

Revelation 5 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ε΄

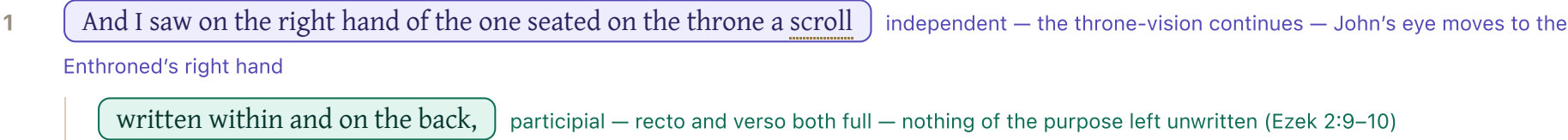
The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.



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 scroll and the search for one worthy 5:1–5

VV. 1–3 — THE SEALED SCROLL, THE HERALD'S CHALLENGE, THE SILENT COSMOS



sealed up with seven seals. participial — perfectly sealed — humanly unopenable

2 And I saw a mighty angel independent — the second εἶδον — a herald strong enough for a cosmic summons

proclaiming with a great voice, participial — the herald's cry — κηρύσσοντα carries the quoted challenge

'Who is worthy content — the verbless challenge — worthiness, not mere strength, is asked for

to open the scroll and to loose its seals?' content — epexegetic infinitives — what the worthiness is for

3 And no one in heaven or on the earth or under the earth was able independent — the threefold cosmos searched — heaven, earth, underworld
— and found empty

to open the scroll or to look into it. content — complementary infinitives on εδύνατο — not even to look

VV. 4–5 — THE SEER WEEPS; THE ELDER ANNOUNCES THE LION

4 And I was weeping much independent — imperfect έκλαιον — the grief goes on; the stalled purpose of God measured in tears

because no one was found worthy cause — the ground of the weeping — the herald's Τίς has gone unanswered

to open the scroll or to look into it. content — v. 3's refrain repeated — epexegetic on αξιος

5 And one of the elders says to me, independent — historical present λέγει — the consolation breaks in on the weeping

'Do not weep; content — the prohibition — μή with present imperative: stop your weeping

behold, the Lion of the tribe of Judah has conquered, content — the announcement — aorist ἐνίκησεν, the victory already won (Gen 49:9)

the Root of David, phrase modifier — apposition to ὁ λέων — the messianic shoot of Isa 11:1, 10

so as to open the scroll and its seven seals.' purpose — infinitive of result on ἐνίκησεν — the conquest is what qualifies him to open

The Lamb standing as slain takes the scroll 5:6–7

6 And I saw, in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb independent — the great
reversal — the announced Lion is seen as a Lamb, at the very center

standing as though slain, participial — slain yet standing — the marks of slaughter on one who is upright and alive

having seven horns and seven eyes, participial — solecism — nominative ἔχων for the neuter ἄρνιον; full power, full sight

which are the seven Spirits of God relative — the identification formula — masculine οἱ construed ad sensum with the eyes (cf. 1:20; 4:5)

sent out into all the earth. participial — masculine ἀπεσταλμένοι again for neuter πνεύματα — the Spirit on world-wide mission (Zech 4:10)

7 And he came independent — the decisive approach to the throne

and took it from the right hand of the one seated on the throne. independent — dramatic perfect εἰληφεν after the aorist ἦλθεν — he has taken it, and holds it still

The new song of the redeemed 5:8–10

V. 8 — THE PROSTRATION, WITH HARPS AND BOWLS

8 And when he took the scroll, conditional — temporal (ὅτε) — leans on εἶπεν below; the taking triggers the worship

the four living creatures and the twenty-four elders fell down before the Lamb, independent — the prostration of ch. 4 — now offered before the Lamb

each holding a harp and golden bowls full of incense, participial — harps for the song, bowls for the incense — ἕκαστος distributive

which are the prayers of the saints. relative — the identification formula — feminine αἱ with φιάλας; the saints' prayers rise as incense (8:3–4)

