

Revelation 17 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΖ΄

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.



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 invitation — come, see the judgment of the great whore 17:1–2

- 1

Καὶ ἦλθεν εἷς ἐκ τῶν ἐπτά ἀγγέλων τῶν ἐχόντων τὰς ἐπτά φιάλας,

independent — a bowl-angel as guide — the whore's fall belongs to the bowl series (16:19; cf. 21:9, the same formula for the Bride)
- καὶ ἐλάλησεν μετ' ἐμοῦ

independent — parataxis — the second καί-verb

λέγων· participial — the pleonastic speech-participle — the Semitic 'saying'

Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης content — the invitation — Δεῦρο and a future: not the woman first but her κρίμα, her sentence

τῆς καθημένης ἐπὶ ὑδάτων πολλῶν, participial — Jer 51:13 — Babylon enthroned on many waters; decoded at v. 15

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, relative — on τῆς πόρνῃς — the kings her clients (Isa 23:17; Ezek 16:26 ff.)

καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. relative — the relative continued paratactically — Jer 51:7: the golden cup that made all the earth drunk

The vision — the woman on the scarlet beast 17:3–6

V. 3 — THE TRANSPORT, AND THE BEAST BENEATH HER

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. independent — the Spirit-transport (1:10; 4:2; 21:10) — Isa 21:1's oracle of the wilderness of the sea; Babylon viewed from the desert

καὶ εἶδον γυναῖκα independent — the tableau opens — εἶδον, the vision-verb

καθημένην ἐπὶ θηρίον κόκκινον, participial — the mount — v. 1's καθημένης now on the beast: waters, beast, mountains, one throne (vv. 9, 15)

γέμον ὀνόματα βλασφημίας, participial — case discord — γέμω with accusative ὀνόματα for the expected genitive; the beast of 13:1, its blasphemy now total

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. participial — SOLECISM kept — masculine nominative ἔχων against the neuter accusative θηρίον (cf. 1:16); Dan 7's horns on one composite beast

VV. 4–5 — THE WOMAN'S ARRAY, AND THE NAME ON HER FOREHEAD

4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, independent — the portrait column — imperial purple and scarlet, the Bride's linen inverted (19:8)

καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, participial — the periphrasis continued — κεχρυσωμένη χρυσίῳ, gilded with gilding; the triad returns in the dirge (18:16)

ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς participial — Jer 51:7 — the golden cup of v. 2's wine, now in her own hand

γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, participial — case discord — γέμον with genitive βδελυγμάτων then accusative
τὰ ἀκάθαρτα in one breath; gold outside, filth inside

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, independent — verbless tableau-line — the harlot's name-band on the brow; the counterfeit of the sealed foreheads (7:3; 14:1)

μυστήριον, phrase modifier — apposition — the name is a cipher, not a street sign; read with v. 7's promise to tell τὸ μυστήριον

Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. phrase modifier — the title itself — Babylon the code for the great city (14:8; 1 Pet 5:13); mother: every lesser whoredom is her offspring

V. 6 — DRUNK WITH BLOOD; THE SEER'S WONDER

6 καὶ εἶδον τὴν γυναῖκα independent — the second εἶδον — the camera closes on her face

μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. participial — the cup decoded — v. 2's drunkenness turned on her: not wine but blood, the double ἐκ τοῦ αἵματος tolling twice (cf. 18:24)

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. independent — cognate accusative — ἐθαύμασα θαῦμα, the Semitic figure; the seer caught in the earth-dwellers' wonder (13:3), rebuked in v. 7

The mystery told — the beast that was and is not 17:7–14

V. 7 — THE REBUKE, AND THE PROMISE TO INTERPRET

7 καὶ εἶπέν μοι ὁ ἄγγελος independent — the frame — the guide becomes interpreter (the angelus interpres of Dan 7:16)

Διὰ τί ἐθαύμασας; content — the rebuke-question — wonder is what the beast trades on (v. 8; 13:3); the seer must not pay it

ἐγὼ ἔρω σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου content — emphatic ἐγὼ — the promise that governs vv. 8–18; τὸ μυστήριον picks up the forehead-word of v. 5

τοῦ βαστάζοντος αὐτήν, participial — βαστάζοντος — the beast is her porter; the rider depends on the mount (v. 16 will prove it)

τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

participial — the agenda — heads (vv. 9–11) and horns (vv. 12–14), announced in the order they will be decoded

