

Revelation 20 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Κ΄

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

relative

purpose

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 binding of the dragon 20:1–3

- 1 And I saw an angel descending from heaven, independent — καὶ εἶδον — a new vision-panel (19:11, 17, 19); an unnamed angel suffices against the dragon
- holding the key of the abyss and a great chain in his hand. participial — the instruments of imprisonment — the key of 9:1, now to lock rather than open; the chain sized to its captive

- 2 **And he seized the dragon,** independent — the arrest — κρατέω, the grip of superior force (Isa 24:21–22 behind the whole panel)
- the ancient serpent,** phrase modifier — SOLECISM kept — nominative apposition to the accusative τὸν δράκοντα (as 12:9); the serpent of Gen 3, named ad sensum
- who is the Devil and Satan,** relative — the unmasking relative — the four names of 12:9 repeated: slanderer (Greek) and accuser (Hebrew), one enemy
- and bound him a thousand years,** independent — the binding — accusative of extent; the first of the section's six χίλια ἔτη
- 3 **and cast him into the abyss,** independent — the first ἐβαλεν of the chapter — the abyss a holding-cell, not yet the lake
- and shut it and sealed it over him,** independent — shut and sealed — Dan 6:17: the stone sealed over the pit; the objects left unexpressed
- so that he might not deceive the nations any longer,** purpose — the point of the binding — πλανάω, the dragon's defining verb (12:9; 13:14), suspended, not cured
- until the thousand years are finished;** conditional — ἄχρι + aorist subjunctive (without ἄν), anchored backward — the ban has a built-in term
- After these things he must be released for a little while.** independent — δεῖ — the divine must (1:1); the release of vv. 7–10 announced in advance, and only μικρὸν χρόνον

The thrones and the first resurrection 20:4–6

- 4 **And I saw thrones,** independent — Dan 7:9 — thrones were set; the panel is Daniel's court scene reconvened
- and they sat upon them,** independent — subjectless ἐκάθισαν — the occupants left unnamed; the layout does not fill the seats
- and judgment was given to them,** independent — Dan 7:22 — κρίμα ἐδόθη, the divine passive: judgment given to the saints
- and I saw the souls of those beheaded for the testimony of Jesus and for the word of God,** independent — accusative resuming εἶδον across the parataxis — the souls of 6:9; πεπελεκισμένων, the axe of Roman execution; the book's word-pair (1:2, 9)
- and those who did not worship the beast or its image** relative — SOLECISM kept — nominative οἵτινες loosely coordinated with the accusative ψυχάς; read as extending the company to all the refusers of ch. 13

and did not receive the mark on their forehead and on their hand; relative — the relative chain continued — the χάραγμα of 13:16–17 refused at the cost of livelihood and life

and they came to life and reigned with Christ a thousand years. independent — the panel's payoff and the chapter's storm-center — ἐζησαν: bodily resurrection (premillennial) or vindicated life above (amillennial); the grammar gives one aorist pair to the whole company

5 The rest of the dead did not come to life independent — the parenthesis — absent from a few witnesses, kept with the earliest text; ἐζησαν repeated with the negative

until the thousand years were finished. conditional — the ἄχρι-refrain of v. 3, anchored backward — the two resurrections separated by the millennium

This is the first resurrection. independent — verbless identification — αὕτη reaches back past the parenthesis to v. 4's ἐζησαν; πρώτη implies a second, never so named

6 Blessed and holy is the one who has a share in the first resurrection; independent — the fifth of the book's seven beatitudes (1:3; 14:13; 16:15; 19:9; 22:7, 14) — only here ἅγιος is added

over these the second death has no power, independent — τούτων plural ad sensum for the singular ὁ ἐχών — the second death (2:11) named before it is defined (v. 14)

but they will be priests of God and of Christ, independent — the ἀλλά-counter — not merely exempt but priests (1:6; 5:10; Exod 19:6)

and they will reign with him a thousand years. independent — v. 4's aorist turned future promise — singular μετ' αὐτοῦ after the double genitive: God and Christ share one 'him'

Satan released — Gog and Magog 20:7–10

VV. 7–8 — THE RELEASE AND THE MUSTER OF THE NATIONS

7 And when the thousand years are finished, conditional — ὅταν — temporal protasis leaning on the release below; the term of v. 3 reached

Satan will be released from his prison, independent — the futures interrupt the aorist vision-narrative (through v. 8) — v. 3's δεῖ λυθῆναι enacted; the abyss now called φυλακή

- 8 **and he will go out** independent — the release is for one last sortie — two purpose infinitives hang from this verb
- to deceive the nations that are at the four corners of the earth,** purpose — purpose infinitive — the banned verb of v. 3 resumed at once; the four corners (7:1): the sweep is worldwide
- Gog and Magog,** phrase modifier — apposition to τὰ ἔθνη — Ezek 38–39: prince and land fused into a name-pair; one article, one enemy
- to gather them for the war,** purpose — second purpose infinitive — τὸν πόλεμον with the article: THE war (16:14; 19:19)
- whose number is as the sand of the sea.** relative — SOLECISM kept — pleonastic αὐτῶν doubling ᾧν (Hebraism); verbless comparison: the promise-formula (Gen 22:17) turned against the promise-people's besiegers

