

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 4

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Δ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 4:1–2

The open door and 'come up here'

After the seven letters, John sees an open door in heaven and hears the trumpet-voice summon him, 'Come up here, and I will show you what must take place after these things' (1). At once he is in the Spirit — and behold, a throne stood in heaven, and One seated on it (2). The vision's controlling image is set: the throne and its Occupant.

B · 4:3–6A

The One seated, the elders, and the throne-room furnishings

The Enthroned One is described only in gem-light — jasper and carnelian — ringed by an emerald rainbow (3); around the throne, twenty-four thrones with twenty-four elders, robed in white and crowned with gold (4). From the throne issue lightnings, voices, and thunders; before it burn seven torches, the seven spirits of God (5), and stretch a sea of glass like crystal (6a). The court of heaven is assembled around the central throne.

C · 4:6B-8

The four living creatures and their unceasing 'Holy, holy, holy'

In the midst of and around the throne are four living creatures full of eyes, like a lion, an ox, a man, and an eagle (6b-7), each with six wings and full of eyes, who never cease day and night to cry, 'Holy, holy, holy, Lord God Almighty, who was and is and is to come' (8). The cherubic guardians lead heaven's ceaseless liturgy of the divine holiness.

D · 4:9-11

The elders cast their crowns: 'Worthy are you'

Whenever the living creatures give glory, honor, and thanks to the One who lives forever (9), the twenty-four elders fall before him, worship the Ever-living, and cast their crowns before the throne (10), saying, 'Worthy are you, our Lord and God, to receive the glory and the honor and the power, for you created all things, and by your will they existed and were created' (11). Creation grounds the worship: the Creator alone is worthy.

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων· Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

After these things I looked, and behold, a door standing open in heaven, and the first voice that I had heard, like a trumpet speaking with me, said, "Come up here, and I will show you what must take place after these things."

THE OPEN DOOR AND THE SUMMONS **ASYNDETON** The vision-cycle opens with John's seer-formula 'I looked, and behold': an opened door in heaven and the trumpet-voice (the risen Christ of 1:10) calling him up to be shown the things that must come to pass.

Μετὰ

after

preposition + accusative (time)

μετά + acc.: 'after'; μετὰ ταῦτα ('after these things') is a Johannine transition-formula, marking a new vision (cf. 4:1; 7:1, 9; 18:1).

ταῦτα

these things

Accusative

object of μετά

οὗτος: 'this'; the things just seen — the messages to the seven churches (chs. 2-3).

εἶδον

I looked/saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ *constative aorist*

ὁράω: 'see, look'; the seer's vision-verb that punctuates the Apocalypse (εἶδον dozens of times).

καὶ

and

coordinating conjunction

ἰδοὺ

behold

demonstrative particle (attention)

ἰδοὺ: 'behold, look!'; a frozen aorist imperative of ὀράω, calling attention to the new sight (Semitic 𐤀𐤃𐤏).

θύρα

a door

Nominative

nominative (in the ἰδοὺ-clause)

θύρα: 'door, gate'; the threshold of the heavenly throne-room, opened for the seer (cf. Ezek 1:1; John 1:51).

ἠνεωγμένη

standing open

Perf Pass Ptc · Nom Sg Fem · ἀνοίγω

attributive participle (predicate of θύρα)

→ perfect (resultant state)

ἀνοίγω: 'open'; the perfect depicts a settled state — the door stands open, having been opened (by God).

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

οὐρανῷ

heaven

Dative

object of ἐν (location)

οὐρανός: 'heaven'; the locus of the throne-vision, into which the door grants access.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

φωνή

voice

Nominative

nominative (subject of λέγων, resumed)

φωνή: 'voice, sound'; the same voice as 1:10 — the glorified Christ summoning the seer.

ἡ

the

Nominative

article (attributive)

πρώτη

first

Nominative

attributive adjective

πρῶτος: 'first, former'; the voice 'first' heard, i.e. earlier (1:10), now heard again.

ἣν

which

Accusative

relative pronoun (object of ἤκουσα)

ἤκουσα

I had heard

Aor Act Indic 1 Sg · ἀκούω

main verb (relative clause)

→ constative aorist

ἀκούω: 'hear'; the seer's audition-verb, paired with εἶδον throughout.

ὡς

like

comparative particle

ὡς: 'like, as'; the Apocalypse's pervasive comparative — analogy, not identity, for what defies plain speech.

σάλπιγγος

a trumpet

Genitive

genitive of comparison (after ὡς)

σάλπιγξ: 'trumpet'; the loud, commanding theophanic sound (cf. Exod 19:16; 1 Thess 4:16).

λαλούσης

speaking

Pres Act Ptc · Gen Sg Fem · λαλέω

attributive participle (modifies σάλπιγγος)

→ present (ongoing)

λαλέω: 'speak'; the trumpet-like voice articulating words to John.

μετ'

with

preposition + genitive (association)

μετά + gen.: 'with'; λαλέω μετά ('speak with') is a Semitizing idiom for addressing someone.

ἐμοῦ

me

Genitive

object of μετά

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of attendant speech (nominative pendens; constructio ad sensum)

→ present (ongoing)

λέγω: 'say'; the masculine λέγων against feminine φωνή is a typical Apocalyptic solecism — sense-agreement with the speaker.

