

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 5

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ε΄

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 · 5:1–4

The sealed scroll and the search for one worthy

John sees in the right hand of the Enthroned a scroll written within and on the back, sealed with seven seals (1). A mighty angel proclaims with a great voice, 'Who is worthy to open the scroll and loose its seals?' (2). No one in heaven, on earth, or under the earth was able to open it or even look into it (3), and John weeps much because no one was found worthy (4).

B · 5:5–7

The Lion who is the slain Lamb takes the scroll

One of the elders comforts John: 'Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so as to open the scroll and its seven seals' (5). Yet what John sees standing is a Lamb as though slain, with seven horns and seven eyes — the seven Spirits of God sent into all the earth (6); and the Lamb came and took the scroll from the right hand of the Enthroned (7).

C · 5:8–10

The new song: 'Worthy are you... you purchased for God'

When he took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each with harp and golden bowls of incense — the prayers of the saints (8) — and they sing a new song: 'Worthy are you to take the scroll and open its seals, for you were slain and purchased for God by your blood from every tribe and tongue and people and nation (9), and made them a kingdom and priests to our God, and they shall reign on the earth' (10).

D · 5:11–14

Myriads of angels and every creature's doxology

John hears the voice of myriads of myriads of angels around the throne (11), saying with a great voice, 'Worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing' (12). Then every creature in heaven, on earth, under the earth, and on the sea ascribes to the One on the throne and to the Lamb blessing, honor, glory, and dominion forever (13); and the four living creatures say 'Amen,' and the elders fall and worship (14).

1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, κατεσφραγισμένον σφραγῖσιν ἑπτὰ.

And I saw on the right hand of the one seated on the throne a scroll written within and on the back, sealed up with seven seals.

THE SEALED SCROLL SEEN **καί** The throne-vision of ch. 4 continues: John's eye moves to the right hand of the Enthroned, where a sealed scroll holds the unrevealed purpose of God — the problem the whole chapter will resolve.

Καὶ

and

coordinating conjunction (narrative καί)

καί: the paratactic 'and' that drives Revelation's narrative, often echoing Hebrew wāw.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see, perceive'; εἶδον is the recurring seam of the apocalypse ('and I saw'), introducing each new vision.

ἐπὶ

on

preposition + accusative (position/upon)

ἐπί + acc.: 'upon, on'; the scroll rests on (or against) the open right hand.

τὴν

the

Accusative

article

δεξιάν

right hand

Accusative

object of ἐπί

δεξιά: 'right hand'; the hand of power and bestowal — the scroll is held out as if to be given.

τοῦ

of the one

Genitive

article (substantizes ptc.)

καθημένου

who is seated

Pres Mid Ptc · Gen Sg Masc · κάθημαι

substantival participle (possessive gen.)

→ present (ongoing state)

κάθημαι: 'sit, be seated'; ὁ καθήμενος ἐπὶ τοῦ θρόνου is Revelation's standing circumlocution for God (4:2–3, 9–10).

ἐπὶ

on

preposition + genitive (position)

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐπί

θρόνος: 'throne'; the controlling image of chs. 4–5, the seat of cosmic sovereignty.

βιβλίον

scroll

Accusative

direct object of εἶδον

βιβλίον: 'book, scroll'; here a sealed document — likely a will/testament or the deed of God's redemptive decree (cf. Ezek 2:9–10).

γεγραμμένον

written

Perf Pass Ptc · Acc Sg Neut · γράφω

attributive participle (modifying βιβλίον)

→ perfect (abiding state of the writing)

γράφω: 'write'; the perfect stresses the completed, fixed inscription standing on the scroll.

ἔσωθεν

within

adverb (place)

ἔσωθεν: 'from within, on the inside'; the scroll is inscribed on both faces — completely full, nothing to add.

καὶ

and

coordinating conjunction

ὀπισθεν

on the back

adverb (place)

ὀπισθεν: 'behind, on the outside/back'; writing on the verso marks an opisthograph — the message overflows the page (cf. Ezek 2:10).

κατεσφραγισμένον

sealed up

Perf Pass Ptc · Acc Sg Neut · κατασφραγίζω

attributive participle (modifying βιβλίον)

→ perfect (settled state of being sealed)

κατασφραγίζω: 'seal up firmly' (intensive κατά); the perfect underscores the scroll's inviolable secrecy until one worthy opens it.

σφραγῖσιν

with seals

Dative

dative of means/instrument

σφραγίς: 'seal'; the seven seals secure the document utterly — perfect, complete closure.

ἑπτὰ

seven

indeclinable numeral (modifying σφραγῖσιν)

ἑπτὰ: 'seven'; the apocalypse's number of completeness — total, unbreakable sealing.

2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ· τίς ἄξιός ἐστιν ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ;

And I saw a mighty angel proclaiming with a great voice, 'Who is worthy to open the scroll and to loose its seals?'

THE CHALLENGE PROCLAIMED **καί** A herald-angel issues a cosmic summons: who has the worthiness to break the seals? The question frames the chapter's drama and exposes the crisis of v.3.

καὶ

and

coordinating conjunction (narrative καί)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb

→ *constative aorist*

ὁράω: 'see'; the visionary refrain continues.

ἄγγελον

an angel

Accusative

direct object

ἄγγελος: 'angel, messenger'; here a herald of the heavenly court.

ἰσχυρὸν

mighty

Accusative

attributive adjective

ἰσχυρός: 'strong, mighty'; the strength fits the voice that must reach the whole cosmos (cf. 10:1; 18:21).

κηρύσσοντα

proclaiming

Pres Act Ptc · Acc Sg Masc · κηρύσσω

adverbial participle (manner/attendant circ.)

