express the various verbal actions (the few stative

aspect forms are significant). The constituent structure reveals the cohesive flow of John's

thought as he shows progression and sequence of action as he recounts his vision. Then,

diagrammatical analysis of the Greek text proves helpful as it reveals the structural elements

in the discourse and how the phrases are constructed in the text to highlight subordinate and

parallel thoughts. Finally, the discipline of discourse analysis reveals the cohesiveness of

Revelation 20 with the rest of the book of Revelation and the immediate context. Though

Revelation 20 proves to be one of the most hotly debated passages in the Bible regarding

eschatology, the thrust of John's argument and the heightened factors that *he* intends to

highlight can be marked in applying these various exegetical tools and sciences to the

passage.

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The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs (Brown & Yule, 1983: 1). Discourse refers to language in use, as a process which is socially situated (Candlin, 1997: ix).Â book, taking into account several aspects and dimensions of their respective discursive situations which go beyond the mere words spoken or written, such as the means, the manner and the medium of production, along with the genre, the people being referenced, or the conversational turns and moves (in case of the analysis of dialogues). Discourse analysis is about studying and analysing the. uses of language. Because the term is used in many. different ways, we have sim plified approaches to. discourse analysis into three clusters (table 1) and. illustrated how each of these approaches might be used. to study a single domain: doctor-patient communica-. tion about diabetes management (table 2). Regardless. of approach, a vast array of data sources is available to.Â Discourse analysis is an effective method to approach a. wide range of research questions in health care and the. health professions.Â Secondly, the. identification of an epidemiological and DNA finger-. printing link of the index case with an adult contact who. had had no contact with the school of the index case. 3.15 Data analysis projects. 3.16 Exercises. 3.17 Directions for further reading.Â Discourse analysis also considers the ways that the use of language presents different views of the world and different understandings. It examines how the use of language is influenced by relationships between participants as well as the effects the use of language has upon social identities and relations. It also considers how views of the world, and identities, are constructed through the use of discourse. The term discourse analysis was first introduced by Zellig Harris (1952) as a way of analysing connected speech and writing. Harris had two main interests: the examination of language bey

One can approach discourse analysis from two types of problem, which turn out to be related. The first is the problem of continuing descriptive linguistics beyond the limits of a single sentence at a time. The other is the question of correlating 'culture' and language (i.e. non-linguistic and linguistic behavior).Â On the other hand, distributional analysis within one dis information about certain correlations of language wi reason is that each connected discourse occurs within whether of a person speaking, or of a conversation, or occasionally over a period of months to write a particul ticular literary or scientific tradition. Index Terms- Immediate Constituent Analysis (ICA) I.C. Analysis â€" Definition: is an implicit assumption that linguistic structure, especially syntactic structures are layered structures amenable to analysis by progressive dichotomous I. INTRODUCTION cutting. I CA (Immediate Constituent Analysis) and the traditional sentence analysis during the 1950s. It views out that both fail to provide a definite criterion for the limit of constituent In another word I.C. Analysis is that system of grammatical analysis that breakup sentences into sequential layers, or constituents until in the final layer, and every segmentations. The emphasizes that the fundamental defect of constituent consists of only a word or meaningful part of a word. 7 An example of discourse analysis. Appendix: grammar in communication. References. Index. An Introduction to Discourse Analysis. â€œIf you only read one book on discourse analysis, this is the one to read. If youâ€™re a specialist, youâ€™ll find much to enjoy here as well.Â This book will introduce various tools of inquiry for what I will (for the moment) call â€œD/discourse analysisâ€ and strategies for using them (and in a moment I will say why the odd â€œD/dâ€). It will give a number of examples of the tools in action, as well. But the reader should keep in mind that these tools of inquiry are not meant to be rigid definitions. The sponsor should ensure that all aspects of the trial are operationally feasible and should avoid unnecessary complexity, procedures, and data collection. Protocols, case report forms, and other operational documents should be clear, concise, and consistent. The quality management system should use a risk-based approach as described below. 5.0.1 Critical Process and Data Identification. During protocol development, the sponsor should identify those processes and data that are critical to ensure human subject protection and the reliability of trial results. 5.0.2 Risk Identification. Discourse analysis is widely used in a range of academic subjects, all concerned with how humans make meaning and communicate within and across different social and cultural groups. Using a practical how-to approach, Gee provides the tools necessary to work with discourse analysis, with engaging step-by-step tasks featured throughout the book. Each tool is clearly explained, along with guidance on how to use it, and authentic data is provided for readers to practice using the tools.Â His many titles include An Introduction to Discourse Analysis, Sociolinguistics and Literacies and Situated Language and Learning, all published by Routledge. â€˜â€˜This is without a doubt the most accessible and user-friendly book on discourse analysis to come along for many years.