Ἄναβα

come up

Aor Act Impv 2 Sg · ἀναβαίνω

imperative (command)

→ ingressive aorist

ἀναβαίνω: 'go up, ascend'; the rapture-call summoning the seer into heaven (cf. 11:12).

ᾧδε

here

adverb (place)

ᾧδε: 'here, to this place'; into the opened heaven.

καὶ

and

coordinating conjunction

δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb (promise)

→ predictive future

δείκνυμι: 'show, reveal'; the disclosure-verb framing the book (1:1; 21:9; 22:1, 6, 8).

σοι

you

Dative

dative indirect object

ὅ

what

Accusative

*relative pronoun (object of δείξω; subject of δεῖ-
clause)*

δεῖ

must

Pres Act Indic 3 Sg · δεῖ

impersonal verb (divine necessity)

→ gnomic present

δεῖ: 'it is necessary'; the prophetic-eschatological 'must' of God's decreed plan (cf. 1:1; Dan 2:28).

γενέσθαι

to take place

Aor Mid Inf · γίνομαι

complementary infinitive (with δεῖ)

→ constative aorist

γίνομαι: 'happen, come to pass'; the things that 'must' occur in the unfolding of history.

μετὰ

after

preposition + accusative (time)

ταῦτα

these things

Accusative

object of μετά

οὗτος: 'this'; echoing 1:19's 'what is to be after these things!'

2 εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

At once I was in the Spirit, and behold, a throne stood in heaven, and one seated on the throne,

IN THE SPIRIT BEFORE THE THRONE **ASYNDETON** The seer's rapt state ('in the Spirit') and the vision's center: a throne and the One enthroned. The throne (θρόνος, ~17× in the chapter) dominates the whole scene.

εὐθέως

at once

adverb (time)

εὐθέως: 'immediately, at once'; the instantaneous translation into visionary ecstasy.

ἐγενόμην

I was/came to be

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ ingressive aorist

γίνομαι: 'become, come to be'; ἐγενόμην ἐν πνεύματι = entered the prophetic trance (cf. 1:10; 17:3; 21:10).

ἐν

in

preposition + dative (sphere/state)

πνεύματι

the Spirit

Dative

object of ἐν (state)

πνεῦμα: 'spirit/Spirit'; ἐν πνεύματι denotes the Spirit-wrought visionary state of the prophet.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

demonstrative particle (attention)

ἰδοὺ: 'behold'; presenting the vision's centerpiece.

θρόνος

a throne

Nominative

subject of ἔκειτο

θρόνος: 'throne'; the governing symbol of the chapter — God's sovereign rule (cf. Ps 11:4; Isa 6:1; Ezek 1:26).

ἔκειτο

stood/was set

Impf Mid Indic 3 Sg · κεῖμαι

main verb

→ imperfect (state in view)

κεῖμαι: 'lie, be set, be placed'; the throne 'stood set' fixed in heaven — the imperfect frames the abiding scene.

<p>ἐν in <i>preposition + dative (location)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>οὐρανῷ heaven Dative <i>object of ἐν (location)</i> οὐρανός: 'heaven'; the throne is fixed in heaven, beyond all earthly thrones.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐπὶ on <i>preposition + accusative (position)</i> ἐπί + acc.: 'on, upon'; the seating 'upon the throne' — the accusative is John's idiom even for static position.</p>	<p>τόν the Accusative <i>article</i></p>	<p>θρόνον throne Accusative <i>object of ἐπί</i> θρόνος: 'throne'; the seat of the Enthroned One.</p>	<p>καθήμενος one seated Pres Mid Ptc · Nom Sg Masc · κάθημαι <i>substantival participle (nominative; verbless)</i> → present (ongoing state) κάθημαι: 'sit, be seated'; ὁ καθήμενος ('the one seated') is John's reverent circumlocution for God, never named or described as form (cf. 4:9; 5:1, 7, 13).</p>

3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

and the one seated was, in appearance, like jasper and carnelian stone, and a rainbow was around the throne, like an emerald in appearance.

THE APPEARANCE OF THE ENTHRONED **καὶ** God is described not in form but in refracted light — flashing gemstones — and encircled by an emerald rainbow, the bow of covenant mercy (Gen 9) surrounding the throne of judgment.

καὶ
and

coordinating conjunction

ὁ
the

Nominative

article (substantizes ptc.)

καθήμενος
one seated

Pres Mid Ptc · Nom Sg Masc · κάθημαι

substantival participle (subject; verbless clause)

→ present (ongoing state)

κάθημαι: 'sit'; the Enthroned One of v.2, now described.

ὅμοιος
like

Nominative

predicate adjective (+ dative)

ὅμοιος: 'like, similar to' (+ dat.); the Apocalypse's reticent analogy — God appears 'like' precious light, beyond direct depiction.

ὀράσει
in appearance

Dative

dative of respect

ὄρασις: 'appearance, sight'; 'as to appearance' — the resemblance is visual radiance.

λίθῳ
stone

Dative

dative (object of ὅμοιος)

λίθος: 'stone'; the generic 'stone' specified by the two gems following.

ιάσπιδι
jasper

Dative

dative in apposition to λίθῳ

ἴασπις: 'jasper'; in Revelation a clear, crystalline gem (cf. 21:11, 'clear as crystal') — brilliant, light-filled glory.