→ present (ongoing proclamation)

κηρύσσω: 'proclaim as a herald, announce';
the loud public summons of a κήρυξ.

ἐν

with

preposition + dative (manner/instrument)

ἐν φωνῇ μεγάλῃ: a Semitic-flavored
instrumental — 'with a great voice.'

φωνῇ

voice

Dative

object of ἐν (manner)

φωνή: 'voice, sound'; a keyword of
Revelation's auditory drama.

μεγάλη

great

Dative

attributive adjective

μέγας: 'great, loud'; the volume of a
universal proclamation.

Τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the searching question whose
answer is at first 'no one' (v.3).

ἄξιος

worthy

Nominative

predicate nominative

ἄξιος: 'worthy, deserving'; the chapter's
leitmotif — the worthiness that only the
Lamb possesses (vv.9, 12).

ἀνοίξαι

to open

Aor Act Inf · ἀνοίγω

epeexegetical infinitive (defining ἄξιος)

→ constative aorist

ἀνοίγω: 'open'; to open the scroll is to set
God's sealed purpose in motion (chs. 6–8).

τὸ

the

Accusative

article

βιβλίον

scroll

Accusative

direct object of ἀνοίξαι

βιβλίον: 'scroll'; the sealed document of v.1.

καὶ

and

coordinating conjunction

λύσαι

to loose

Aor Act Inf · λύω

epeexegetical infinitive (defining ἄξιος)

→ constative aorist

λύω: 'loose, break, undo'; to break the seals
is to release the contents.

τάς

the

Accusative

article

σφραγίδας

seals

Accusative

direct object of λύσαι

σφραγίς: 'seal'; the seven seals of v.1,
broken one by one in ch. 6.

αὐτοῦ

its

Genitive

genitive of possession

3 καὶ οὐδείς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

And no one in heaven or on the earth or under the earth was able to open the scroll or to look into it.

NO ONE ABLE **καί** The threefold sweep of the cosmos — heaven, earth, under the earth — yields no one with the worthiness; the universal 'no one' deepens the crisis.

<p>καὶ and coordinating conjunction</p>	<p>οὐδείς no one Nominative subject (emphatic) οὐδείς: 'no one, nobody'; the stark answer to the angel's 'who?' — none in all creation.</p>	<p>ἐδύνατο was able Impf Mid Indic 3 Sg · δύναμαι main verb → imperfect (sustained inability) δύναμαι: 'be able'; the imperfect leaves the inability hanging — the search yields nothing.</p>	<p>ἐν in preposition + dative (place)</p>
<p>τῷ the Dative article</p>	<p>οὐρανῷ heaven Dative object of ἐν (place) οὐρανός: 'heaven, sky'; first of the three cosmic spheres — even the heavenly host cannot.</p>	<p>οὐδὲ nor negative conjunction οὐδέ: 'nor, not even'; joining the negated spheres.</p>	<p>ἐπὶ on preposition + genitive (place)</p>
<p>τῆς the Genitive article</p>	<p>γῆς earth Genitive object of ἐπὶ (place) γῆ: 'earth, land'; the second sphere — no living human is worthy.</p>	<p>οὐδὲ nor negative conjunction</p>	<p>ὑποκάτω under improper preposition + genitive (place) ὑποκάτω: 'underneath, below'; the third sphere — the realm of the dead is no exception.</p>

<p>τῆς the Genitive article</p>	<p>γῆς earth Genitive <i>object of ὑποκάτω</i> γῆ: 'earth'; 'under the earth' = the underworld, the dead.</p>	<p>ἀνοῖξαι to open Aor Act Inf · ἀνοίγω <i>complementary infinitive (with ἐδύνατο)</i> → conative aorist ἀνοίγω: 'open'; the act no creature can perform.</p>	<p>τὸ the Accusative article</p>
<p>βιβλίον scroll Accusative <i>direct object of ἀνοῖξαι</i> βιβλίον: 'scroll'; still sealed and unread.</p>	<p>οὔτε nor <i>negative conjunction</i> οὔτε: 'nor'; here 'not even' — the inability extends to merely looking.</p>	<p>βλέπειν to look at Pres Act Inf · βλέπω <i>complementary infinitive (with ἐδύνατο)</i> → present (durative) βλέπω: 'look at, see into'; not even to gaze upon its contents — the secret is wholly inaccessible.</p>	<p>αὐτό it Accusative <i>direct object of βλέπειν</i></p>

4 καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιός ἐφρηθε ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

And I was weeping much because no one was found worthy to open the scroll or to look into it.

JOHN WEEPS **καὶ** The seer's grief measures the gravity: if the scroll stays sealed, God's redemptive purpose is stalled. The lament sets up the elder's consolation.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔκλαιον I was weeping Impf Act Indic 1 Sg · κλαίω <i>main verb</i> → imperfect (continuous weeping) κλαίω: 'weep, wail'; the imperfect paints sustained, heavy grief.</p>	<p>πολὺ much <i>adverbial accusative (degree)</i> πολὺ: 'much, greatly'; the intensity of John's lament.</p>	<p>ὅτι because <i>causal conjunction</i> ὅτι: 'because'; giving the ground of the weeping.</p>
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οὐδείς

no one

Nominative

subject

οὐδείς: 'no one'; echoing v.3 — the search has failed.

ἄξιος

worthy

Nominative

predicate adjective (with εὐρέθη)

ἄξιος: 'worthy'; the recurring keyword — none qualifies.

εὐρέθη

was found

Aor Pass Indic 3 Sg · εὐρίσκω

main verb (ὄτι-clause)

→ constative aorist

εὐρίσκω: 'find'; the divine passive — no one was found (by God's search) worthy.

