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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 10

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ Ι΄

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 · 10:1–4

The mighty angel with the little open scroll and the seven thunders

Between the sixth and seventh trumpets John sees another mighty angel descending from heaven, robed in a cloud, crowned with the rainbow, his face like the sun and his legs like pillars of fire, holding a little open scroll, one foot on the sea and one on the land (1–2). He cries with a lion's roar, and the seven thunders speak (3); but as John is about to write what they said, a heavenly voice forbids it: seal up the thunders, do not write them (4). The vision pauses the trumpet sequence and opens the great interlude of chs. 10–11.

B · 10:5–7

The angel's oath: no more delay; the mystery of God fulfilled

The angel raises his right hand to heaven and swears by the eternal Creator of heaven, earth, and sea (5–6a) that 'there will be no more delay' (χρόνος οὐκέτι ἔσται, 6b); in the days of the seventh trumpet's sound the mystery of God — as he announced to his servants the prophets — has been brought to completion (7). The oath answers the martyrs' 'How long?' of 6:10 and certifies that the end will not be postponed.

John eats the scroll: sweet and bitter, and a renewed commission

The heavenly voice tells John to take the open scroll from the angel's hand (8); he asks for it and is told to eat it — it will be sweet as honey in the mouth but bitter in the stomach (9). He eats; it is sweet to taste and bitter once swallowed (10). Then he is told, 'You must prophesy again concerning many peoples, nations, tongues, and kings' (11) — an Ezekiel-shaped recommissioning of the seer for the bittersweet word still to come.

1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

And I saw another mighty angel coming down out of heaven, wrapped in a cloud, and the rainbow was over his head, and his face was like the sun, and his legs like pillars of fire,

NEW VISION (ΚΑὶ Εἶδον) **καί** The interlude opens with John's characteristic καὶ εἶδον ('and I saw'), introducing 'another mighty angel' (ἄλλον — distinguishing him from the strong angel of 5:2). The description piles up the attributes of theophany: the cloud, the rainbow (cf. 4:3 and Ezek 1:28), the sun-face, the fiery legs — imagery so divine that some have taken the figure for Christ; better, an angel bearing the radiance of the One who sends him.

Καὶ
and

narrative connective

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (vision report)

→ constative aorist (seer's perception)

ὁράω: 'see'; the recurring καὶ εἶδον that segments the Apocalypse into its vision-units.

ἄλλον

another

Accusative

attributive adjective

ἄλλος: 'another (of the same kind)'; sets this angel beside the 'strong angel' of 5:2, not over against the trumpet-angels.

ἄγγελον

angel

Accusative

direct object of εἶδον

ἄγγελος: 'messenger, angel'; the towering herald who dominates the interlude.

ἰσχυρὸν

mighty

Accusative

attributive adjective

ἰσχυρός: 'strong, mighty'; the standing epithet of this colossal angel (cf. 5:2; 18:21).

καταβαίνοντα

coming down

Pres Act Ptc · Acc Sg Masc · καταβαίνω

attributive participle (modifies ἄγγελον)

→ present (vivid, ongoing descent)

καταβαίνω: 'come down, descend'; the angel descends from the heavenly realm to straddle earth and sea.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven, sky'; the divine sphere from which the messenger descends.

περιβεβλημένον

wrapped

Perf Pass Ptc · Acc Sg Masc · περιβάλλω

attributive/circumstantial participle (modifies ἄγγελον)

→ resultative perfect (a settled clothing)

περιβάλλω: 'clothe, wrap around'; the perfect pictures him robed and remaining so — clothed with a cloud, a mark of divine presence (cf. Ps 104:3).

νεφέλην

a cloud

Accusative

accusative of clothing (w/ περιβεβλημένον)

νεφέλη: 'cloud'; the OT vehicle and veil of theophany — here the angel's garment.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἴρις

rainbow

Nominative

subject of an elliptical clause (verbless)

ἴρις: 'rainbow, halo'; the bow recalls the throne-vision (4:3) and the covenant sign of Gen 9 — mercy crowning the messenger of judgment. The grammar shifts abruptly to the nominative, a Johannine roughness.