καὶ
and

coordinating conjunction

σαρδίῳ
carnelian

Dative

dative in apposition to λίθῳ

σάρδιον: 'carnelian, sardius'; a fiery red stone (cf. Exod 28:17, first and last of the high priest's breastplate gems).

καὶ
and

coordinating conjunction

ἴρις
a rainbow

Nominative

subject (verbless clause)

ἴρις: 'rainbow, halo'; the encircling radiance recalling the bow round Ezekiel's throne-glory (Ezek 1:28) and the Noahic covenant (Gen 9:13–16).

κυκλόθεν
around

improper preposition + genitive (place)

κυκλόθεν: 'all around, round about'; the bow completely encircles the throne.

τοῦ
the

Genitive

article

θρόνου
throne

Genitive

genitive (with κυκλόθεν)

θρόνος: 'throne'; the center the rainbow surrounds.

ὅμοιος
like

Nominative

predicate adjective (+ dative; masc. with fem. ἴρις, ad sensum)

ὅμοιος: 'like'; the masculine form with feminine ἴρις is one of the chapter's solecisms.

ὀράσει
in appearance

Dative

dative of respect

ὄρασις: 'appearance'; 'as to appearance,' as with the Enthroned One.

σμαραγδίνω

an emerald

Dative

dative (object of ὅμοιος)

σμαράγδινος: 'emerald-green, of emerald'
(cf. σμάραγδος, 21:19); the bow shimmers
green, soft mercy round the throne.

4 καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους
καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

And around the throne were twenty-four thrones, and on the thrones twenty-four elders seated,
clothed in white garments, and on their heads golden crowns.

THE TWENTY-FOUR ELDERS ENTHRONED **καὶ** The heavenly court: twenty-four crowned, white-
robed elders on thrones — likely the redeemed people of God (12 patriarchs + 12 apostles) or an angelic
council, reigning and worshipping around the central throne.

καὶ

and

coordinating conjunction

κυκλόθεν

around

improper preposition + genitive (place)

κυκλόθεν: 'all around'; the surrounding
ring of subsidiary thrones.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive (with κυκλόθεν)

θρόνος: 'throne'; the central throne,
encircled.

θρόνους

thrones

Accusative

accusative (object of εἶδον carried over from v.1)

θρόνος: 'throne'; twenty-four lesser thrones for the enthroned elders — shared royal dignity around God's rule.

εἴκοσι

twenty

indeclinable numeral (with θρόνους)

εἴκοσι: 'twenty'; indeclinable; with τέσσαρες makes the symbolic 24 (12 + 12).

τέσσαρες

four

Nominative

numeral adjective (nominative for accusative, solecism)

τέσσαρες: 'four'; here in the nominative form where the accusative is expected — a characteristic Apocalyptic irregularity.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + accusative (position)

ἐπί + acc.: 'on, upon.'

τοὺς

the

Accusative

article

θρόνους

thrones

Accusative

object of ἐπί

θρόνος: 'throne'; the same twenty-four thrones.

εἴκοσι

twenty

indeclinable numeral (with πρεσβυτέρους)

εἴκοσι: 'twenty'; indeclinable.

τέσσαρες

four

Accusative

numeral adjective (accusative, with πρεσβυτέρους)

τέσσαρες: 'four'; here correctly accusative, agreeing with πρεσβυτέρους.

πρεσβυτέρους

elders

Accusative

accusative (object of εἶδον)

πρεσβύτερος: 'elder'; the twenty-four enthroned elders — the worshiping, reigning representatives of the redeemed (or heavenly council).

κάθημένους

seated

Pres Mid Ptc · Acc Pl Masc · κάθημαι

predicate participle (modifies πρεσβυτέρους)

→ present (ongoing state)

κάθημαι: 'sit'; the elders 'seated' — enthroned in dignity, sharing in rule.

περιβεβλημένους

clothed

Perf Mid Ptc · Acc Pl Masc · περιβάλλω

predicate participle (modifies πρεσβυτέρους)

→ perfect (resultant state)

περιβάλλω: 'clothe, wrap around'; the perfect-middle 'having clothed themselves' — robed in white, the garb of purity and victory (cf. 3:5, 18; 7:9).

ἐν

in

preposition + dative (clothing idiom)

ἱματίους

garments

Dative

object of ἐν (clothing)

ἱμάτιον: 'garment, robe'; the festal white robes of the heavenly court.

λευκοῖς

white

Dative

attributive adjective

λευκός: 'white, bright'; purity, glory, and triumph (a leitmotif of the Apocalypse).

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + accusative (position)

τάς

the

Accusative

article

κεφαλὰς

heads

Accusative

object of ἐπί

κεφαλή: 'head'; on which the crowns rest.

αὐτῶν

their

Genitive

genitive of possession

στεφάνους

crowns

Accusative

accusative (object of εἶδον)

στέφανος: 'crown, wreath' (victor's garland, not royal diadem διάδημα); the reward-crowns soon to be cast down (v.10).

χρυσοῦς

golden

Accusative

attributive adjective

χρυσοῦς: 'golden, of gold'; the gold of heavenly honor and glory.