ἀνοίξει

to open

Aor Act Inf · ἀνοίγω

exegetical infinitive (defining ἄξιος)

→ constative aorist

ἀνοίγω: 'open'; the worthiness in view is worthiness to open.

τὸ

the

Accusative

article

βιβλίον

scroll

Accusative

direct object of ἀνοίξει

βιβλίον: 'scroll'.

οὔτε

nor

negative conjunction

οὔτε: 'nor, not even'.

βλέπειν

to look at

Pres Act Inf · βλέπω

exegetical infinitive (defining ἄξιος)

→ present (durative)

βλέπω: 'look at'; cf. v.3 — not even to gaze upon it.

αὐτό

it

Accusative

direct object of βλέπειν

5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰουδα, ἡ ρίζα Δαυίδ, ἀνοίξει τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

And one of the elders says to me, 'Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so as to open the scroll and its seven seals.'

THE ELDER'S CONSOLATION **καί** An elder answers the lament with the gospel announcement: a conqueror has been found — the Lion of Judah, the Davidic Messiah, whose victory qualifies him to open the scroll. The titles raise expectation of a warrior-king (overturned in v.6).

καὶ
and

coordinating conjunction

εἷς

one

Nominative

subject (numeral as substantive)

εἷς: 'one'; one of the twenty-four elders of the heavenly court (4:4).

ἐκ

of

preposition + genitive (partitive)

ἐκ: 'from, of'; partitive — one out of the group.

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

object of ἐκ (partitive)

πρεσβύτερος: 'elder'; the twenty-four enthroned elders, representatives of the redeemed people of God.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ *historical present (vivid)*

λέγω: 'say'; the vivid present heightens the scene.

μοι

to me

Dative

indirect object

Μη

not

negative particle (with prohibitive)

μή + pres. impv.: prohibition of an action in progress — 'stop weeping!'

κλαῖε

weep

Pres Act Impv 2 Sg · κλαίω

prohibitive imperative

→ *present imperative (cease ongoing action)*

κλαίω: 'weep'; μή κλαῖε — 'do not go on weeping,' the consolation formula.

ἰδοὺ

behold

demonstrative particle (attention-getter)

ἰδοὺ: 'look! behold!'; a Semitism summoning the eye to the great reversal.

ἐνίκησεν

has conquered

Aor Act Indic 3 Sg · νικάω

main verb

→ *consummative aorist (achieved victory)*

νικάω: 'conquer, overcome, be victorious' (the apocalypse's victory-verb, 2:7 etc.); Christ's decisive triumph at the cross qualifies him.

ὁ

the

Nominative

article

λέων

lion

Nominative

subject (in apposition develops)

λέων: 'lion'; the Lion of Judah (Gen 49:9), royal-messianic emblem — heard, not seen; what John sees is a Lamb (v.6).

ὁ

the one

Nominative

article (with prep. phrase, attributive)

ἐκ

from

preposition + genitive (source/origin)

τῆς

the

Genitive

article

φυλῆς

tribe

Genitive

object of ἐκ

φυλή: 'tribe'; the tribe of Judah, lineage of the messianic king.

Ἰούδα

of Judah

Genitive

genitive (in apposition to φυλῆς)

Ἰούδας: 'Judah'; cf. Gen 49:9-10, the lion's-whelp prophecy of kingship.

ἡ

the

Nominative

article

ρίζα

root

Nominative

apposition (to ὁ λέων)

ρίζα: 'root, shoot'; 'the Root of David' (Isa 11:1, 10) — both source and offspring of David, the messianic title (cf. 22:16).

Δαυίδ

of David

Genitive

genitive (relation, to ρίζα)

Δαυίδ: 'David'; indeclinable; the Davidic-royal pedigree of the Messiah.

ἀνοῖξαι

to open

Aor Act Inf · ἀνοίγω

infinitive of result/purpose (with ἐνίκησεν)

→ *constative aorist*

ἀνοίγω: 'open'; the victory issues in the right to open the scroll — the reward of the conqueror.

τὸ

the

Accusative

article

βιβλίον

scroll

Accusative

direct object of ἀνοῖξαι

βιβλίον: 'scroll'.

καὶ

and

coordinating conjunction

τάς

the

Accusative

article

ἑπτὰ

seven

indeclinable numeral (modifying σφραγίδας)

ἑπτὰ: 'seven'; the complete set of seals.

σφραγίδας

seals

Accusative

direct object of ἀνοῖξαι (by zeugma)

σφραγίς: 'seal'; 'to open... the seven seals' — to break them all.

αὐτοῦ

its

Genitive

genitive of possession

6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἔσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

And I saw, in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb standing as though slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

THE SLAIN LAMB SEEN **καὶ** The great reversal: the announced Lion is seen as a Lamb — and a slain one, yet standing (risen). Its seven horns (full power) and seven eyes (the Spirit's omniscient presence) mark omnipotence and omnipresence.

καὶ

and

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg · ὀράω

main verb

→ *constative aorist*

ὀράω: 'see'; the seeing answers the hearing of v.5 — and overturns it.

ἐν

in

preposition + dative (place)

ἐν μέσῳ: 'in the midst of'; the Lamb stands at the very center of the throne-scene.

μέσῳ

the midst

Dative

object of ἐν (place)

μέσος: 'middle, midst'; central position — the focal point of heaven's worship.

τοῦ

of the

Genitive

article

θρόνου

throne

Genitive

genitive (with μέσῳ)

θρόνος: 'throne'; the Lamb shares the throne's center.

