

Revelation 15 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΕ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The third sign: seven angels, seven last plagues 15:1

- 1 And I saw another sign in heaven, great and marvelous: independent — the third heaven-sign (after the woman 12:1 and the dragon 12:3) — μέγα καὶ θαυμαστόν anticipates the hymn's first words (v. 3)

seven angels having seven plagues, the last ones,

εἶδον; τὰς ἐσχάτας held to the end for weight

phrase modifier — verbless apposition spelling out the sign — accusatives still governed by

because in them the wrath of God was finished.

cause — why 'last' — proleptic aorist ἐτελέσθη: the completion spoken as already done;
echoed by τελεσθῶσιν at v. 8

The conquerors by the glassy sea: the song of Moses and of the Lamb 15:2–4

V. 2 — THE SEA OF GLASS MINGLED WITH FIRE; THE VICTORS WITH THE HARPS OF GOD

- 2 And I saw as it were a sea of glass mingled with fire, independent — the crystal sea of 4:6 now shot through with fire — ὥς hedges the vision; the Red Sea of the new exodus, lit with judgment

and those conquering out of the beast and out of its image and out of the number of its name, independent — second object of εἶδον — pregnant ἐκ (constructio praegnans): not 'conquering the beast' but victors come off out of his grasp, delivered from beast, image, and number (13:15–18)

standing on the sea of glass, participial — perfect ἐστῶτας — stationed on the far shore like Israel after the crossing (Exod 14:30–15:1)

having harps of God. participial — the harps of the heavenly liturgy (5:8; 14:2) — God-given instruments for the song about to rise

VV. 3–4 — THE SONG OF MOSES AND OF THE LAMB: GREAT WORKS, JUST WAYS, ALL NATIONS SHALL COME

- 3 And they sing the song of Moses the servant of God and the song of the Lamb, independent — one song under a double title — the single λέγοντες introduces a single text: Exodus 15 sung as the Lamb's victory ode; Μωϋσῆς ὁ δοῦλος τοῦ θεοῦ, the Deuteronomic title (Deut 34:5)

saying: participial — λέγοντες carries the hymn

'Great and marvelous are your works,' content — verbless acclaim — Ps 110[111]:2 with Deut 32:4; the sign's μέγα καὶ θαυμαστόν (v. 1) turned into praise

Lord God the Almighty; phrase modifier — the address — vocative κύριε with nominative-for-vocative ὁ θεὸς ὁ παντοκράτωρ (as at 4:8; 11:17); παντοκράτωρ for יְיָ אֱלֹהֵינוּ

righteous and true are your ways, content — the parallel colon — Ps 144[145]:17 and Deut 32:4: his ways just and true even as the last plagues issue

O King of the nations. phrase modifier — nominative for vocative again — τῶν ἐθνῶν read with the bulk of the tradition (Jer 10:7); κ* reads τῶν αἰώνων, 'King of the ages,' a few τῶν ἁγίων

4	Who shall by no means fear you, Lord,	content — the Jeremiah question (Jer 10:7) — οὐ μή with aorist subjunctive: the strongest denial, cast as a question expecting 'no one'
	and not glorify your name?	content — future δοξάσει yoked to οὐ μή's aorist subjunctive — Revelation's mixed idiom (cf. ὅταν + future, 4:9); Ps 85[86]:9's δοξάσουσιν τὸ ὄνομά σου
	For you alone are holy;	cause — first ground, verbless — μόνος ὁστος (Deut 32:4 LXX; Ps 144[145]:17): the covenant-faithfulness word, God's alone
	for all the nations shall come and worship before you,	cause — second ground — Ps 85[86]:9: the pilgrimage of the nations to their King (v. 3), promised amid the plagues
	because your righteous acts have been revealed?	cause — third ground, coordinate with the others — τὰ δικαιώματα, the just judgments now laid open (Ps 97[98]:2); divine passive ἐφανερώθησαν