5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,

And from the throne come flashes of lightning and voices and peals of thunder, and seven torches of fire burning before the throne, which are the seven spirits of God,

THEOPHANY AND THE SEVEN SPIRITS καὶ Sinai-like theophany issues from the throne (lightning, voices, thunder; cf. Exod 19:16; Ezek 1:13), and the seven burning torches are identified as the seven spirits of God — the fullness of the Spirit (cf. 1:4; 5:6; Zech 4).

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (source)

ἐκ + gen.: 'out of, from'; the throne as the source of the theophanic phenomena.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐκ (source)

θρόνος: 'throne'; the center from which power radiates.

ἐκπορεύονται

come out

Pres Mid Indic 3 Pl · ἐκπορεύομαι

main verb

→ vivid present (descriptive)

ἐκπορεύομαι: 'go/come out, proceed'; the vivid present pictures the theophany streaming from the throne.

ἀστραπαὶ

flashes of lightning

Nominative

subject

ἀστραπή: 'lightning, flash'; the storm-theophany of the divine presence (cf. 8:5; 11:19; 16:18).

καὶ

and

coordinating conjunction

φωναὶ

voices

Nominative

subject

φωνή: 'voice, sound'; here probably rumbling thunder-sounds attending the throne.

καὶ

and

coordinating conjunction

βρονταί

peals of thunder

Nominative

subject

βροντή: 'thunder'; with lightning and voices, the fixed triad of throne-theophany in Revelation.

καὶ

and

coordinating conjunction

ἑπτὰ

seven

indeclinable numeral (with λαμπάδες)

ἑπτὰ: 'seven'; indeclinable; the number of fullness/completion governing the book.

λαμπάδες

torches

Nominative

subject (verbless; ἦσαν implied)

λαμπάς: 'torch, lamp'; the seven fiery torches before the throne (cf. Zech 4:2; Ezek 1:13).

πυρὸς

of fire

Genitive

genitive of material/quality

πῦρ: 'fire'; the torches are of/blazing with fire.

καίόμεναι

burning

Pres Mid Ptc · Nom Pl Fem · καίω

attributive participle (modifies λαμπάδες)

→ present (ongoing)

καίω: 'burn, kindle'; the lamps burn continuously before the throne.

ἐνώπιον

before

improper preposition + genitive (place)

ἐνώπιον: 'before, in front of'; in the throne's presence.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive (with ἐνώπιον)

θρόνος: 'throne'; before which the torches blaze.

ἃ

which

Nominative

relative pronoun (subject of εἰσιν; neut. ad sensum)

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

linking verb (relative clause)

→ stative present

εἰμί: 'be'; the interpretive 'which are' identifying the symbol (cf. 1:20; 5:8).

τὰ

the

Nominative

article

ἑπτὰ

seven

indeclinable numeral (with πνεύματα)

ἑπτὰ: 'seven'; indeclinable.

πνεύματα

spirits

Nominative

predicate nominative

πνεῦμα: 'spirit'; the 'seven spirits of God' – the one Spirit in sevenfold fullness (cf. 1:4; 3:1; 5:6; Isa 11:2; Zech 4:6, 10).

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

possessive/source genitive

θεός: 'God'; the Spirit belongs to and proceeds from God, sent into all the earth.

6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν.

And before the throne was something like a sea of glass, like crystal. And in the midst of the throne and around the throne were four living creatures full of eyes in front and behind.

THE SEA OF GLASS AND THE FOUR LIVING CREATURES καὶ The crystalline 'sea of glass' (the heavenly counterpart of the temple laver / firmament) stretches before the throne, and the four eye-covered living creatures – Ezekiel's cherubim (Ezek 1, 10) – guard the immediate presence.

καὶ

and

coordinating conjunction

ἐνώπιον

before

improper preposition + genitive (place)

ἐνώπιον: 'before, in front of'

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive (with ἐνώπιον)

θρόνος: 'throne'; before which the glassy sea lies.

ὡς

something like

comparative particle

ὡς: 'like, as it were'; the cautious analogy for the heavenly 'sea.'

θάλασσα

a sea

Nominative

subject (verbless; ἦν implied)

θάλασσα: 'sea'; the calm, glassy expanse before the throne (cf. the bronze 'sea' of the temple, 1 Kgs 7:23; the firmament of Ezek 1:22).

υάλινη

of glass

Nominative

attributive adjective

υάλινος: 'glassy, of glass'; smooth, transparent, motionless — the very opposite of the restless 'sea' (cf. 15:2; 21:1).

ὅμοια

like

Nominative

predicate adjective (+ dative)

ὅμοιος: 'like' (+ dat.); deepening the comparison.

κρυστάλλω

crystal

Dative

dative (object of ὅμοια)

κρύσταλλος: 'crystal, ice'; clear and gleaming (cf. 22:1; Ezek 1:22, the firmament 'like crystal').

Καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (location)

μέσῳ

the midst

Dative

object of ἐν (place)

μέσος: 'middle, midst'; ἐν μέσῳ τοῦ θρόνου — the creatures stand at the throne's very center-and-circumference, hard to localize.

τοῦ

of the

Genitive

article

θρόνου

throne

Genitive

genitive (with μέσῳ)

θρόνος: 'throne.'

καὶ

and

coordinating conjunction

κύκλῳ

around

Dative

dative used adverbially (place)

κύκλω: 'in a circle, around!'; the fixed dative of κύκλος functioning as an adverb/preposition with the genitive.

