

Revelation 15 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΕ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν,

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)

ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας,

phrase modifier — verbless apposition spelling out the sign — accusatives still governed by εἶδον; τὰς ἐσχάτας held to the end for weight

ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

τελεσθῶσιν at v. 8

cause — why 'last' — proleptic aorist ἐτελέσθη: the completion spoken as already done; echoed by

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 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, independent — the crystal sea of 4:6 now shot through with fire — ὡς hedges the vision; the Red Sea of the new exodus, lit with judgment

καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ 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)

ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, participial — perfect ἐστῶτας — stationed on the far shore like Israel after the crossing (Exod 14:30–15:1)

ἔχοντας κιθάρας τοῦ θεοῦ. 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 Καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου 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 δούλος τοῦ θεοῦ, the Deuteronomic title (Deut 34:5)

λέγοντες participial — λέγοντες carries the hymn

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, content — verbless acclaim — Ps 110[111]:2 with Deut 32:4; the sign's μέγα καὶ θαυμαστόν (v. 1) turned into praise

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

δικαίαι καὶ ἀληθιναὶ αἱ ὁδοί σου, content — the parallel colon — Ps 144[145]:17 and Deut 32:4: his ways just and true even as the last plagues issue

		ὁ βασιλεὺς τῶν ἐθνῶν.	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		Τίς οὐ μὴ φοβηθῇ, κύριε,	content — the Jeremiah question (Jer 10:7) — οὐ μὴ with aorist subjunctive: the strongest denial, cast as a question expecting 'no one'
		καὶ δοξάσει τὸ ὄνομά σου;	content — future δοξάσει yoked to οὐ μὴ's aorist subjunctive — Revelation's mixed idiom (cf. ὅταν + future, 4:9); Ps 85[86]:9's δοξάσουσιν τὸ ὄνομά σου
		ὅτι μόνος ὁσιος,	cause — first ground, verbless — μόνος ὁσιος (Deut 32:4 LXX; Ps 144[145]:17): the covenant-faithfulness word, God's alone
		ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου,	cause — second ground — Ps 85[86]:9: the pilgrimage of the nations to their King (v. 3), promised amid the plagues
		ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.	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		Καὶ μετὰ ταῦτα εἶδον,	independent — the vision formula turns the page — from the hymn back to the narrative of judgment
		καὶ ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,	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		καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,	independent — the procession — the judgment issues from the sanctuary itself, not from outside it
		ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν	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
		καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.	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 καὶ ἔν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς 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
- γεμούσας τοῦ θυμοῦ τοῦ θεοῦ participial — genitive of content with γεμούσας — brim-full of the θυμός announced at v. 1
- τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. 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 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, 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)
- καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν independent — the restriction — as Moses could not enter the filled tent (Exod 40:35): no intercession
 interrupts the last plagues
- ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων. 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 θυμὸς 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 ὁδὴν Μωϋσέως... καὶ τὴν ὁδὴν 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 ἔθνων — reading ἔθνων with the bulk of the tradition against Ν*'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.