VV. 9–10 — THE NEW SONG: Αἶσιος ἔψαλμος

9 And they sing a new song, independent — present ᾄδουσιν — the liturgy heard live; the 'new song' of the Psalter (Ps 96:1; 98:1)

saying, participial — the speech-margin that carries the hymn

'Worthy are you' content — the hymn opens — the direct answer to v. 2's τίς ἁγιος

to take the scroll and to open its seals, content — epexegetic infinitives — the worthiness spelled out

for you were slain cause — the ground (ὅτι) — worthiness rooted in the slaughter

and purchased for God by your blood cause — the ground continued — redemption as purchase; the object unexpressed (the earliest text omits ἡμᾶς)

- [people] from every tribe and tongue and people and nation, phrase modifier — the fourfold sweep — the ἐκ-phrase stands in for the purchased
- 10 and made them a kingdom and priests to our God, cause — the ground's third limb — Exod 19:6; αὐτούς keeps the redeemed in the third person
- and they shall reign upon the earth.' cause — the ground opens into promise — future βασιλεύσουσιν; the song ends on the earth

The myriads' acclamation 5:11–12

- 11 And I looked, independent — the vision formula again — the circle of worship widens
- and I heard the voice of many angels around the throne and the living creatures and the elders, independent — seeing turns to hearing — the angels ring the inner court
- and their number was myriads of myriads and thousands of thousands, independent — parenthetical count — Dan 7:10; a throng beyond numbering
- 12 saying with a great voice, participial — on αὐτῶν (= the angels of v. 11) — nominative λέγοντες after the genitive, the Apocalypse's solecism
- 'Worthy is the Lamb who was slain' content — third-person acclamation — the slain Lamb named as such
- to receive power and wealth and wisdom and might and honor and glory and blessing.' content — the sevenfold ascription — one article τήν binds all seven into a single worth

The universal doxology 5:13–14

- 13 And every creature — independent — casus pendens — the fronted object of ἤκουσα, suspended while the sweep unfolds
- that is in heaven and on the earth and under the earth and on the sea, relative — verbless relative — v. 3's three realms, now four with the sea
- and all that is in them — phrase modifier — the sweep totalized (Exod 20:11; Ps 146:6)
- I heard saying, independent — the main verb resumes — plural λέγοντας ad sensum after the singular πᾶν κτίσμα

'To the one seated on the throne and to the Lamb be blessing and honor and glory and dominion forever and ever.'

content — the

fourfold ascription to God and the Lamb jointly, forever — the chapter's theological climax

14

And the four living creatures said,

independent — imperfect ελεγον — the Amen kept sounding

'Amen.'

content — the ratification — the cosmic doxology sealed with the liturgical Amen

And the elders fell down and worshipped.

independent — the close — prostrate, wordless worship; the liturgy of chs. 4–5 comes to rest

Analysis. Revelation 5 is narrative parataxis, and the layout shows it: a spine of flush-left purple καί-clauses — εἶδον, εἶδον, οὐδεὶς ἐδύνατο, ἔκλαιον, λέγει, εἶδον, ἦλθεν καὶ εἴληφεν, ἔπεσαν, ἄδουσιν, εἶδον, ἤκουσα, ἔλεγον, ἔπεσαν — with everything else hanging shallowly from it. Quoted speech is the blue that interrupts the purple: the herald's τίς ἄξιός, the elder's consolation, and the three ascending hymns (Ἄξιός εἰ from the inner court, Ἄξιόν ἐστίν from the myriads, the verbless τῷ καθημένῳ... καὶ τῷ ἁρνίῳ doxology from every creature), each carried as content under its verb of saying; the new song's red ὅτι-column (slain, purchased, made a kingdom, and they shall reign) is the chapter's deepest chain, grounding worthiness in the slaughter. Interpretive choices the layout takes a side on: the ἀνοῖξαι of v. 5 is read as a result infinitive on ἐνίκησεν (the conquest qualifies him to open); v. 6's masculine οἱ is attached ad sensum to the eyes, and the nominatives ἔχων (v. 6) and λέγοντες (v. 12, after a genitive) are flagged as the Apocalypse's solecisms rather than normalized; v. 9's purchase is left without an expressed object (the earliest text lacks ἡμᾶς), the ἐκ-phrase standing in for the purchased; v. 10's third-person αὐτούς and future βασιλεύσουσιν are kept inside the song as the ground opening into promise; and v. 13's πᾶν κτίσμα is set as a casus pendens resumed by ἤκουσα λέγοντας.

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.