καὶ

and

coordinating conjunction

τῶν

of the

Genitive

article

τεσσάρων

four

Genitive

attributive numeral

τέσσαρες: 'four'; the four living creatures of 4:6–8.

ζώων

living creatures

Genitive

genitive (with μέσῳ)

ζῶον: 'living creature' (cf. Ezek 1); the four cherubic guardians of the throne.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (place)

μέσῳ

the midst

Dative

object of ἐν (place)

μέσος: 'midst'; repeated to encircle the Lamb with the whole heavenly court.

τῶν

of the

Genitive

article

πρεσβυτέρων

elders

Genitive

genitive (with μέσῳ)

πρεσβύτερος: 'elder'; the twenty-four elders surrounding the throne.

ἀρνίον

a Lamb

Accusative

direct object of εἶδον

ἀρνίον: 'lamb' (diminutive of ἀρήν); the dominant christological title of Revelation (28*) — the Paschal/sacrificial Lamb.

ἑστηκός

standing

Perf Act Ptc · Acc Sg Neut · ἵστημι

attributive participle (modifying ἀρνίον)

→ perfect (standing state = risen, alive)

ἵστημι (perf. intrans.): 'stand'; the slain Lamb stands — the paradox of the crucified-and-risen Christ, alive forevermore.

ὥς

as though

comparative particle

ὥς: 'as, as though'; not unreal but characterizing — bearing the marks of slaughter.

ἐσφαγμένον

slain

Perf Pass Ptc · Acc Sg Neut · σφάζω

attributive participle (modifying ἀρνίον)

→ perfect (slain, its effect abiding)

σφάζω: 'slay, slaughter' (esp. sacrificially); the perfect — slaughtered once, the wounds still borne by the living Lamb.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial/attributive participle (Revelation solecism: nom. for acc.)

→ present (ongoing possession)

ἔχω: 'have, possess'; the nominative ἔχων (not acc. agreeing with ἀρνίον) is one of Revelation's characteristic solecisms.

κέρατα

horns

Accusative

direct object of ἔχων

κέρας: 'horn'; biblical symbol of power/strength — seven horns = complete, perfect power.

ἑπτὰ

seven

indeclinable numeral (modifying κέρατα)

ἑπτὰ: 'seven'; fullness of power.

καὶ

and

coordinating conjunction

ὀφθαλμούς

eyes

Accusative

direct object of ἔχων

ὀφθαλμός: 'eye'; seven eyes = perfect sight/knowledge, here identified with the Spirit (cf. Zech 4:10).

ἑπτὰ

seven

indeclinable numeral (modifying ὀφθαλμούς)

ἑπτὰ: 'seven'; fullness of knowledge.

οἱ

which

Nominative

relative pronoun (subject of εἶσιν)

οἱ: relative; masc. plural, agreeing ad sensum with the Spirits rather than with neuter ὀφθαλμούς.

εἶσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (rel. clause)

→ stative present

εἰμί: 'be'; equating the seven eyes with the seven Spirits.

τὰ

the

Nominative

article

ἑπτὰ

seven

indeclinable numeral (modifying πνεύματα)

ἑπτὰ: 'seven'; the sevenfold Spirit (cf. 1:4; 4:5).

πνεύματα

Spirits

Nominative

predicate nominative

πνεῦμα: 'Spirit'; the 'seven Spirits' — the Holy Spirit in fullness (Zech 4; Isa 11:2).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: 'God'; the Spirits belong to God and are sent by the Lamb.

ἀπεσταλμένοι

sent out

Perf Pass Ptc · Nom Pl Masc · ἀποστέλλω

attributive/predicate participle (with πνεύματα)

→ perfect (sent, remaining at work)

ἀποστέλλω: 'send out, commission'; masc. ad sensum; the Spirit dispatched throughout the earth (Zech 4:10) — the Lamb's omnipresent agency.

εἰς

into

preposition + accusative (extent/goal)

πᾶσαν

all

Accusative

attributive adjective

πᾶς: 'all, whole'; the worldwide scope of the Spirit's mission.

τὴν

the

Accusative

article

γῆν

earth

Accusative

object of εἰς

γῆ: 'earth'; the whole earth, the field of the Spirit's sending.

7 καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθήμενου ἐπὶ τοῦ θρόνου.

And he came and took it from the right hand of the one seated on the throne.

THE LAMB TAKES THE SCROLL **καί** The decisive act: the Lamb approaches the throne and takes the scroll — the climax that unleashes the worship of vv.8–14. The shift to the perfect εἴληφεν freezes the moment in lasting significance.

καὶ
and

coordinating conjunction

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go'; the Lamb moves to the throne to receive the scroll.

καὶ
and

coordinating conjunction

εἴληφεν

took

Perf Act Indic 3 Sg · λαμβάνω

main verb

→ dramatic/perfect (decisive act with abiding effect)

λαμβάνω: 'take, receive'; the perfect (against the surrounding aorists) dramatizes the taking — its result stands forever (he holds the scroll).

ἐκ
from

preposition + genitive (source)

τῆς

the

Genitive

article

δεξιᾶς

right hand

Genitive

object of ἐκ (source)

δεξιᾶ: 'right hand'; the same hand of v.1, now yielding its scroll to the Lamb.

τοῦ

of the one

Genitive

article (substantizes ptc.)

καθήμενου

who is seated

Pres Mid Ptc · Gen Sg Masc · κάθημαι

substantival participle (possessive gen.)

→ present (ongoing state)

κάθημαι: 'sit'; God, ὁ καθήμενος (cf. v.1) — the Lamb shares his prerogatives.

ἐπὶ

on

preposition + genitive (position)

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of ἐπί

θρόνος: 'throne'; the seat of God.