ἐπὶ

over/upon

preposition + genitive (position)

τῆς

the

Genitive

article

κεφαλῆς

head

Genitive

object of ἐπί (location)

κεφαλῆ: 'head'; the bow arches over him as a crowning halo.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

πρόσωπον

face

Nominative

subject of an elliptical clause

πρόσωπον: 'face, countenance'; its sun-brightness echoes the glorified Son of Man (1:16).

αὐτοῦ

his

Genitive

genitive of possession

ὡς

like

comparative particle

ὡς: 'as, like'; the apocalyptic comparative that strains to describe the heavenly with earthly images.

ὁ

the

Nominative

article

ἥλιος

sun

Nominative

object of comparison (ὡς)

ἥλιος: 'sun'; radiant glory.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

πόδες

legs/feet

Nominative

subject of an elliptical clause

πούς: 'foot, leg'; the fiery pillars recall the wilderness pillar of fire and the bronze feet of 1:15.

αὐτοῦ

his

Genitive

genitive of possession

ὡς

like

comparative particle

στῦλοι

pillars

Nominative

object of comparison (ὡς)

στῦλος: 'pillar, column'; the angel stands like a colossus on legs of fire.

πυρός

of fire

Genitive

genitive of material/quality

πῦρ: 'fire'; the substance of the pillars — judgment and the divine presence.

2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

and he had in his hand a little scroll, opened. And he set his right foot on the sea and his left on the land,

CONTINUATION OF THE VISION **καὶ** The participle ἔχων ('having') hangs in a loose nominative, one of the chapter's deliberate grammatical roughnesses, continuing the description from v.1. The 'little scroll' (βιβλαρίδιον) lies open in his hand — unlike the sealed scroll of ch. 5, this one is already unrolled, its message ready to be consumed. Planting one foot on sea and one on land claims the whole created order as the stage for the oath about to follow.

καὶ
and

coordinating conjunction

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

circumstantial participle (loose nominative)

→ present (concurrent state)

ἔχω: 'have, hold'; the nominative participle continues the accusative description of v.1, a Johannine anacoluthon.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

χειρὶ

hand

Dative

object of ἐν (location)

χείρ: 'hand'; the hand that holds the scroll and is soon raised to swear (v.5).

αὐτοῦ

his

Genitive

genitive of possession

βιβλαρίδιον

a little scroll

Accusative

direct object of ἔχων

βιβλαρίδιον: 'little scroll/booklet,' a double diminutive of βίβλος; the small open scroll John will eat (vv.9–10), distinct from the great sealed βιβλίον of ch. 5.

ἠνεωγμένον

opened

Perf Pass Ptc · Acc Sg Neut · ἀνοίγω

attributive participle (modifies βιβλαρίδιον)

→ resultative perfect (already unsealed and open)

ἀνοίγω: 'open'; the perfect stresses the abiding result — the scroll lies open, its contents accessible, in contrast to the sealed scroll only the Lamb could open.

καὶ
and

narrative connective

ἔθηκεν

he set

Aor Act Indic 3 Sg · τίθημι

main verb

→ *constative aorist (decisive act)*

τίθημι: 'place, set'; the angel plants his feet, taking possession of land and sea.

τὸν

the

Accusative

article

πόδα

foot

Accusative

direct object of ἔθηκεν

πούς: 'foot'; here the singular right foot.

αὐτοῦ

his

Genitive

genitive of possession

τὸν

the

Accusative

article

δεξιὸν

right

Accusative

attributive adjective

δεξιός: 'right (hand/foot)'; the right foot on the sea.

ἐπὶ

on

preposition + genitive (position)

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

object of ἐπί (location)

θάλασσα: 'sea'; one half of the created order the angel bestrides.

τὸν

the

Accusative

article

δὲ

and/but

connective particle (contrast)

εὐώνυμον

left

Accusative

attributive adjective (πόδα implied)

εὐώνυμος: lit. 'of good name,' a euphemism for 'left'; the left foot on the land.

ἐπὶ

on

preposition + genitive (position)

τῆς

the

Genitive

article

γῆς

land/earth

Genitive

object of ἐπί (location)

γῆ: 'earth, land'; the other half — sea and land together signify the whole creation.

3 καὶ ἔκραξεν φωνῇ μεγάλη ὡσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

and he cried out with a loud voice, as a lion roars. And when he cried out, the seven thunders sounded their voices.

