

Revelation 10 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ι΄

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.

independent

participial

relative

comparative

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 mighty angel with the little open scroll and the seven thunders 10:1–4

VV. 1–2 — THE DESCENDING COLOSSUS: CLOUD, RAINBOW, SUN-FACE, FIRE-PILLAR LEGS — AND THE LITTLE SCROLL, OPEN

1 And I saw another mighty angel independent — the vision-verb — the interlude between the sixth and seventh trumpets opens (cf. the ἄγγελον ἰσχυρόν of 5:2)

coming down out of heaven, participial — supplementary participle with εἶδον — the descent seen in progress

wrapped in a cloud, participial — the theophanic vesture — the cloud of the divine presence

and the rainbow over his head, phrase modifier — the description slides into verbless nominatives — Revelation's solecism kept; the ἵρις of the throne (4:3)

and his face like the sun, phrase modifier — the face of the exalted Son of Man (1:16)

and his legs like pillars of fire, phrase modifier — the wilderness pillar of fire — legs that can bestride sea and land

2 and holding in his hand a little scroll, opened. participial — nominative ἔχων continues the drift — the βιβλαρίδιον already ἡνεφγμένον, an open book (contrast the sealed βιβλίον of ch. 5)

And he set his right foot on the sea and the left on the land, independent — the colossal stance — sea and land both claimed beneath one herald

VV. 3-4 — THE LION-ROAR, THE SEVEN THUNDERS, AND THE COMMAND TO SEAL

3 and he cried out with a loud voice, independent — the third feature after stance and scroll — the shout

as a lion roars. comparative — ὥσπερ — the lion's roar; the Lord roars and the prophets must prophesy (Amos 3:8)

And when he cried out, conditional — ὅτε-temporal — leans forward on the thunders below (so no anchor)

the seven thunders sounded their own voices. independent — the sevenfold thunder — the voice of the LORD of Ps 29, articulate speech, not noise

4 And when the seven thunders had spoken, conditional — ὅτε-temporal — forward-leaning on ἡμέλλον below (so no anchor)

I was about to write; independent — the scribal reflex of 1:19 — γράψον — interrupted mid-motion

and I heard a voice from heaven saying, independent — the heavenly countermand — the attributive λέγουσαν kept in-line, carrying the quotation

"Seal up what the seven thunders said, content — the command — the headless relative ἃ ἐλάλησαν kept with its verb; sealed, unlike the book of this prophecy (22:10)

and do not write it down." content — μή + aorist subjunctive prohibition — the one revelation John must not record

The angel's oath — no more delay: the mystery of God fulfilled 10:5-7

5 And the angel, independent — the subject suspended over its verb — resumed at ἦρεν after the relative

whom I saw standing on the sea and on the land,

relative — the stance of v. 2 recalled — the same colossus identified

raised his right hand to heaven

independent — Dan 12:7 — the man clothed in linen lifts his hand to heaven to swear; the oath-gesture

6 and swore by him who lives forever and ever,

independent — the oath — sworn by ὁ ζῶν, the doxological title of the Enthroned One (4:9–10)

who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it,

relative — the creation

triple — heaven, earth, sea: the very domains the angel bestrides; the fuller text with the sea-clause read

that there will be no more delay,

content — the sworn content — χρόνος read as 'delay' (the answer to the martyrs' 'How long?', 6:10), not the abolition of time

7 but in the days of the voice of the seventh angel,

content — the counter within the oath — the phrase held suspended until ἐτελέσθῃ lands

when he is about to sound the trumpet,

conditional — ὅταν — backward-leaning on ἡμέραις, so anchored; the seventh trumpet imminent (11:15)

then the mystery of God is brought to completion,

content — proleptic aorist — a future so certain it is spoken as done; the καί apodotic, a Semitic-flavored idiom

as he announced the good news to his servants the prophets.

comparative — ὥς — the mystery no novelty: the Lord does nothing without revealing it to his servants the prophets (Amos 3:7)