The temple of the tent of witness opened 15:5–8

VV. 5–6 — THE SANCTUARY OPENED; THE SEVEN ANGELS COME OUT

5	And after these things I looked,	independent — the vision formula turns the page — from the hymn back to the narrative of judgment
	and the temple of the tent of witness in heaven was opened,	independent — divine passive ἡνοίγη (as at 11:19) — ἡ σκηνὴ τοῦ μαρτυρίου, the LXX's name for the wilderness tabernacle (Exod 40:34): the covenant witness behind the plagues
6	and the seven angels who have the seven plagues came out of the temple,	independent — the procession — the judgment issues from the sanctuary itself, not from outside it
	clothed in clean bright linen	participial — priestly vesture (Lev 16:4) — λίνον with the printed text; A and C read λίθον, 'stone,' echoing Ezek 28:13's gem-clad figure
	and girded around their chests with golden sashes.	participial — the golden sash of the Son of Man (1:13; Dan 10:5) — the executors dressed like their Lord

VV. 7–8 — THE BOWLS OF WRATH GIVEN; THE SMOKE FILLS THE TEMPLE

- 7 **And one of the four living creatures gave to the seven angels seven golden bowls** independent — the handover — the throne's own creatures
(4:6) deliver the plagues; the golden bowls that once held prayers (5:8) now hold wrath
- full of the wrath of God,** participial — genitive of content with γεμούσας — brim-full of the θυμός announced at v. 1
- who lives forever and ever.** phrase modifier — the doxological tail — the Living One (4:9–10; Dan 12:7): the wrath is the living God's, not blind fate's
- 8 **And the temple was filled with smoke from the glory of God and from his power,** independent — the theophany cloud — Exod 40:34–35 and Isa 6:4 (with 1 Kgs 8:10–11): glory as impenetrable smoke; ἐγεμίσθη picks up γεμούσας (v. 7)
- and no one was able to enter the temple** independent — the restriction — as Moses could not enter the filled tent (Exod 40:35): no intercession interrupts the last plagues
- until the seven plagues of the seven angels should be finished.** conditional — temporal close — ἄχρι + aorist subjunctive (without ἀν); τελεσθῶσιν answers v. 1's ἐτελέσθη, the inclusio that seals the chapter

Analysis. Revelation 15 is the shortest chapter of the book and the hinge into the bowls, and the layout shows its three panels plainly. Verse 1 is a single εἶδον sentence: the sign, its verbless apposition (the seven angels with the seven last plagues, accusatives as the vision's grammar), and the red ὅτι ground that explains 'last' — ἐν αὐταῖς ἐτελέσθη ὁ θυμός τοῦ θεοῦ, the aorist spoken proleptically, as if already done. Verses 2–4 are the second εἶδον: the fiery sea, then the victors — the pregnant ἐκ is kept and flagged (τοὺς νικῶντας ἐκ τοῦ θηρίου: not 'conquering the beast' but victors come off out of him, escapees of the conflict) — with their two participles hanging beneath, and then the hymn as a blue quoted column under λέγοντες. The double title καὶ τὴν ᾠδὴν Μωϋσέως... καὶ τὴν ᾠδὴν τοῦ ἀρνίου is read as one song under two names (a single λέγοντες introduces a single text), Exodus 15 sung as the Lamb's victory ode. The hymn itself is a psalm-catena: two verbless acclamation cola, each trailing a nominative-for-vocative address (κύριε ὁ θεὸς ὁ παντοκράτωρ; ὁ βασιλεὺς τῶν ἐθνῶν — reading ἐθνῶν with the bulk of the tradition against Ἰ*^s αἰώνων, per the data), then the Jeremiah question in Revelation's mixed idiom — οὐ μή with aorist subjunctive φοβηθῇ yoked to a plain future δοξάσει — grounded by three parallel ὅτι lines (kept coordinate, not nested), the middle one Ps 85[86]:9's pilgrimage of all nations. Verses

5–8 return to flush-left narrative parataxis: the sanctuary opened (divine passive ἡνοίγη), the seven angels processing out in λίνον (printed text followed; A and C read λίθον, 'stone,' echoing Ezek 28:13), the bowls handed over with the wrath-of-God genitive of content and its doxological tail τοῦ ζῶντος εἰς τοὺς αἰῶνας, and the Sinai-tabernacle smoke (Exod 40:34–35; Isa 6:4) that bars all entry — the ἄχρι τελεσθῶσιν close ringing v. 1's ἐτελέσθη as an inclusio around the whole chapter.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.