SEQUENTIAL ACTION **καὶ** The angel's lion-like roar (cf. Amos 3:8; Hos 11:10) triggers the answer of 'the seven thunders' — the definite article presupposes a known group (perhaps echoing the sevenfold 'voice of the LORD' in Ps 29). That the thunders 'speak' articulate words sets up the prohibition of v.4: their message, though heard, is withheld.

καὶ

and

narrative connective

ἔκραξεν

he cried out

Aor Act Indic 3 Sg · κράζω

main verb

→ *constative aorist (the great shout)*

κράζω: 'cry out, shout'; the loud heralding cry that summons the thunders.

φωνῇ

with a voice

Dative

dative of manner/instrument

φωνή: 'voice, sound'; the keyword of the chapter (vv.3, 4, 7, 8), spanning angelic cry, thunder, and heavenly command.

μεγάλη

loud/great

Dative

attributive adjective

μέγας: 'great, loud'; the volume of the heraldic cry.

ὡσπερ

just as

comparative particle

ὡσπερ: 'just as, even as'; introducing the lion simile.

λέων

a lion

Nominative

subject of μυκᾶται

λέων: 'lion'; the OT image of the roaring God whose voice none can ignore (Amos 3:8).

μυκᾶται

roars

Pres Mid Indic 3 Sg · μυκάομαι

verb of the comparative clause

→ *present (gnomic/characteristic)*

μυκάομαι: 'roar, bellow'; properly of lions and cattle — the gnomic present states what a lion characteristically does.

καὶ

and

narrative connective

ὅτε

when

temporal conjunction

ὅτε: 'when'; marks the thunders' response as immediate upon the cry.

ἔκραξεν

he cried out

Aor Act Indic 3 Sg · κράζω

verb of the temporal clause

→ constative aorist

κράζω: 'cry out'; resumptive, anchoring the thunders' answer to the cry.

ἔλαλησαν

spoke/sounded

Aor Act Indic 3 Pl · λαλέω

main verb

→ constative aorist (articulate utterance)

λαλέω: 'speak'; the thunders do not merely rumble but 'speak' intelligible words John could write down.

αἱ

the

Nominative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'; the number of completeness — a full, sealed sevenfold revelation deliberately left unwritten.

βρονταὶ

thunders

Nominative

subject of ἐλάλησαν

βροντή: 'thunder'; the definite 'the seven thunders' presupposes a known heavenly phenomenon (cf. Ps 29's sevenfold 'voice of the LORD').

τάς

the

Accusative

article

ἐαυτῶν

their own

Genitive

reflexive possessive (modifies φωνάς)

ἐαυτοῦ: 'one's own'; the thunders utter their own distinct voices.

φωνάς

voices

Accusative

cognate accusative (w/ ἐλάλησαν)

φωνή: 'voice'; the cognate object — they 'spoke their voices', i.e. uttered their message.

4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up what the seven thunders said, and do not write it down."

SEQUENTIAL ACTION WITH PROHIBITION **καί** John, as a faithful seer, is poised to record what he heard, but a heavenly voice forbids it — the sole content of Revelation explicitly sealed and suppressed (contrast 22:10, 'do not seal the words of this book'). The point is not a hidden code but the reminder that not all of God's purposes are disclosed; some judgments remain his secret. The pair of commands — σφράγισον (seal) and μὴ ... γράψῃς (do not write) — say the same thing positively and negatively.

καὶ
and

narrative connective

ὅτε
when

temporal conjunction

ὅτε: 'when'; resuming the thunders' utterance as the cue for John's reaction.

ἐλάλησαν

had spoken

Aor Act Indic 3 Pl · λαλέω

verb of the temporal clause

→ constative aorist

λαλέω: 'speak'; the completed utterance of the thunders.

αἱ

the

Nominative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'; the sealed, complete revelation.

βρονταί

thunders

Nominative

subject of ἐλάλησαν

βροντή: 'thunder'!

ἤμελλον

I was about

Impf Act Indic 1 Sg · μέλλω

main verb (periphrastic future intent)

→ imperfect (incipient/intended action interrupted)

μέλλω: 'be about to, intend!'; the imperfect captures the action begun-but-arrested — John reaches for the pen and is stopped.

γράφειν

to write

Pres Act Inf · γράφω

complementary infinitive (w/ ἤμελλον)

→ present (the act about to begin)

γράφω: 'write!'; the seer's normal duty (cf. 1:11, 19), here forbidden.

