

Revelation 10 — clausal layout

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ι΄

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.



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

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν

 independent — the vision-verb — the interlude between the sixth and seventh trumpets opens (cf. the ἄγγελον ἰσχυρὸν of 5:2)

καταβαίνοντα ἐκ τοῦ οὐρανοῦ, participial — supplementary participle with εἶδον — the descent seen in progress

περιβεβλημένον νεφέλην, participial — the theophanic vesture — the cloud of the divine presence

καὶ ἡ ἱρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, phrase modifier — the description slides into verbless nominatives — Revelation's solecism kept; the ἱρις of the throne (4:3)

καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, phrase modifier — the face of the exalted Son of Man (1:16)

καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός, phrase modifier — the wilderness pillar of fire — legs that can bestride sea and land

2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον. participial — nominative ἔχων continues the drift — the βιβλαρίδιον already ἠνεωγμένον, an open book (contrast the sealed βιβλίον of ch. 5)

καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, 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 καὶ ἔκραξεν φωνῇ μεγάλῃ independent — the third feature after stance and scroll — the shout

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

καὶ ὅτε ἔκραξεν, conditional — ὅτε-temporal — leans forward on the thunders below (so no anchor)

ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. independent — the sevenfold thunder — the voice of the LORD of Ps 29, articulate speech, not noise

4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, conditional — ὅτε-temporal — forward-leaning on ἡμέλλον below (so no anchor)

ἡμέλλον γράφειν. independent — the scribal reflex of 1:19 — γράψον — interrupted mid-motion

καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν. independent — the heavenly countermand — the attributive λέγουσαν kept in-line, carrying the quotation

σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, content — the command — the headless relative ἃ ἐλάλησαν kept with its verb; sealed, unlike the book of this prophecy (22:10)

καὶ μὴ αὐτὰ γράψῃς. 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 Καὶ ὁ ἄγγελος, independent — the subject suspended over its verb — resumed at ἦρεν after the relative
- ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, relative — the stance of v. 2 recalled — the same colossus identified
- ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν independent — Dan 12:7 — the man clothed in linen lifts his hand to heaven to swear; the oath-gesture
- 6 καὶ ὡμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, independent — the oath — sworn by ὁ ζῶν, the doxological title of the Enthroned One (4:9–10)
- ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, relative — the creation triple — heaven, earth, sea: the very domains the angel bestrides; the fuller text with the sea-clause read
- ὅτι χρόνος οὐκέτι ἔσται, content — the sworn content — χρόνος read as 'delay' (the answer to the martyrs' 'How long?', 6:10), not the abolition of time
- 7 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, content — the counter within the oath — the phrase held suspended until ἐτελέσθη lands
- ὅταν μέλλῃ σαλπίζειν, conditional — ὅταν — backward-leaning on ἡμέραις, so anchored; the seventh trumpet imminent (11:15)
- καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, content — proleptic aorist — a future so certain it is spoken as done; the καὶ apodotic, a Semitic-flavored idiom
- ὥς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας. 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 Καὶ ἡ φωνὴ independent — anacoluthon — nominative subject with no finite verb, the accusative participles hanging beneath; supply 'I heard again'
- ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ relative — the voice of v. 4 resumed — the same sealer now commissions

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

καὶ λέγουσαν· participial — the speech-participle carrying the command

ὑπαγε content — asyndetic double imperative — the Semitic command chain opens

λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. content — βιβλίον here for the βιβλαρίδιον — the attributive participles (ἠνεωγμένον, ἐστῶτος) kept in-line

9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον independent — ἀπῆλθα — the Hellenistic first-aorist ending; the seer obeys

λέγων αὐτῷ participial — the request framed as a participle of speech

δοῦναί μοι τὸ βιβλαρίδιον. content — complement infinitive — the request's content; back to the diminutive βιβλαρίδιον

καὶ λέγει μοι· independent — historic present — the exchange turns vivid at the decisive word

λάβε καὶ κατάφαγε αὐτό, content — Ezek 2:8–3:3 — the prophet must eat the scroll before he can speak it

καὶ πικρανεῖ σου τὴν κοιλίαν, content — the bitterness named first — the cost of the word disclosed up front

ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. 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 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου independent — the command obeyed clause for clause

καὶ κατέφαγον αὐτό, independent — κατέφαγον — eaten whole, as ordered

καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ independent — the sweetness exactly as promised

καὶ ὅτε ἔφαγον αὐτό, conditional — ὅτε-temporal — forward-leaning on the bitterness below (so no anchor)

ἐπικράνθη ἡ κοιλία μου. independent — the promised order reversed in experience — tasted sweet first, felt bitter after

11 καὶ λέγουσίν μοι· independent — impersonal plural — 'it was said to me'; historic present again at the commission

δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς. 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.