VV. 9–10 — THE MARCH, THE FIRE, AND THE LAKE

- 9 **And they went up over the breadth of the earth** independent — the aorists resume — ἀνέβησαν, the invasion verb of Ezek 38:11, 16
- and encircled the camp of the saints and the beloved city.** independent — the encirclement — παρεμβολή, Israel's wilderness camp; the beloved city (Pss 78:68; 87:2): two names, one people
- And fire came down from heaven** independent — Ezek 38:22; 39:6; 2 Kgs 1:10 — the shorter text ('from heaven') read; no battle is narrated
- and consumed them;** independent — κατεσθίω — devoured whole; the war is over in two verbs
- 10 **and the devil who was deceiving them was cast into the lake of fire and brimstone,** independent — ὁ πλανῶν — the deceiver's title become his epitaph; ἐβλήθη, the second casting: abyss then, lake now
- where the beast and the false prophet are also,** relative — verbless local relative — the trio of 16:13 reunited where 19:20 left the other two
- and they will be tormented day and night for ever and ever.** independent — future third plural — devil, beast, and false prophet its compound subject; the doxological 'for ever and ever' (1:6) turned to judgment (14:11)

The great white throne 20:11–15

VV. 11–12 — THE THRONE, THE FLEEING COSMOS, AND THE OPENED BOOKS

- 11 **And I saw a great white throne and the one seated on it,** independent — the final tableau — great, white, and singular against v. 4's plural thrones; the enthroned one unnamed, as at 4:2

from whose face earth and heaven fled, relative — on τὸν καθήμενον — Ps 114:3, 7: creation flees the Presence; the de-creation before 21:1's new heaven and earth

and no place was found for them. relative — the relative continued paratactically — pleonastic dative αὐτοῖς, verbatim from Dan 2:35 Θ: nowhere left to flee

12 And I saw the dead, independent — the third εἶδον of the chapter — the dead themselves now the vision

the great and the small, phrase modifier — the merism in apposition — no rank exempts (11:18; 19:5)

standing before the throne, participial — predicative participle with εἶδον — the dead on their feet for judgment; ἐνώπιον τοῦ θρόνου read over the variant τοῦ θεοῦ

and books were opened; independent — Dan 7:10 — the court sat and the books were opened: the ledgers of deeds

and another book was opened, independent — singular against the plural — one registry beside the ledgers

which is the book of life; relative — the identification — the book of life (3:5; 13:8; Exod 32:32–33; Dan 12:1): names, not deeds

and the dead were judged by the things written in the books, according to their works. independent — the verdict-line — ἐκ names the evidence, κατὰ the norm (Ps 62:12; Rom 2:6)

VV. 13–15 — THE SURRENDER OF THE DEAD AND THE SECOND DEATH

13 And the sea gave up the dead who were in it, independent — the first surrender — the unburied of the deep; no death evades the summons

and Death and Hades gave up the dead who were in them, independent — the pair of 1:18 and 6:8 personified — their keys were his all along; εἶδον, the second and third giving-up

and each was judged according to their works. independent — the refrain of v. 12 — plural verb with distributive ἕκαστος (ad sensum): judgment universal but one by one

14 And Death and Hades were cast into the lake of fire. independent — the third casting — the emptied jailers jailed; the last enemy destroyed (1 Cor 15:26; cf. 21:4)

This is the second death, independent — the seer's own gloss — v. 6's ὁ δεύτερος θάνατος finally defined

the lake of fire. phrase modifier — nominative apposition completing the equation — the lake IS the second death

And if anyone was not found written in the book of life,

conditional — εἰ + aorist indicative, leaning on the apodosis below — the case put as fact, not hypothesis; the registry the last test

he was cast into the lake of fire.

independent — the fourth and last ἐβλήθη — the chapter closes on the verb of vv. 3, 10, 14; the book of life has the final say (21:27)

Analysis. The most contested chapter in the book has the book's simplest grammar, and the shape shows it: four vision-panels, each a column of flush-left aorists marching down the margin in καί-chains, with almost nothing subordinated — the deepest line in the chapter sits only two steps in. The binding (vv. 1–3) runs seized–bound–cast–shut–sealed in five main verbs before its one subordinate cluster: the ἵνα-purpose (no more deceiving) with its ἄχρι-term hanging beneath it. The throne-panel of vv. 4–6 keeps the seer's loose accusatives and nominatives as he left them: the subjectless ἐκάθισαν is flagged, not filled in; τὰς ψυχὰς resumes εἶδον across the parataxis; and the nominative οἵτινες-chain is read as extending the martyr-company to the refusers of the mark, all of whom are the subject of ἔζησαν. Satan's release (vv. 7–10) opens on the chapter's only forward-leaning protasis (ὅταν τελεσθῇ) and briefly speaks in futures before the aorists of the march and the fire resume; Γὼγ καὶ Μαγὼγ stands as apposition to the nations (Ezek 38–39), and the relative of the numberless horde keeps its pleonastic αὐτῶν. The white-throne panel (vv. 11–15) is a tableau — throne, fleeing cosmos (with the pleonastic dative αὐτοῖς, straight out of Dan 2:35), standing dead, opened books — closed by the three surrender-lines with their κατὰ τὰ ἔργα refrain and the fourfold ἐβλήθη of the lake of fire. Interpretive choices: the solecisms are kept and tagged (the nominative apposition ὁ ὄφις ὁ ἀρχαῖος against the accusative τὸν δράκοντα chief among them); v. 5a is printed with the earliest text and treated as a parenthesis; ἐνώπιον τοῦ θρόνου is read at v. 12; and ἔζησαν — the storm-center — is laid out structurally as the martyrs' coming-to-life that v. 5 calls the first resurrection, while the millennial construals (premillennial bodily resurrection; the amillennial reading of ἔζησαν

as heavenly vindication or regeneration) are named in the tags as views, not adjudicated by the layout.

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.