τοῦ

of the

Genitive

article

θρόνου

throne

Genitive

genitive (with κύκλῳ)

θρόνος: 'throne.'

τέσσαρα

four

Nominative

numeral adjective (with ζῶα)

τέσσαρες: 'four!'; the four creatures, the four corners/winds — totality of the created order in worship.

ζῶα

living creatures

Nominative

subject (verbless; ἦν/ἦσαν implied)

ζῶον: 'living being, creature'; not 'beasts' (θηρία) but living ones — the cherubim of Ezek 1, 10 and seraphim of Isa 6 fused.

γέμοντα

full

Pres Act Ptc · Nom Pl Neut · γέμω

attributive participle (modifies ζῶα)

→ present (ongoing state)

γέμω: 'be full of' (+ gen.); covered all over with eyes — ceaseless, all-seeing vigilance.

ὀφθαλμῶν

of eyes

Genitive

genitive (with γέμοντα)

ὀφθαλμός: 'eye'; the eyes signify unsleeping perception (cf. Ezek 1:18; 10:12).

ἔμπροσθεν

in front

adverb (place)

ἔμπροσθεν: 'in front, before'; the eyes cover the front.

καὶ

and

coordinating conjunction

ὄπισθεν

behind

adverb (place)

ὄπισθεν: 'behind, at the back'; and the back — full, all-round sight.

7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.

And the first living creature was like a lion, and the second living creature like an ox, and the third living creature had a face like a man's, and the fourth living creature was like a flying eagle.

THE FOUR FACES **καὶ** The four creatures, like Ezekiel's (Ezek 1:10), present the four faces — lion, ox, man, eagle — emblems of the noblest, strongest, wisest, and swiftest of living things, all of creation gathered in worship.

καὶ

and

coordinating conjunction

τὸ

the

Nominative
article

ζῶον

living creature

Nominative
subject (verbless; ἦν implied)

ζῶον: 'living creature!'

τὸ

the

Nominative
article (attributive)

πρῶτον

first

Nominative

attributive ordinal adjective

πρῶτος: 'first!'

ὅμοιον

like

Nominative

predicate adjective (+ dative)

ὅμοιος: 'like' (+ dat.).

λέοντι

a lion

Dative

dative (object of ὅμοιον)

λέων: 'lion!'; the noblest and most royal of beasts (cf. 5:5).

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

δεύτερον

second

Nominative

attributive ordinal adjective

δεύτερος: 'second!'

ζῶον

living creature

Nominative

subject

ζῶον: 'living creature!'

ὅμοιον

like

Nominative

predicate adjective (+ dative)

ὅμοιος: 'like!'

μόσχῳ

an ox

Dative

dative (object of ὅμοιον)

μόσχος: 'ox, calf, bullock!'; the strongest of the domestic animals, the sacrificial beast.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

τρίτον

third

Nominative

attributive ordinal adjective

τρίτος: 'third!'

ζῶον

living creature

Nominative

subject

ζῶον: 'living creature!'

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

participle for finite verb (masc. with neut. ζῶον, solecism)

→ present (ongoing)

ἔχω: 'have!'; the masculine ἔχων with neuter ζῶον — an Apocalyptic irregularity (ad sensum, the creature being personal).

τὸ

the

Accusative

article

πρόσωπον

face

Accusative

direct object of ἔχων

πρόσωπον: 'face, countenance!'; the human face — the wisest, image-bearing creature.

ὡς

like

comparative particle

ὡς: 'like, as.'

ἀνθρώπου

a man's

Genitive

genitive of comparison (after ὡς)

ἄνθρωπος: 'man, human being'; the third face, as in Ezek 1:10.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

τέταρτον

fourth

Nominative

attributive ordinal adjective

τέταρτος: 'fourth.'

ζῶον

living creature

Nominative

subject

ζῶον: 'living creature.'

ὅμοιον

like

Nominative

predicate adjective (+ dative)

ὅμοιος: 'like.'

ἀετῶ

an eagle

Dative

dative (object of ὅμοιον)

ἀετός: 'eagle'; the swiftest and highest-soaring — the fourth face (cf. 8:13; 12:14).

πετομένῳ

flying

Pres Mid Ptc · Dat Sg Masc · πέτομαι

attributive participle (modifies ἀετῶ)

→ present (ongoing)

πέτομαι: 'fly'; the eagle in mid-flight — swift, soaring service.

8 καὶ τὰ τέσσαρα ζῶα, ἕν καθ' ἕν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες· Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

And the four living creatures, each one of them having six wings apiece, are full of eyes all around and within, and they have no rest day and night, saying, "Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come."

THE TRISAGION: HOLY, HOLY, HOLY **καὶ** The cherubic-seraphic creatures (six wings, as Isa 6:2; all-eyes, as Ezek 1) lead heaven's ceaseless liturgy — the Trisagion of the thrice-holy Lord God Almighty, named by the timeless triad 'who was and is and is to come' (cf. 1:4, 8).