V. 8 — THE BEAST-RIDDLE: WAS, IS NOT, WILL COME — THE ANGEL'S DISCOURSE RUNS FLUSH (THE LETTERS' PRECEDENT)

8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, independent — the riddle, first form — the parody of ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (1:4): the beast has no IS, only a WAS and a gap

καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου

independent — the third member — not ὁ ἐρχόμενος but a climb out of the abyss (11:7)

καὶ εἰς ἀπώλειαν ὑπάγει·

independent — the verdict appended — present ὑπάγει: it rises already en route to ἀπώλεια; repeated verbatim at v. 11

καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς,

independent — the seer's θαῦμα (v. 6) writ large — the earth-dwellers' wonder is worship (13:3–4)

ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,

relative — distributive singular τὸ ὄνομα — the unwritten marvel (13:8); the register decides who wonders

βλεπόντων τὸ θηρίον

participial — case discord — genitive βλεπόντων for the expected nominative, drawn to ὧν: a loose genitive absolute

ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

content — the riddle, second form — παρέσται caps the parody: the beast gets a παρουσία of its own (cf. 2 Thess 2:9)

VV. 9–11 — THE HEADS DECODED: SEVEN MOUNTAINS, SEVEN KINGS, AND THE EIGHTH

9 ὧδε ὁ νοῦς ὃ ἔχων σοφίαν. independent — the wisdom-summons — the formula of 13:18; what follows is a cipher to be worked, not a sight to be wondered at

αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν,

independent — first identification — the seven hills: the woman is enthroned on Rome

ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.

relative — resumptive ἐπ' αὐτῶν doubles ὅπου — the Semitic pleonasm (cf. 7:2, 9); her third throne: waters, beast, mountains

καὶ βασιλεῖς ἑπτὰ εἰσιν·

independent — second identification, coordinate with the first — the cipher is polyvalent: the heads are place AND succession at once

10 οἱ πέντε ἔπεσαν, independent — the count — ἔπεσαν, fallen like the city they rule (14:8); which five, the text refuses to say

ὁ εἷς ἔστιν, independent — the present head — the only ἔστιν in the chapter granted to the beast's side, and it is a king's brief now

ὁ ἄλλος οὕτω ἦλθεν, independent — the seventh — οὕτω: the schema is complete before he arrives

καὶ ὅταν ἔλθῃ conditional — temporal (ὅταν + subj.) — leans on δεῖ below

ὀλίγον αὐτὸν δεῖ μεῖναι. independent — δεῖ — even the seventh's ὀλίγον is divinely fixed (cf. 12:12: the devil's own ὀλίγον καιρόν)

11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, independent — the riddle, third form — casus pendens: the formula itself is now the beast's name; resumed by αὐτός

καὶ αὐτὸς ὄγδοός ἐστιν independent — apodotic καὶ with resumptive αὐτός — masculine, sliding from the neuter beast toward the man; an eighth, outside the sacred seven

καὶ ἐκ τῶν ἑπτὰ ἐστιν, independent — the paradox — new head, yet ἐκ τῶν ἑπτὰ: one of the WAS returning (the redivivus expectation, 13:3, 12)

καὶ εἰς ἀπώλειαν ὑπάγει. independent — v. 8's verdict repeated verbatim — the refrain that closes every form of the riddle

VV. 12–14 — THE HORNS DECODED: TEN KINGS, ONE HOUR, WAR ON THE LAMB

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, independent — Dan 7:24 — the ten horns as kings; a round number of client powers, not a roster

οἵτινες βασιλείαν οὕτω ἔλαβον, relative — οὕτω again — kings still waiting in the schema, like the seventh head

ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. relative — the relative continued adversatively — ὡς βασιλεῖς: kingship in quotation marks; μίαν ὥραν, the hour of the city's fall (18:10, 17, 19)

13 οὗτοι μίαν γνώμην ἔχουσιν, independent — μίαν γνώμην — their unanimity; v. 17 will name its real author

καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν. independent — the surrender — what the dragon gave the beast (13:2), the kings now give it again

14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, independent — anaphoric οὗτοι, second of the run — the war of 16:14 and 19:19 announced out of order, and settled in a line

καὶ τὸ ἀρνίον νικήσει αὐτούς, independent — νικήσει — the book's verb (5:5); the outcome declared before the battle is fought

ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, cause — the ground — Deut 10:17; Dan 2:47: the ten borrow kingship for an hour, he owns it; the title returns on the thigh at 19:16

καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

a triple predicate, no verb needed

cause — the ὅτι-clause's verbless tail — the Lamb's companions against the beast's coalition:

The waters, the horns, and the woman decoded 17:15–18

V. 15 — THE WATERS: HER EMPIRE IS HUMANITY

15 Καὶ λέγει μοι· independent — historic present λέγει — the interpretation resumes for its last three decodings

Τὰ ὕδατα ἃ εἶδες, content — the subject fronted — v. 1's ὑδάτων πολλῶν finally taken up

οὗ ἡ πόρνη κάθεται, relative — the throne-formula a fourth time — κάθεται is her one verb

λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. content — the fourfold formula (5:9; 7:9) with ὄχλοι for φυλαί — she is seated on mankind itself

VV. 16–17 — THE HORNS TURN: THE WHORE DESTROYED BY HER OWN BEAST

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, independent — casus pendens — horns and beast fronted together, resumed by οὗτοι

οὗτοι μισήσουσιν τὴν πόρνην, independent — the reversal — the mount turns on its rider (Ezek 23:22 ff.): evil is self-devouring

καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, independent — Ezek 23:29 — stripped as the adulteress; ἡρημωμένην echoes the ἔρημον where the seer stands (v. 3)

καὶ τὰς σάρκας αὐτῆς φάγονται, independent — the plural σάρκας — her flesh eaten like Jezebel's (2 Kgs 9:36–37; cf. 19:18)

καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. independent — the whore's pyre — the harlot-priestess's penalty (Lev 21:9); her smoke rises through ch. 18 (18:8–9, 18)

17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν cause — γάρ — the ground of the whole destruction chain: behind the horns' hatred, God's giving hand

ποιῆσαι τὴν γνώμην αὐτοῦ, content — epexegetic infinitive — HIS γνώμη: the kings' one mind (v. 13) was God's mind first

καὶ ποιῆσαι μίαν γνώμην content — the second infinitive — their unanimity itself is the gift

καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, content — the third — even the surrender of v. 13 was scripted; the beast is armed by God against the whore

ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

expires when God's words are finished (cf. 10:7)

conditional — temporal (ἄχρι + future indicative, the rarer construction) — the coalition's lease

V. 18 — THE WOMAN: THE GREAT CITY

18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη independent — the final identification — the μυστήριον of v. 5 resolved: not a woman but THE city (11:8; 16:19)

ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

τῶν βασιλέων τῆς γῆς

participial — present ἔχουσα — she reigns still as John writes; the counter-claim to 1:5's ὁ ἀρχων

Analysis. Revelation 17 is a diptych, and the layout shows both leaves: a vision told in the seer's καί-paratactic narrative (vv. 1–6), then the angel's interpretation (vv. 7–18), which — on the letters' precedent — runs flush at its own discourse level once the frame verbs (εἰπέν, v. 7; λέγει, v. 15) have introduced it, so the interpretive oracle reads as a column of purple main clauses with its internal subordination drawn normally. In the vision half the invitation descends through the speech-participle into blue quoted content (Δεῦρο under λέγων), with the μεθ' ἧς relative and its paratactic ἐμεθύσθησαν continuation both hanging from πόρνῃς; the woman and her beast are drawn in short participial steps, the book's discords flagged rather than smoothed — γέμον with accusative ὀνόματα (v. 3), nominative ἔχων against the accusative θηρίον (v. 3), γέμον governing genitive and accusative in one breath (v. 4), the loose genitive βλεπόντων (v. 8), the resumptive ἐπ' αὐτῶν doubling ὅπου (v. 9) — and the forehead-title ΒΑΒΥΛΩΝ stands as its own dashed line under ὄνομα. The interpretation's spine is the beast-riddle, kept one line per occurrence so its mutations align down the page — ἦν καὶ οὐκ ἔστιν with μέλλει ἀναβαίνειν (v. 8a), with παρέσται (v. 8b), and the eighth-from-the-seven form (v. 11) — each tagged as the parody of ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. Choices the layout takes a side on: the seven heads are decoded twice (mountains AND kings) as two coordinate identifications; the ὅταν-protasis of v. 10 leans forward on δεῖ; the ἄχρι of v. 17 (with future indicative) is a backward temporal limit anchored on δοῦναι; the verbless κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ stays inside the ὅτι-ground

of v. 14; and v. 17's γάρ grounds the whole destruction chain of v. 16 — God's own hand behind the horns' hatred.

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.