8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

HEAVEN FALLS IN WORSHIP **καὶ** The Lamb's taking of the scroll triggers worship: the cherubim and elders prostrate themselves with harps and incense-bowls, the latter glossed as the prayers of the saints — heaven's liturgy gathers up the church's intercession.

καὶ

and

coordinating conjunction

ὅτε

when

temporal conjunction

ὅτε: 'when'; marking the moment that prompts the worship.

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

verb (temporal clause)

→ constative aorist

λαμβάνω: 'take, receive'; resuming v.7 to anchor the worship in the taking.

τὸ

the

Accusative

article

βιβλίον

scroll

Accusative

direct object of ἔλαβεν

| βιβλίον: 'scroll'.

τὰ

the

Nominative

article

τέσσαρα

four

Nominative

attributive numeral

| τέσσαρες: 'four'.

ζῶα

living creatures

Nominative

subject

| ζῶον: 'living creature'; the four cherubic guardians.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

εἴκοσι

twenty

Nominative

cardinal numeral (with τέσσαρες, modifying πρεσβύτεροι)

| εἴκοσι: 'twenty'; indeclinable in form; with τέσσαρες = twenty-four (4:4).

τέσσαρες

four

Nominative

attributive numeral

| τέσσαρες: 'four'; with εἴκοσι = twenty-four elders (4:4).

πρεσβύτεροι

elders

Nominative

subject

| πρεσβύτερος: 'elder'; the enthroned representatives of the redeemed.

ἔπεσαν

fell down

Aor Act Indic 3 Pl · πίπτω

main verb

→ constative aorist

| πίπτω: 'fall, fall down'; prostration in worship before the Lamb (cf. 4:10).

ἐνώπιον

before

improper preposition + genitive (place)

| ἐνώπιον: 'before, in the presence of'; the posture of homage.

τοῦ

the

Genitive

article

ἀρνίου

Lamb

Genitive

object of ἐνώπιον

| ἀρνίον: 'Lamb'; now the object of worship due to God alone.

ἔχοντες

holding

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial participle (attendant circumstance)

→ present (concurrent)

| ἔχω: 'have, hold'; masc. plural by constructio ad sensum (the worshippers as persons).

ἕκαστος

each

Nominative

distributive (in apposition to subject)

| ἕκαστος: 'each, every one'; distributing the harp and bowls to each worshipper.

κιθάραν

a harp

Accusative

direct object of ἔχοντες

| κιθάρα: 'lyre, harp'; the instrument of heavenly praise (cf. 14:2; 15:2).

καὶ
and

coordinating conjunction

φιάλας

bowls

Accusative

direct object of ἔχοντες

φιάλη: 'bowl, shallow cup'; censer-bowls for incense (contrast the wrath-bowls of ch. 16).

χρυσᾶς

golden

Accusative

attributive adjective

χρυσοῦς: 'golden'; the gold of the heavenly sanctuary.

γεμούσας

full of

Pres Act Ptc · Acc Pl Fem · γέμω

attributive participle (modifying φιάλας)

→ present (state of fullness)

γέμω: 'be full of' (+ gen.); the bowls brim with incense.

θυμιαμάτων

incense

Genitive

genitive of content (with γεμούσας)

θυμίαμα: 'incense, fragrant offering'; symbolizing prayer rising to God (Ps 141:2).

αἷ

which

Nominative

relative pronoun (subject of εἶσιν)

ὅς: relative; fem. plural, antecedent φιάλας (the bowls/incense) interpreted.

εἶσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (rel. clause)

→ stative present

εἰμί: 'be'; the explanatory equation typical of apocalyptic vision.

αἱ

the

Nominative

article

προσευχᾶν

prayers

Nominative

predicate nominative

προσευχή: 'prayer'; the saints' prayers, presented before God as incense (cf. 8:3–4).

τῶν

of the

Genitive

article

ἁγίων

saints

Genitive

possessive/subjective genitive

ἅγιος: 'holy one, saint'; the believers, whose prayers heaven cherishes.

9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες· Ἄξιός εἰ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

And they sing a new song, saying, 'Worthy are you to take the scroll and to open its seals, for you were slain and purchased for God by your blood [people] from every tribe and tongue and people and nation,

THE NEW SONG **καί** The new song of redemption answers the angel's question of v.2: the Lamb is worthy — and the ground (ὅτι) is his slaughter and the universal purchase of a people by his blood. Worthiness rests on redemptive sacrifice, not mere might.

καὶ

and

coordinating conjunction

ᾄδουσιν

they sing

Pres Act Indic 3 Pl · ᾄδω

main verb

→ descriptive present (vivid)

ᾄδω: 'sing'; the heavenly choir's song of praise to the Lamb.

ᾠδὴν

song

Accusative

cognate/direct object

ᾠδή: 'song, ode'; a 'new song' of the new act of redemption (cf. Ps 33:3; 96:1; 144:9).

καινὴν

new

Accusative

attributive adjective

καινός: 'new, fresh' (qualitatively new); the song fitting the new redemptive era inaugurated by the Lamb.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

adverbial participle (manner; introduces direct speech)

→ present (concurrent)

λέγω: 'say'; the participle introducing the words of the song.

Ἄξιός

worthy

Nominative

predicate adjective

ἄξιός: 'worthy'; the answer to v.2 — the Lamb alone is worthy.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

main verb (direct address)

→ stative present

εἰμί: 'be'; the acclamation addressed to the Lamb.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

exegetical infinitive (defining ἄξιός)

→ constative aorist

λαμβάνω: 'take, receive'; worthy to take the scroll (cf. v.7).

τὸ

the

Accusative

article

βιβλίον

scroll

Accusative

direct object of λαβεῖν

βιβλίον: 'scroll'.