<p>καὶ and coordinating conjunction</p>	<p>τὰ the Nominative article</p>	<p>τέσσαρα four Nominative numeral adjective (with ζῶα) τέσσαρες: 'four!'</p>	<p>ζῶα living creatures Nominative subject (resumed) ζῶον: 'living creature!'</p>
<p>ἕν one Nominative distributive (ἕν καθ' ἕν, 'one by one') εἷς: 'one'; ἕν καθ' ἕν = 'each one,' a distributive idiom.</p>	<p>καθ' by preposition + accusative (distributive) κατά + acc.: distributive 'each, apiece!'</p>	<p>ἕν one Accusative object of κατά (distributive) εἷς: 'one!'</p>	<p>αὐτῶν of them Genitive partitive genitive</p>

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

participle for finite verb (masc. sg. with neut. pl., solecism)

→ present (ongoing)

ἔχω: 'have'; the singular masculine ἔχων distributes over 'each one' — another characteristic irregularity.

ἀνά

apiece

preposition + accusative (distributive)

ἀνά + acc.: distributive 'each, apiece' (ἀνά ... ἕξ = 'six apiece').

πτέρυγας

wings

Accusative

direct object of ἔχων

πτέρυξ: 'wing'; six wings each, as the seraphim of Isa 6:2.

ἕξ

six

indeclinable numeral (with πτέρυγας)

ἕξ: 'six'; indeclinable.

κυκλόθεν

all around

adverb (place)

κυκλόθεν: 'all around'; the eyes cover the outside.

καί

and

coordinating conjunction

ἔσωθεν

within

adverb (place)

ἔσωθεν: 'from within, inside'; and the inside (perhaps under the wings) — eyes everywhere.

γέμουσιν

are full

Pres Act Indic 3 Pl · γέμω

main verb

→ stative present

γέμω: 'be full of' (+ gen.); the creatures are wholly covered with eyes.

ὀφθαλμῶν

of eyes

Genitive

genitive (with γέμουσιν)

ὀφθαλμός: 'eye'; the unsleeping all-perception of the throne-guardians.

καί

and

coordinating conjunction

ἀνάπαυσιν

rest

Accusative

direct object of ἔχουσιν

ἀνάπαυσις: 'rest, cessation'; the creatures take no pause from their praise (cf. 14:11).

οὐκ

not

negative particle

ἔχουσιν

they have

Pres Act Indic 3 Pl · ἔχω

main verb

→ customary present

ἔχω: 'have'; 'have no rest' — the unending heavenly liturgy.

ἡμέρας

day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; ἡμέρας καὶ νυκτός = 'by day and by night,' i.e. continually.

καί

and

coordinating conjunction

νυκτός

night

Genitive

genitive of time (within which)

νύξ: 'night'; with 'day,' the merism for ceaseless worship.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of attendant circumstance (masc. with neut. ζῶα, ad sensum)

→ present (ongoing/iterative)

λέγω: 'say'; introducing the unceasing acclamation; the masculine plural personifies the creatures.

Ἅγιος

holy

Nominative

predicate adjective (acclamation; Trisagion 1)

ἅγιος: 'holy, set apart'; the threefold ἅγιος (Isa 6:3) — the superlative of awe, God's transcendent holiness.

ἅγιος

holy

Nominative

predicate adjective (Trisagion 2)

ἅγιος: 'holy'; the second cry of the Trisagion.

ἅγιος

holy

Nominative

predicate adjective (Trisagion 3)

ἅγιος: 'holy'; the third cry — the consummate Hebrew superlative of the divine holiness (Isa 6:3).

κύριος

Lord

Nominative

subject of the acclamation

κύριος: 'Lord'; the LXX rendering of YHWH, here in the full theophanic title.

ὁ

the

Nominative

article

θεός

God

Nominative

apposition to κύριος

θεός: 'God'; κύριος ὁ θεός ὁ παντοκράτωρ is the chapter's full divine name (cf. 1:8; 11:17; 15:3).

ὁ

the

Nominative

article

παντοκράτωρ

Almighty

Nominative

apposition to κύριος ὁ θεός

παντοκράτωρ: 'Almighty, Ruler of all' (πᾶς + κρατέω); LXX for 'LORD of hosts' / 'Almighty' — sovereign over all (9× in Revelation).

ὁ

the one who

Nominative

article (substantizes following clause)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

finite verb treated as a fixed title-element

→ imperfect (past existence)

εἰμί: 'be'; ὁ ἦν ('the [one who] was') — the indeclinable past member of the eternity-formula (the article frozen before a finite verb).

καὶ

and

coordinating conjunction

ὁ

the one who

Nominative

article (substantizes ptc.)

ὢν

is

Pres Act Ptc · Nom Sg Masc · εἰμί

substantival participle (the present member of the formula)

→ present (ongoing being)

εἰμί: 'be'; ὁ ὢν ('the One who is') — echoing the divine name of Exod 3:14 LXX.

καὶ

and

coordinating conjunction

ὁ

the one who

Nominative

article (substantizes ptc.)

ἐρχόμενος

is to come

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (the future member; 'who comes')

→ futuristic present (imminence)

ἔρχομαι: 'come'; 'the Coming One' replaces a mere future 'will be' — God who comes in eschatological advent (cf. 1:4, 8).

9 Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

And whenever the living creatures give glory and honor and thanks to the one seated on the throne, to the one who lives forever and ever,

WHENEVER THE CREATURES GIVE GLORY καὶ A temporal protasis ('whenever...!') whose apodosis is v.10: the creatures' praise triggers the elders' worship. God is named 'the One who lives forever and ever' — the Living One, source of all life.