καὶ
and

narrative connective

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ constative aorist (the seer's audition)

ἀκούω: 'hear'; the complement to εἶδον — John both sees and hears the revelation.

φωνήν

a voice

Accusative

direct object of ἤκουσα

φωνή: 'voice'; the unidentified heavenly voice (cf. v.8), the authority that overrides the seer's intent.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven'; the voice's origin marks its divine authority.

λέγουσαν

saying

Pres Act Ptc · Acc Sg Fem · λέγω

attributive participle (modifies φωνήν)

→ present (the speaking heard)

λέγω: 'say'; the participle introduces direct speech, as regularly in Revelation.

σφράγισον

seal up

Aor Act Impv 2 Sg · σφραγίζω

imperative (command)

→ ingressive/constative aorist imperative

σφραγίζω: 'seal'; to keep secret and inviolate — the inverse of 22:10. What is sealed is deliberately withheld.

ὅ

what

Accusative

relative pronoun (object of σφράγισον)

ὅς: relative 'which, what'; the content of the thunders, the object of the prohibition.

ἐλάλησαν

said

Aor Act Indic 3 Pl · λαλέω

verb of the relative clause

→ constative aorist

λαλέω: 'speak'.

αἱ

the

Nominative

article

ἑπτὰ

seven

indeclinable numeral (attributive)

ἑπτὰ: 'seven'.

βρονταί

thunders

Nominative

subject of ἐλάλησαν

βροντή: 'thunder'.

καὶ

and

coordinating conjunction

μὴ

not

negative (w/ prohibitive subjunctive)

μὴ: the negative of prohibition, with the aorist subjunctive forming a prohibition.

αὐτὰ

them/it

Accusative

direct object (fronted) of γράψης

αὐτός: 'it, them'; resumes the thunders' words as the thing not to be written.

γράφης

you write

Aor Act Subj 2 Sg · γράφω

prohibitive subjunctive (μὴ + aor. subj.)

→ ingressive aorist (prohibition: do not start to write)

γράφω: 'write'; μὴ γράψης forbids the very act of recording the thunders' message.

5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρην τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

And the angel whom I saw standing on the sea and on the land raised his right hand to heaven

NEW MOVEMENT: THE OATH-TAKING **καὶ** The narrative resumes the angel of vv.1–2 by relative clause and brings him to the solemn gesture of oath. Raising the right hand to heaven is the OT oath-stance (Deut 32:40; Dan 12:7, which this scene closely echoes). The perfect participle ἐστῶτα ('standing') fixes him astride sea and land as he swears.

Καὶ

and

narrative connective

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject of ἤρην

ἄγγελος: 'angel'; the mighty angel of vv.1–2, resumed for the oath.

ὃν

whom

Accusative

relative pronoun (object of εἶδον)

ὅς: relative 'whom'; reidentifies the angel by his earlier-described posture.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

verb of the relative clause

→ constative aorist

ὁράω: 'see'.

ἑστῶτα

standing

Perf Act Ptc · Acc Sg Masc · ἵστημι

supplementary participle (w/ εἶδον)

→ perfect with present sense (a fixed stance)

ἵστημι: 'stand'; the intransitive perfect of ἵστημι functions as a present — he stands, planted, astride sea and land.

ἐπὶ

on

preposition + genitive (position)

θαλάσσης

sea

Genitive

object of ἐπί (location)

θάλασσα: 'sea'.

καί

and

coordinating conjunction

ἐπὶ

on

preposition + genitive (position)

τῆς

the

Genitive

article

τῆς

the

Genitive

article

γῆς

land

Genitive

object of ἐπί (location)

γῆ: 'earth, land'.

ἤρην

raised

Aor Act Indic 3 Sg · αἶρω

main verb

→ constative aorist (the oath gesture)

αἶρω: 'lift, raise'; the formal gesture of swearing (Dan 12:7; Deut 32:40).

τήν

the

Accusative

article

χεῖρα

hand

Accusative

direct object of ἤρην

χεῖρ: 'hand'; raised in oath.

αὐτοῦ

his

Genitive

genitive of possession

τήν

the

Accusative

article

δεξιάν

right

Accusative

attributive adjective

δεξιός: 'right'; the right hand, the proper organ of oath.

εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

object of εἰς (direction)

οὐρανός: 'heaven'; toward the dwelling of the God by whom he swears.

