

Revelation 5 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ε΄

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.

independent

participial

relative

purpose

cause

content

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

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

1

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον

independent — the throne-vision continues — John's eye moves to the Enthroned's right hand

γεγραμμένον ἔσωθεν καὶ ὀπισθεν, participial — recto and verso both full — nothing of the purpose left unwritten (Ezek 2:9–10)

κατεσφραγισμένον σφραγῖσιν ἑπτά. participial — perfectly sealed — humanly unopenable

2 καὶ εἶδον ἄγγελον ἰσχυρὸν independent — the second εἶδον — a herald strong enough for a cosmic summons

κηρύσσοντα ἐν φωνῇ μεγάλῃ. participial — the herald's cry — κηρύσσοντα carries the quoted challenge

Τίς ἄξιος content — the verbless challenge — worthiness, not mere strength, is asked for

ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; content — epexegetic infinitives — what the worthiness is for

3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς independent — the threefold cosmos searched — heaven, earth, underworld — and found empty

ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. content — complementary infinitives on ἐδύνατο — not even to look

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

4 καὶ ἔκλαιον πολὺ independent — imperfect ἐκλαιον — the grief goes on; the stalled purpose of God measured in tears

ὅτι οὐδεὶς ἄξιος εὐρέθη cause — the ground of the weeping — the herald's Τίς has gone unanswered

ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. content — v. 3's refrain repeated — epexegetic on ἀξιός

5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι independent — historical present λέγει — the consolation breaks in on the weeping

Μὴ κλαῖε. content — the prohibition — μή with present imperative: stop your weeping

ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, content — the announcement — aorist ἐνίκησεν, the victory already won (Gen 49:9)

ἡ ῥίζα Δαβὶδ, phrase modifier — apposition to ὁ λέων — the messianic shoot of Isa 11:1, 10

ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτά σφραγίδας αὐτοῦ. 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 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον independent — the great reversal — the announced Lion is seen as a Lamb, at the very center

ἑστηκὸς ὡς ἐσφαγμένον, participial — slain yet standing — the marks of slaughter on one who is upright and alive

ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, participial — solecism — nominative ἔχων for the neuter ἀρνίον; full power, full sight

οἱ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ relative — the identification formula — masculine οἱ construed ad sensum with the eyes (cf. 1:20; 4:5)

ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. participial — masculine ἀπεσταλμένοι again for neuter πνεύματα — the Spirit on world-wide mission (Zech 4:10)

7 καὶ ἦλθεν independent — the decisive approach to the throne

καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. independent — dramatic perfect εἴληφεν 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 καὶ ὅτε ἔλαβεν τὸ βιβλίον, conditional — temporal (ὅτε) — leans on εἶπεν below; the taking triggers the worship

τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, independent — the prostration of ch. 4 — now offered before the Lamb

ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, participial — harps for the song, bowls for the incense — ἕκαστος distributive

αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων. relative — the identification formula — feminine αἱ with φιάλας; the saints' prayers rise as incense (8:3–4)

VV. 9–10 — THE NEW SONG: ἈΪΙΟΣ Εἶ

9 καὶ ᾄδουσιν ᾠδὴν καινὴν independent — present ᾄδουσιν — the liturgy heard live; the 'new song' of the Psalter (Ps 96:1; 98:1)

λέγοντες participial — the speech-margin that carries the hymn

Ἄξιός εἰ content — the hymn opens — the direct answer to v. 2's Τίς ἅγιος

λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, content — epexegetic infinitives — the worthiness spelled out

ὅτι ἐσφάγης cause — the ground (ὅτι) — worthiness rooted in the slaughter

καὶ ἡγόρασας τῷ θεῷ ἐν τῷ αἵματί σου cause — the ground continued — redemption as purchase; the object unexpressed (the earliest text omits ἡμᾶς)

ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, phrase modifier — the fourfold sweep — the ἐκ-phrase stands in for the purchased

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, cause — the ground's third limb — Exod 19:6; αὐτούς keeps the redeemed in the third person

καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς. cause — the ground opens into promise — future βασιλεύσουσιν; the song ends on the earth

The myriads' acclamation 5:11–12

11 Καὶ εἶδον, independent — the vision formula again — the circle of worship widens

καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, independent — seeing turns to hearing — the angels ring the inner court

καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, independent — parenthetical count — Dan 7:10; a throng beyond numbering

12 λέγοντες φωνῇ μεγάλῃ· participial — on αὐτῶν (= the angels of v. 11) — nominative λέγοντες after the genitive, the Apocalypse's solecism

Ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον content — third-person acclamation — the slain Lamb named as such

λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. content — the sevenfold ascription — one article τὴν binds all seven into a single worth

The universal doxology 5:13–14

13 καὶ πᾶν κτίσμα independent — casus pendens — the fronted object of ἤκουσα, suspended while the sweep unfolds

ὁ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, relative — verbless relative — v. 3's three realms, now four with the sea

καὶ τὰ ἐν αὐτοῖς πάντα, phrase modifier — the sweep totaled (Exod 20:11; Ps 146:6)

ἤκουσα λέγοντας· independent — the main verb resumes — plural λέγοντας ad sensum after the singular πᾶν κτίσμα

Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. content — the fourfold ascription to God and the Lamb jointly, forever — the chapter's theological climax

14 καὶ τὰ τέσσαρα ζῶα ἔλεγον· independent — imperfect ἔλεγον — the Amen kept sounding

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

καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν. 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, οὐδείς ἐδύνατο, ἔκλειον, 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 ἄξιος, the elder's consolation, and the three ascending hymns (Ἄξιος εἶ from the inner court, Ἄξιόν ἐστιν from the myriads, the verbless Τῷ καθημένῳ... καὶ τῷ ἀρνίῳ 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.