John eats the scroll — sweet and bitter, and a renewed commission 10:8–11

VV. 8–9 — THE COMMAND: GO, TAKE, DEVOUR

8 And the voice

independent — anacoluthon — nominative subject with no finite verb, the accusative participles hanging beneath; supply 'I heard again'

which I had heard from heaven,

relative — the voice of v. 4 resumed — the same sealer now commissions

again speaking with me

participial — accusative λαλοῦσαν against the nominative ἡ φωνή — the case slips to the ἦν ἤκουσα construction; solecism preserved

and saying,

participial — the speech-participle carrying the command

"Go,

content — asyndetic double imperative — the Semitic command chain opens

take the scroll that lies open in the hand of the angel who stands on the sea and on the land." content — βιβλίον here for the βιβλαρίδιον — the attributive participles (ἡνεωγμένον, ἐστῶτος) kept in-line

9 And I went off to the angel, independent — ἀπῆλθα — the Hellenistic first-aorist ending; the seer obeys

telling him participial — the request framed as a participle of speech

to give me the little scroll. content — complement infinitive — the request's content; back to the diminutive βιβλαρίδιον

And he says to me, independent — historic present — the exchange turns vivid at the decisive word

"Take and devour it, content — Ezek 2:8–3:3 — the prophet must eat the scroll before he can speak it

and it will make your stomach bitter, content — the bitterness named first — the cost of the word disclosed up front

but in your mouth it will be sweet as honey." content — the antithesis — sweet as honey in the mouth (Ezek 3:3; Ps 119:103)

VV. 10–11 — SWEET, THEN BITTER — AND PROPHECY AGAIN

10 And I took the little scroll from the hand of the angel independent — the command obeyed clause for clause

and devoured it, independent — κατέφαγον — eaten whole, as ordered

and it was in my mouth sweet as honey; independent — the sweetness exactly as promised

and when I had eaten it, conditional — ὅτε-temporal — forward-leaning on the bitterness below (so no anchor)

my stomach was made bitter. independent — the promised order reversed in experience — tasted sweet first, felt bitter after

11 And they say to me, independent — impersonal plural — 'it was said to me'; historic present again at the commission

"You must prophesy again about many peoples and nations and tongues and kings." content — the recommissioning — δεῖ, divine necessity; the fourfold formula with βασιλεῦσιν in place of tribes, the word aimed higher

Analysis. Revelation 10 is apocalyptic narrative, and the page shows its Semitic parataxis: almost every clause is a flush-left purple καί-line, and nothing in the chapter chains deeper than 2. What indents is of three kinds. First, description: the angel-colossus of vv. 1–2 stands as one short main clause — Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρόν — with a six-line

column hanging under the one word ἄγγελον: two accusative participles, then the description sliding into verbless nominatives (dashed) and the nominative ἔχων, Revelation's grammar drifting as the seer stares; the solecisms are preserved, not corrected, and the same suspension marks v. 5 (the subject held over ἦρεν) and v. 8, where Καὶ ἡ φωνὴ ... λαλοῦσαν καὶ λέγουσαν is outright anacoluthon — a nominative with no finite verb, its accusative participles hung beneath it. Second, temporals: the ὅτε clauses of vv. 3, 4, and 10 are set protasis-fashion, olive lines leaning forward on their landings with no anchor, while the ὅταν of v. 7 leans backward on ἡμέραις and is anchored. Third, speech: every word spoken is a red content column under its speech-verb — the sealing command under λέγουσαν (v. 4), the ὑπαγε/λάβε chain under λέγουσαν (v. 8), the eat-command with its bitter/sweet antithesis under λέγει (v. 9), the recommissioning under λέγουσιν (v. 11). Cruxes the layout takes a side on: χρόνος οὐκέτι ἔσται (v. 6) is rendered 'no more delay' — the oath answers the martyrs' 'How long?' of 6:10 — not the abolition of time; ἐτελέσθη (v. 7) is a proleptic aorist inside the sworn content, the completion so certain it is stated as already done, with the καί apodotic; and λέγουσιν (v. 11) is the impersonal plural, 'it was said to me,' left without a named speaker.

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.