6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

and swore by the one who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay,

THE CONTENT OF THE OATH **καί** The oath is sworn 'by the one who lives forever and ever, who created' the threefold cosmos — the same Creator-by-whom of Dan 12:7, here expanded with a full creation formula. Its content (ὅτι): χρόνος οὐκέτι ἔσται. Despite the KJV's 'there should be time no longer,' the idiom (with v.7) means 'there will be no more delay' — the interval before the End, the answer to the martyrs' 'how long?' (6:10), is over.

καὶ

and

narrative connective

ὤμοσεν

he swore

Aor Act Indic 3 Sg · ὀμνύω

main verb

→ constative aorist (the oath)

ὀμνύω: 'swear an oath'; with ἐν + dative naming the one by whom one swears (a Hebraism).

ἐν

by

preposition + dative (oath formula)

ἐν: here the Semitic 'by' of the oath (cf. Matt 5:34–36).

τῷ

the one

Dative

article (substantival w/ participle)

ζῶντι

who lives

Pres Act Ptc · Dat Sg Masc · ζάω

substantival participle (object of ἐν)

→ present (continuous, eternal life)

ζάω: 'live'; 'the one who lives forever and ever' — the living God, by whom the oath is sworn (cf. 4:9; Dan 12:7).

εἰς

for/unto

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς (extent of time)

αἰών: 'age'; in the doxological idiom 'unto the ages of the ages' = forever.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

attributive/superlative genitive

αἰών: the genitive doubling intensifies — 'the ages of the ages,' i.e. unending eternity.

ὃς

who

Nominative

relative pronoun (subject of ἔκτισεν)

ὃς: relative 'who'; introduces the Creator-clause that grounds the oath's authority.

ἔκτισεν

created

Aor Act Indic 3 Sg · κτίζω

verb of the relative clause

→ constative aorist (the act of creation)

κτίζω: 'create'; the Creator of the threefold cosmos has the right to declare its consummation.

τὸν

the

Accusative

article

οὐρανόν

heaven

Accusative

direct object of ἔκτισεν

οὐρανός: 'heaven'; first member of the creation triad.

καὶ

and

coordinating conjunction

τὰ

the things

Accusative

article (substantival w/ ἐν αὐτῷ)

ἐν

in

preposition + dative (location)

αὐτῷ

it

Dative

object of ἐν (refers to οὐρανόν)

αὐτός: 'it'; 'the things in it' — all heaven contains.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

γῆν

earth

Accusative

direct object of ἔκτισεν

γῆ: 'earth'; second member of the triad.

καὶ

and

coordinating conjunction

τὰ

the things

Accusative

article (substantival)

ἐν

in

preposition + dative (location)

αὐτῇ

it

Dative

object of ἐν (refers to γῆν)

αὐτός: 'it'; all the earth contains.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

direct object of ἔκτισεν

θάλασσα: 'sea'; third member, completing heaven-earth-sea (Exod 20:11).

καὶ

and

coordinating conjunction

τὰ

the things

Accusative

article (substantival)

ἐν

in

preposition + dative (location)

αὐτῇ

it

Dative

object of ἐν (refers to θάλασσαν)

αὐτός: 'it'; all the sea contains.

ὅτι

that

conjunction (content of the oath)

ὅτι: 'that'; introduces the sworn declaration.

χρόνος

delay/time

Nominative

subject of ἔσται

χρόνος: 'time, interval, delay'; here, with v.7, the meaning is the interval before the End — 'there will be no more delay' rather than the cessation of time as such.

οὐκέτι

no longer

adverb of time (negation)

οὐκέτι: 'no longer, no more'; the decisive 'no more' that ends the postponement.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb of the ὅτι-clause

→ future (predictive, the certain end of delay)

εἰμί: 'be'; the future of the deponent — 'there will be.'

7 ἄλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

but in the days of the voice of the seventh angel, when he is about to sound his trumpet, then the mystery of God is brought to completion, as he announced to his servants the prophets.

ADVERSATIVE COMPLETION OF THE OATH **ἀλλά** The oath's positive side: 'but' — instead of more delay — in the days of the seventh trumpet 'the mystery of God' will be completed. The aorist ἐτελέσθη after ὅταν μέλλῃ is a proleptic/prophetic aorist (Semitic), treating the future event as already accomplished. The 'mystery of God' is the long-hidden plan of the end (Dan 12; Amos 3:7), now to be fully disclosed. εὐηγγέλισεν here governs an accusative of the persons evangelized — God 'gospelled' it to his prophets.