καὶ

and

coordinating conjunction

ἀνοῖξαι

to open

Aor Act Inf · ἀνοίγω

epexegetical infinitive (defining ἄξιος)

→ constative aorist

ἀνοίγω: 'open'; worthy to open the seals.

τὰς

the

Accusative

article

σφραγίδας

seals

Accusative

direct object of ἀνοῖξαι

σφραγίς: 'seal'.

αὐτοῦ

its

Genitive

genitive of possession

ὅτι

because

causal conjunction

ὅτι: 'because'; grounding the worthiness in the redemptive acts that follow.

ἐσφάγης

you were slain

Aor Pass Indic 2 Sg · σφάζω

main verb (causal clause)

→ constative aorist

σφάζω: 'slay, slaughter'; the once-for-all sacrificial death — the basis of all that follows.

καὶ

and

coordinating conjunction

ἠγόρασας

you purchased

Aor Act Indic 2 Sg · ἀγοράζω

main verb (causal clause)

→ constative aorist

ἀγοράζω: 'buy, purchase' (the marketplace verb of redemption); the Lamb bought a people at the price of his blood. (The TR/Byzantine adds ἡμᾶς 'us'; the earliest text omits, leaving the object implied — 'people' from every nation.)

τῷ

for

Dative

article

θεῷ

God

Dative

dative of advantage/possession

θεός: 'God'; the redeemed are purchased 'for God' — his own possession.

ἐν

by

preposition + dative (price/means)

ἐν: 'by, at the price of'; instrumental — the blood as purchase price.

τῷ

the

Dative

article

αἵματι

blood

Dative

object of ἐν (price/means)

αἷμα: 'blood'; the Lamb's life-blood, the ransom price (cf. 1:5; 1 Pet 1:18–19).

<p>σου your Genitive <i>genitive of possession</i></p>	<p>ἐκ from <i>preposition + genitive (source/origin)</i> ἐκ: 'from, out of'; the redeemed drawn out of every people-group.</p>	<p>πάσης every Genitive <i>attributive adjective</i> πᾶς: 'every, all'; the universal scope of the redemption.</p>	<p>φυλῆς tribe Genitive <i>object of ἐκ</i> φυλή: 'tribe'; first of the fourfold totality of humankind (cf. 7:9).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>γλώσσης tongue Genitive <i>object of ἐκ</i> γλῶσσα: 'tongue, language'; people defined by speech.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>λαοῦ people Genitive <i>object of ἐκ</i> λαός: 'people'; an ethnic-religious community.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔθνους nation Genitive <i>object of ἐκ</i> ἔθνος: 'nation, people'; the fourth term — together a comprehensive sweep of all humanity.</p>		

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

and made them a kingdom and priests to our God, and they shall reign upon the earth.'

MADE A KINGDOM AND PRIESTS **καὶ** The redemption's purpose: the purchased people become a kingdom and priests to God (Exod 19:6) and will reign on the earth — a royal-priestly destiny answering the ascription of worthiness.

καὶ
and

coordinating conjunction

ἐποίησας
you made

Aor Act Indic 2 Sg · ποιέω

main verb (continuing the ὅτι-ground of v.9)

→ *constative aorist*

ποιέω: 'make, do'; the Lamb's redemption constitutes the redeemed into a new corporate identity.

αὐτούς
them

Accusative

direct object

αὐτούς: 'them'; the third-person reading (so the earliest text), the redeemed spoken of as a group, against the Byzantine ἡμᾶς ('us').

τῷ
to

Dative

article

θεῷ

God

Dative

dative of advantage

θεός: 'God'; the redeemed belong to and serve God.

ἡμῶν

our

Genitive

genitive of possession

ἡμῶν: 'our'; the choir's own confession — 'our God.'

βασιλείαν

a kingdom

Accusative

object complement (predicate acc.)

βασιλεία: 'kingdom, royal people'; from Exod 19:6 — the redeemed as a kingdom (cf. 1:6).

καὶ
and

coordinating conjunction

ἱερεῖς

priests

Accusative

object complement (predicate acc.)

ἱερεύς: 'priest'; the redeemed are a priesthood serving God (Exod 19:6; cf. 1:6; 20:6).

καὶ
and

coordinating conjunction

βασιλεύσουσιν

they shall reign

Fut Act Indic 3 Pl · βασιλεύω

main verb

→ *predictive future*

βασιλεύω: 'reign, be king'; the future (so the printed text) points to the redeemed reigning on earth (cf. 20:4–6; 22:5); variants read the present βασιλεύουσιν or 1st-pl. βασιλεύσομεν.

ἐπὶ
upon

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί (place)

γῆ: 'earth'; the locus of the redeemed's future reign.

11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders, and their number was myriads of myriads and thousands of thousands,

THE ANGELIC MYRIADS **καί** The circle of worship widens: from the inner court to innumerable angels encircling the throne. The hyperbolic 'myriads of myriads' signals a praise beyond counting (cf. Dan 7:10).

Καὶ

and

coordinating conjunction

εἶδον

I looked

Aor Act Indic 1 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see, look!'; the visionary refrain again opens a new scene.

καὶ

and

coordinating conjunction

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear!'; seeing and hearing together register the vast angelic chorus.

φωνήν

voice

Accusative

direct object of ἤκουσα

φωνή: 'voice, sound!'; the collective voice of the angelic host.

ἀγγέλων

of angels

Genitive

subjective/possessive genitive

ἄγγελος: 'angel!'; the heavenly armies join the praise.

πολλῶν

many

Genitive

attributive adjective

πολύς: 'many!'; understatement for the number then specified.