Καὶ
and

coordinating conjunction

ὅταν
whenever

temporal conjunction (indefinite/iterative)

ὅταν: 'whenever'; iterative — the elders' response recurs each time the creatures praise.

δώσουσιν
give

Fut Act Indic 3 Pl · δίδωμι

verb in ὅταν-clause (future indicative for subjunctive, solecism)

→ iterative future

δίδωμι: 'give'; the future indicative after ὅταν (for the expected subjunctive) is a Semitizing irregularity — denoting recurrent giving of praise.

τὰ
the

Nominative

article

ζῶα

living creatures

Nominative

subject

ζῶον: 'living creature.'

δόξαν

glory

Accusative

direct object

δόξα: 'glory, splendor'; the radiant honor due to God (cf. v.11).

καὶ
and

coordinating conjunction

τιμὴν

honor

Accusative

direct object

τιμή: 'honor, worth'; the esteem rendered to the Enthroned.

καὶ
and

coordinating conjunction

εὐχαριστίαν

thanks

Accusative

direct object

εὐχαριστία: 'thanksgiving, gratitude'; the creatures' grateful praise.

τῷ

to the one

Dative

article (substantizes ptc.)

καθημένω

seated

Pres Mid Ptc · Dat Sg Masc · κάθηναι
substantival participle (indirect object)

→ present (ongoing state)

κάθηναι: 'sit'; 'the One seated' — the recipient of all worship.

ἐπὶ
on

preposition + dative (position)

ἐπί + dat.: 'on, upon'; here with the dative (varying from the accusative of vv.2, 4).

τῷ
the

Dative

article

θρόνῳ

throne

Dative

object of ἐπί

θρόνος: 'throne.'

τῷ

to the one

Dative

article (substantizes ptc.)

ζῶντι

who lives

Pres Act Ptc · Dat Sg Masc · ζάω

substantival participle (apposition to τῷ καθημένῳ)

→ present (ongoing/continual)

ζάω: 'live'; 'the One who lives' — the Living God, fount of life (cf. 1:18; 10:6; Deut 32:40).

εἰς

for

preposition + accusative (extent of time)

εἰς + acc.: here of duration, 'unto, for'

τοὺς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς

αἰών: 'age'; εἰς τοὺς αἰῶνας τῶν αἰώνων ('unto the ages of the ages') = the Hebraic superlative for unending eternity.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

attributive (intensifying) genitive

αἰών: 'age'; the genitive plural intensifies — 'forever and ever'

10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες·

the twenty-four elders fall down before the one seated on the throne and worship the one who lives forever and ever, and they cast their crowns before the throne, saying,

THE ELDERS FALL AND CAST THEIR CROWNS **ASYNDETON** The apodosis: the elders prostrate, worship the Ever-living, and cast their golden crowns (v.4) before the throne — surrendering their own honor and royal reward to the One alone worthy of it.

πεσοῦνται

fall down

Fut Mid Indic 3 Pl · πίπτω

main verb (apodosis)

→ iterative future

πίπτω: 'fall, fall down'; the gesture of prostrate worship (cf. 5:8, 14; 7:11; 11:16; 19:4).

οἱ

the

Nominative

article

εἴκοσι

twenty

indeclinable numeral (with πρεσβύτεροι)

εἴκοσι: 'twenty'; indeclinable.

τέσσαρες

four

Nominative

numeral adjective (with πρεσβύτεροι)

τέσσαρες: 'four'; the twenty-four elders.

πρεσβύτεροι

elders

Nominative

subject

πρεσβύτερος: 'elder'; the enthroned twenty-four, now in worship.

ἐνώπιον

before

improper preposition + genitive (place)

ἐνώπιον: 'before, in the presence of'

τοῦ

the one

Genitive

article (substantizes ptc.)

καθήμενου

seated

Pres Mid Ptc · Gen Sg Masc · κάθηναι

substantival participle (with ἐνώπιον)

→ present (ongoing state)

κάθηναι: 'sit'; 'the One seated,' before whom they prostrate.

ἐπὶ

on

preposition + genitive (position)

ἐπί + gen.: 'on, upon'; the throne-position now with the genitive (the third construction John uses, vv.2, 9, 10).

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐπί

θρόνος: 'throne.'

καὶ

and

coordinating conjunction

προσκυνήσουσιν

worship

Fut Act Indic 3 Pl · προσκυνέω

main verb (apodosis)

→ iterative future

προσκυνέω: 'worship, bow down before' (+ dat.); the act of adoration owed to God alone (cf. 19:10; 22:9).

τῷ

the one

Dative

article (substantizes ptc.)

ζῶντι

who lives

Pres Act Ptc · Dat Sg Masc · ζάω

substantival participle (object of προσκυνήσουσιν)

→ present (ongoing/continual)

ζάω: 'live'; 'the One who lives forever' — the object of worship.

εἰς

for

preposition + accusative (extent of time)

εἰς + acc.: duration, 'unto.'

τούς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς

αἰών: 'age'; 'forever and ever!'

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

attributive (intensifying) genitive

αἰών: 'age'; intensifying genitive of eternity.

