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SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Revelation 4 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Δ΄

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 open door — ‘Come up here’ 4:1–2a

1 Μετὰ ταῦτα εἶδον, independent — εἶδον — the seer's verb; a new vision opens

καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ,

open

independent — ἰδοὺ + nominative tableau — the door simply there, no verb; perfect ἠνεωγμένη: already

καὶ ἡ φωνὴ ἡ πρώτη

independent — second tableau — the trumpet-voice of 1:10 re-enters, still verbless

ἣν ἤκουσα

relative — on ἡ φωνὴ ἡ πρώτη — the voice already known

ὥς σάλπιγγος λαλούσης μετ' ἐμοῦ

comparative — ὥς σάλπιγγος — the comparison of 1:10 repeated verbatim

λέγων·

participial — solecism — masculine λέγων with feminine φωνή: the speaker behind the voice, not the noun, governs the gender

Ἀνάβα ὧδε,

content — the summons — Ἀνάβα, up through the open door

καὶ δείξω σοι

content — the promise — δείξω echoes the book's opening commission (1:1)

ἃ δεῖ γενέσθαι μετὰ ταῦτα.

relative — on δείξω — ἃ δεῖ γενέσθαι, the divine necessity (Dan 2:28–29)

2

εὐθέως ἐγενόμην ἐν πνεύματι·

independent — ἐγενόμην ἐν πνεύματι — the seer's transport, as at 1:10

The throne and its court 4:2b–8a

VV. 2B–3 — THE THRONE, AND THE ONE SEATED: JASPER, CARNELIAN, EMERALD

καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ,

independent — ἔκειτο — the tableau's one finite verb: the throne simply set there

καὶ ἐπὶ τὸν θρόνον καθημένος,

independent — nominative καθημένος, no verb — the Enthroned never named, only seated

3

καὶ ὁ καθημένος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ,

independent — verbless comparison — gemlight in place of a form (Ezek 1:26–27)

καὶ ἴρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

independent — solecism — masculine ὅμοιος with feminine ἴρις; the covenant bow (Gen

9:13; Ezek 1:28)

V. 4 — THE TWENTY-FOUR ELDERS

4

καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες,

grammar slips, uncorrected

independent — case-jumble — accusative θρόνους beside nominative τέσσαρες: the tableau's

καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθημένους

independent — accusatives — as if εἶδον still governed the vision

περιβεβλημένους ἐν ἱματίοις λευκοῖς, participial — the victors' dress (3:5, 18)

καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. independent — στεφάνους — the wreaths that v. 10 will surrender

VV. 5–6A — BEFORE THE THRONE: STORM, TORCHES, THE SEA OF GLASS

5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· independent — the Sinai storm (Exod 19:16) — a finite present amid the tableaux; the refrain of 8:5; 11:19; 16:18

καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, independent — verbless again — καιόμεναι, the lamps of Ezek 1:13

ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, relative — solecism — neuter ἃ with feminine λαμπάδες: the identification (1:4; Zech 4:2–10) overrides agreement

6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. independent — ὡς hedges the whole — everything is only 'like'; the firmament of Ezek 1:22

VV. 6B–8A — THE FOUR LIVING CREATURES

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα independent — Ezekiel's cherubim (Ezek 1:5) posted at the throne itself

γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. participial — γέμοντα ὀφθαλμῶν — all-seeing vigilance (Ezek 1:18; 10:12)

7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, independent — the four faces, one verbless line each — the lion

καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, independent — the ox

καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, independent — the man — masculine ἔχων with neuter ζῶον, flagged not corrected

καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. independent — the eagle — Ezekiel's four faces (Ezek 1:10) dealt out one apiece

8 καὶ τὰ τέσσαρα ζῶα, independent — the subject held forward — suspended over its verb two lines below

ἐν καθ' ἐν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, participial — solecism — ἐν καθ' ἐν... ἔχων, masculine singular for neuter plural; Isaiah's six-winged seraphim (Isa 6:2)

κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, independent — γέμουσιν — the verb arrives and resumes the suspended subject

The ceaseless worship 4:8b–11

V. 8B — THE TRISAGION, WITHOUT REST

καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς independent — ἀνάπαυσιν οὐκ ἔχουσιν — the liturgy never stops

λέγοντες participial — λέγοντες carries the hymn

Ἄγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, content — the trisagion — Isa 6:3, a verbless acclamation; παντοκράτωρ for ΠΑΥΛ

ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. phrase modifier — the name-in-time (1:4, 8), here with ὁ ἦν first — article + finite verb, the indeclinable formula worn as a name

VV. 9–11 — THE ELDERS CAST THEIR CROWNS: THE ΑἲΙΟΣ HYMN

9 Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, conditional — temporal frame leaning on πεσοῦνται below — ὅταν with future indicative δώσουσιν, a solecism; the futures paint the ever-repeated act

τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, phrase modifier — apposition — the Enthroned is the Living One (Dan 4:34; 12:7)

10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου independent — apodosis of the ὅταν frame — πεσοῦνται

καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, independent — προσκυνήσουσιν — the appositional title repeated verbatim from v. 9

καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου independent — the crowns of v. 4 returned to their giver

λέγοντες participial — λέγοντες carries the second hymn

11 Ἄξιός ἐστι, content — Ἄξιός ἐστι — acclamation in the court style of the emperors, redirected

ὁ κύριος καὶ ὁ θεὸς ἡμῶν, phrase modifier — nominative for vocative — ὁ κύριος καὶ ὁ θεὸς ἡμῶν, Domitian's dominus et deus noster reclaimed for the throne

λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, content — epexegetic infinitive — what the Worthy One is worthy of

ὅτι σὺ ἔκτισας τὰ πάντα, cause — the ground — worthiness rooted in creation, σὺ emphatic

καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν. cause — the coordinate ground — ἦσαν καὶ ἐκτίσθησαν: they were, and were created, both by his will

Analysis. Revelation 4 is a vision, and the shape shows it: almost nothing is a sentence. After the two seer-verbs that open each half of the frame (εἶδον v. 1, ἐγενόμην ἐν πνεύματι v. 2), the throne room builds as a flush-left καί-chain of verbless nominative tableaux — dashed line after dashed line: the open door, the first voice, the One seated, the rainbow, the twenty-four thrones, the torches, the sea of glass, the four faces one per line — Semitic parataxis, with only rare finite verbs breaking through (ἔκειτο v. 2, the Sinai storm's ἐκπορεύονται v. 5, γέμουσιν v. 8). The two hymns hang as blue quoted columns under their speech-participles: the trisagion under the λέγοντες of the unresting creatures, the ᾠδὴ ἁγία under the λέγοντες of the prostrate elders, each with its grounds stacked beneath. John's solecisms are flagged, not corrected: masculine λέγων with feminine φωνή (v. 1), masculine ὅμοιος with feminine ἴρις (v. 3), accusative θρόνους beside nominative τέσσαρες (v. 4), neuter ἃ with feminine λαμπάδες (v. 5), masculine ἔχων with neuter ζῶον/ζῶα (vv. 7, 8), the indeclinable ὁ ᾧν (v. 8), ὅταν with the future indicative (v. 9), and the nominative-for-vocative ὁ κύριος καὶ ὁ θεὸς ἡμῶν (v. 11). The one structural choice of weight: the ὅταν frame of v. 9 is laid out like a protasis, leaning forward with no anchor on the future πεσοῦνται sequence of v. 10 — the futures describing not one event but the liturgy's perpetual round.

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.