κύκλω

around

improper preposition + genitive (place)

κύκλω: 'around, in a circle!'; the angels form an outer ring beyond the elders and creatures.

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

object of κύκλω

θρόνος: 'throne'.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

ζῶων

living creatures

Genitive

object of κύκλω

ζῶον: 'living creature'.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

object of κύκλω

πρεσβύτερος: 'elder'.

καὶ

and

coordinating conjunction

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb

→ imperfect (descriptive)

εἰμί: 'be'; describing the countless number.

ὁ

the

Nominative

article

ἀριθμὸς

number

Nominative

subject

ἀριθμὸς: 'number, count'; here innumerable.

αὐτῶν

of them

Genitive

genitive of possession

μυριάδες

myriads

Nominative

predicate nominative

μυριάς: 'myriad, ten thousand'; 'myriads of myriads' = countless (Dan 7:10).

μυριάδων

of myriads

Genitive

genitive (intensifying)

μυριάς: the doubling intensifies – beyond reckoning.

καὶ

and

coordinating conjunction

χιλιάδες

thousands

Nominative

predicate nominative

χιλιάς: 'thousand'; 'thousands of thousands' — paired hyperbole.

χιλιάδων

of thousands

Genitive

genitive (intensifying)

χιλιάς: the doubling stresses immeasurable multitude.

12 λέγοντες φωνῇ μεγάλῃ· Ἴξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

saying with a great voice, 'Worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing.'

THE ANGELS' DOXOLOGY **ASYNDETON** The angelic acclamation crowns the slain Lamb with a sevenfold ascription — a complete ascription of all worth. Worthiness, again, is grounded in the slaughter (τὸ ἐσφαγμένον).

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

adverbial participle (Revelation solecism: nom. after gen. ἀγγέλων)

→ present (concurrent)

λέγω: 'say'; the nominative λέγοντες, though the antecedent ἀγγέλων is genitive, is a characteristic Revelation solecism.

φωνῇ

with a voice

Dative

dative of manner

φωνή: 'voice'; the loud, unison cry of the host.

μεγάλῃ

great

Dative

attributive adjective

μέγας: 'great, loud'.

Ἴξιόν

worthy

Nominative

predicate adjective

ἄξιος: 'worthy'; the leitmotif, now in the angels' mouths.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

εἰμί: 'be'; 'worthy is the Lamb' — the acclamation in the third person (contrast v.9's address).

τὸ

the

Nominative

article

ἀρνίον

Lamb

Nominative

subject

ἀρνίον: 'Lamb'; the worthy one.

τὸ

the one

Nominative

article (with attributive ptc.)

ἐσφαγμένον

who was slain

Perf Pass Ptc · Nom Sg Neut · σφάζω

attributive participle (modifying ἀρνίον)

→ perfect (slain, its effect abiding)

σφάζω: 'slay, slaughter'; the marks of slaughter are the very ground of the Lamb's worthiness (cf. v.6, 9).

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

exegetical infinitive (defining ἄξιον)

→ constative aorist

λαμβάνω: 'take, receive'; worthy to receive the sevenfold ascription.

τὴν

the

Accusative

article

δύναμιν

power

Accusative

direct object of λαβεῖν

δύναμις: 'power, ability'; first of the seven attributes ascribed (the single article governs the series).

καὶ

and

coordinating conjunction

πλοῦτον

wealth

Accusative

direct object of λαβεῖν

πλοῦτος: 'wealth, riches'; abundance ascribed to the Lamb.

καὶ

and

coordinating conjunction

σοφίαν

wisdom

Accusative

direct object of λαβεῖν

σοφία: 'wisdom'.

καὶ

and

coordinating conjunction

ἰσχὺν

might

Accusative

direct object of λαβεῖν

ἰσχύς: 'strength, might'; near-synonym of δύναμις, intensifying the praise.

καὶ

and

coordinating conjunction

τιμὴν

honor

Accusative

direct object of λαβεῖν

τιμή: 'honor, value'.

καὶ
and

coordinating conjunction

δόξαν

glory

Accusative

direct object of λαβεῖν

δόξα: 'glory, splendor'.

καὶ
and

coordinating conjunction

εὐλογίαν

blessing

Accusative

direct object of λαβεῖν

εὐλογία: 'blessing, praise'; the seventh and climactic term — a complete, sevenfold ascription.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας: Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἄρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

And every creature that is in heaven and on the earth and under the earth and on the sea, and all that is in them, I heard saying, 'To the one seated on the throne and to the Lamb be blessing and honor and glory and dominion forever and ever!'

EVERY CREATURE'S DOXOLOGY **καί** The widest circle: the whole created order — the same threefold cosmos of v.3, now with the sea — joins in praise. Crucially, God and the Lamb are worshipped together, in a single fourfold doxology with one verb implied.

καὶ
and

coordinating conjunction

πᾶν

every

Accusative

attributive adjective (object, anticipating ἤκουσα)

πᾶς: 'every, all'; the universal scope — no creature excluded.

κτίσμα

creature

Accusative

object of ἤκουσα (resumed by λέγοντας)

κτίσμα: 'created thing, creature'; the whole of creation.

ὃ

that is

Nominative

relative pronoun (subject, copula implied)

ὃς: relative; 'which is' (verb of being understood).

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

οὐρανῷ

heaven

Dative

object of ἐν

οὐρανός: 'heaven'; first of the cosmic spheres.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth'.

καὶ

and

coordinating conjunction

ὑποκάτω

under

improper preposition + genitive (place)

ὑποκάτω: 'underneath'; the underworld (cf. v.3).