καὶ

and

coordinating conjunction

βαλοῦσιν

cast

Fut Act Indic 3 Pl · βάλλω

main verb (apodosis)

→ iterative future

βάλλω: 'throw, cast'; the elders lay down their crowns — total submission of their honor to God.

τούς

the

Accusative

article

στεφάνους

crowns

Accusative

direct object

στέφανος: 'crown, wreath'; their victor's crowns (v.4), surrendered before the throne.

αὐτῶν

their

Genitive

genitive of possession

ἐνώπιον

before

improper preposition + genitive (place)

ἐνώπιον: 'before, in front of!'

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive (with ἐνώπιον)

θρόνος: 'throne!'

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of attendant circumstance

→ present (ongoing)

λέγω: 'say'; introducing the elders' hymn of v.11.

11 Ἄξιός εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

"Worthy are you, our Lord and God, to receive the glory and the honor and the power, for you created all things, and by your will they existed and were created."

WORTHY ARE YOU, OUR LORD AND GOD **ASYNDETON** The elders' creation-hymn, the climax of the chapter: God is 'worthy' to receive glory, honor, and power because he is Creator — all things exist by his will. (The hymn anticipates the redemption-hymn of 5:9–12.)

Ἄξιός

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; the acclamation-word of the heavenly liturgy (cf. 5:9, 12) — God alone is worthy of worship.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

linking verb

→ stative present

εἰμί: 'be'; the direct address to God — 'Worthy you-are.'

ὁ

the

Nominative

article (nominative for vocative)

κύριος

Lord

Nominative

nominative of address (for vocative)

κύριος: 'Lord'; the nominative-with-article serves as a reverent vocative (Semitic), addressing God.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article (for vocative)

θεός

God

Nominative

nominative of address (for vocative)

θεός: 'God'; 'our Lord and God' — perhaps a pointed counter to Domitian's title dominus et deus.

ἡμῶν

our

Genitive

genitive of possession/relationship

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

exegetical/complementary infinitive (with ἄξιος)

→ constative aorist

λαμβάνω: 'take, receive'; God is worthy 'to receive' the worship rendered.

τὴν

the

Accusative

article

δόξαν

glory

Accusative

direct object of λαβεῖν

δόξα: 'glory'; the articular 'the glory' — the glory that is properly his.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

τιμὴν

honor

Accusative

direct object of λαβεῖν

τιμή: 'honor.'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

δύναμιν

power

Accusative

direct object of λαβεῖν

δύναμις: 'power, might'; the triad glory-honor-power ascribed to the Creator.

ὅτι

for

causal conjunction

ὅτι: 'because, for'; grounding the worthiness in God's act of creation.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you!'; emphatic — 'you, and you alone, created.'

ἔκτισας

created

Aor Act Indic 2 Sg · κτίζω

main verb (causal clause)

→ constative aorist

κτίζω: 'create, found'; the decisive act of creation, the ground of all worship in this hymn (contrast 5:9, redemption).

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object

πᾶς: 'all'; τὰ πάντα = 'the universe, all things' — the whole created order.

καὶ

and

coordinating conjunction

διὰ

because of/by

preposition + accusative (cause/ground)

διὰ + acc.: 'because of, on account of'; here causal — 'by reason of your will!'

τὸ

the

Accusative

article

θέλημά

will

Accusative

object of *διά*

θέλημα: 'will'; God's sovereign will as the cause both of existence and of creation.

σου

your

Genitive

genitive of possession

ἦσαν

they existed

Impf Act Indic 3 Pl · εἰμί

main verb

→ imperfect (continued existence)

εἰμί: 'be, exist'; 'they existed' — all things had their being by God's will (some witnesses read the present εἰσίν, 'they exist').

καὶ

and

coordinating conjunction

ἐκτίσθησαν

were created

Aor Pass Indic 3 Pl · κτίζω

main verb

→ constative aorist

κτίζω: 'create'; the passive 'were created' (by God) — the existence of v.11b grounded in the creative act, closing the inclusio with ἔκτισας.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.3 the words καὶ ὁ καθήμενος ('and the one seated') are read with the best witnesses, though omitted by a few; the spelling ἴρις/ἶρις (v.3) and the form ὁμοίως/ὄμοιος in the comparisons vary orthographically. At v.4 the editions divide over whether the elders' thrones are introduced by θρόνους (accusative, read here, governed by εἶδον) or the variant θρόνοι, and over the spelling εἴκοσι τέσσαρες / εἰκοσιτέσσαρες; the plural εἶχον / ἔχοντες for the elders' crowns is conventional. At v.6 the comparative ὡς θάλασσα ὑαλίνη ('something like a sea of glass') is uniform. At v.8 the threefold ἅγιος is read three times (ἅγιος ἅγιος ἅγιος) with the great majority, though a handful of later witnesses multiply or reduce the acclamation; the divine title κύριος ὁ θεὸς ὁ παντοκράτωρ is uniform. At v.11 the editions read ὁ κύριος καὶ ὁ θεὸς ἡμῶν ('our Lord and God') with the earliest text, some later witnesses adding ὁ ἅγιος; and the closing clause ἦσαν καὶ ἐκτίσθησαν ('they existed and were created') is read over

the variant order εἶσιν καὶ ἐκτίσθησαν. The book's characteristic solecisms (e.g. the indeclinable nominative formulae of v.8) are preserved, not corrected.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.