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ὑποκάτω

γῆ: 'earth'.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

object of ἐπί

θάλασσα: 'sea'; the fourth realm added — the cosmos in its totality.

καὶ

and

coordinating conjunction

τὰ

the things

Accusative

article (substantival; in apposition to πᾶν κτίσμα)

ἐν

in

preposition + dative (place)

αὐτοῖς

them

Dative

object of ἐν

πάντα

all

Accusative

attributive/substantival adjective

πᾶς: 'all'; summing up — all that the spheres contain.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; the seer hears the universal doxology.

λέγοντας

saying

Pres Act Ptc · Acc Pl Masc · λέγω

supplementary participle (object complement of ἤκουσα; masc. ad sensum)

→ present (concurrent)

λέγω: 'say'; masc. plural ad sensum (creatures as persons), governed by ἤκουσα.

Τῷ

to the one

Dative

article (substantizes ptc.)

καθημένῳ

who is seated

Pres Mid Ptc · Dat Sg Masc · κάθημαι

substantival participle (recipient, dat. of advantage)

→ present (ongoing state)

κάθημαι: 'sit'; God, ὁ καθήμενος — worshipped together with the Lamb.

ἐπὶ

on

preposition + dative (position)

τῷ

the

Dative

article

θρόνῳ

throne

Dative

object of ἐπὶ

θρόνος: 'throne'.

καὶ

and

coordinating conjunction

τῷ

the

Dative

article

ἀρνίῳ

Lamb

Dative

recipient (dat. of advantage)

ἀρνίον: 'Lamb'; placed alongside God as the joint object of worship — a striking christological claim.

ἡ

the

Nominative

article

εὐλογία

blessing

Nominative

subject (verbless ascription)

εὐλογία: 'blessing, praise'; first of a fourfold ascription (the articles mark each as 'the' due praise).

καὶ
and

coordinating conjunction

ἡ
the

Nominative

article

τιμὴ
honor

Nominative

subject (verbless ascription)

τιμὴ: 'honor'.

καὶ
and

coordinating conjunction

ἡ
the

Nominative

article

δόξα
glory

Nominative

subject (verbless ascription)

δόξα: 'glory'.

καὶ
and

coordinating conjunction

τὸ
the

Nominative

article

κράτος
dominion

Nominative

subject (verbless ascription)

κράτος: 'might, dominion, power to rule';
the fourth term — sovereign power.

εἰς
for

preposition + accusative (extent of time)

τούς
the

Accusative

article

αἰῶνας
ages

Accusative

object of εἰς (extent of time)

αἰών: 'age, eternity'; 'unto the ages of the
ages' = forever and ever.

τῶν
of the

Genitive

article

αἰώνων
ages

Genitive

genitive (intensifying)

αἰών: 'age'; the Semitic superlative for
unending eternity.

14 καὶ τὰ τέσσαρα ζῶα ἔλεγον· Ἀμήν. καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

And the four living creatures said, 'Amen.' And the elders fell down and worshipped.

AMEN AND WORSHIP **καὶ** The inner court seals the cosmic doxology: the cherubim's 'Amen' ratifies it, and the elders fall in silent worship — the liturgy of chs. 4–5 closes on adoration of God and the Lamb.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

τέσσαρα

four

Nominative

attributive numeral

τέσσαρες: 'four'.

ζῶα

living creatures

Nominative

subject

ζῶον: 'living creature'; the cherubic guardians lead the ratification.

ἔλεγον

said

Impf Act Indic 3 Pl · λέγω

main verb

→ imperfect (descriptive/iterative)

λέγω: 'say'; the imperfect suggests the repeated, resounding 'Amen.'

Ἀμήν

Amen

indeclinable affirmation (transliterated Hebrew)

ἀμήν: 'amen, so be it' (Heb. אָמֵן); the liturgical ratification of the doxology.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

πρεσβύτεροι

elders

Nominative

subject

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

ἔπεσαν

fell down

Aor Act Indic 3 Pl · πίπτω

main verb

→ constative aorist

πίπτω: 'fall down'; prostration in worship (cf. v.8; 4:10).

καὶ

and

coordinating conjunction

προσεκύνησαν

worshipped

Aor Act Indic 3 Pl · προσκυνέω

main verb

→ constative aorist

προσκυνέω: 'worship, do obeisance, prostrate oneself'; the climactic act of adoration — directed to God and the Lamb together.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Revelation's idiosyncratic 'solecisms' (e.g. the nominative-in-apposition λέγοντες after a genitive in v.12) are retained as transmitted, not normalized. A few points of variation are passed over without a marginal note: at v.9 the editions read ἠγόρασας τῷ θεῷ ('you purchased for God'), and the witnesses divide over whether ἡμᾶς ('us') stands after ἠγόρασας — the earliest text (here followed) omits it, reading 'you purchased for God by your blood [those] from every tribe,' though the Byzantine and TR tradition adds ἡμᾶς; at v.10 the corresponding pronoun is read αὐτούς ('them,' so that the redeemed are spoken of in the third person) against the Byzantine ἡμᾶς ('us'), and the verb is read βασιλεύσουσιν ('they shall reign,' future) against the variants βασιλεύουσιν ('they reign,' present) and βασιλεύσομεν ('we shall reign'); the third-person future is printed. At v.5 the participle is read νικῆσαι (aorist active infinitive, 'has conquered so as to open') with the better witnesses. At v.6 some witnesses omit the article or vary the word order of the seven horns and eyes. At v.14 the Byzantine tradition adds ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ('who lives forever and ever') after προσεκύνησαν; the shorter text is printed. Orthographic variants (movable-ν, ι-subscript, ἀρνίον/ἀρνίου spelling) are not noted.

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.