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong contrast — not delay, but completion at the seventh trumpet.

ἐν

in

preposition + dative (time)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

object of ἐν (temporal)

ἡμέρα: 'day'; 'in the days of the voice' — the period of the seventh trumpet, not an instant.

τῆς

of the

Genitive

article

φωνῆς

voice/sound

Genitive

genitive (of the trumpet's sound)

φωνή: 'voice, sound'; the blast of the seventh trumpet.

τοῦ

of the

Genitive

article

ἑβδόμου

seventh

Genitive

attributive ordinal

ἑβδομος: 'seventh'; the last trumpet, which 11:15 will sound.

ἄγγελου

angel

Genitive

genitive (possessor of the φωνή)

ἄγγελος: 'angel'; the seventh trumpet-angel.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when'; with the subjunctive of an anticipated moment.

μέλλη

he is about

Pres Act Subj 3 Sg · μέλλω

subjunctive (in ὅταν-clause)

→ present subjunctive (imminence)

μέλλω: 'be about to'; the seventh angel is poised, on the verge of sounding.

σαλπίζειν

to sound the trumpet

Pres Act Inf · σαλπίζω

complementary infinitive (w/ μέλλη)

→ present (the act of trumpeting)

σαλπίζω: 'sound a trumpet'; the seventh and climactic trumpet-blast.

καί

then

consecutive/apodotic καί

καί: here apodotic 'then,' answering the temporal clause (a Semitic idiom).

ἔτελέσθη

is completed

Aor Pass Indic 3 Sg · τελέω

main verb (proleptic aorist)

→ proleptic/prophetic aorist (future seen as done)

τελέω: 'complete, finish, fulfill'; the aorist after a future construction views the consummation as already accomplished — God's plan is as good as done.

τὸ

the

Nominative

article

μυστήριον

mystery

Nominative

subject of ἐτελέσθη

μυστήριον: 'mystery'; the hidden purpose of God for the end of history, now to be disclosed and fulfilled (cf. Dan 2:28–29; Rom 16:25).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (author of the mystery)

θεός: 'God'; whose secret saving plan reaches its goal.

ὥς

as

comparative conjunction

ὥς: 'as, just as'; introducing the manner — in accord with the prophetic announcement.

εὐηγγέλισεν

he announced

Aor Act Indic 3 Sg · εὐαγγελίζω

verb of the comparative clause

→ constative aorist (the prophetic announcement)

εὐαγγελίζω: 'announce good news'; here with an accusative of persons — God 'gospelled' his servants the prophets with this hope (cf. Amos 3:7).

τούς

the

Accusative

article

ἐαυτοῦ

his own

Genitive

reflexive possessive

ἐαυτοῦ: 'his own'; God's own servants.

δούλους

servants

Accusative

direct object of εὐηγγέλισεν

δοῦλος: 'slave, servant'; the prophets as God's bondservants (Amos 3:7; cf. Rev 11:18).

τούς

the

Accusative

article

προφήτας

prophets

Accusative

apposition to δούλους

προφήτης: 'prophet'; to whom God disclosed the mystery in advance.

8 Καὶ ἡ φωνὴ ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν· ὕπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

And the voice that I had heard from heaven was speaking with me again, and saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

RENEWED HEAVENLY COMMAND **καί** The voice of v.4 speaks again, now commanding John to act.

The syntax is broken: the nominative ἡ φωνή stands as an anacoluthon with no finite verb of its own, then the participles λαλοῦσαν ... λέγουσαν shift to the accusative as if governed by ἤκουσα. The double imperative ὕπαγε λάβε ('go, take') sets John's part of the Ezekiel-shaped scene in motion (cf. Ezek 2:8–3:3).

Καὶ
and

narrative connective

ἡ
the

Nominative

article

φωνή
voice

Nominative

nominative absolute / anacoluthon

φωνή: 'voice'; the same heavenly voice as v.4, left hanging in the nominative — a Johannine roughness.

ἣν
which

Accusative

relative pronoun (object of ἤκουσα)

ἣς: relative 'which'.

ἤκουσα
I heard

Aor Act Indic 1 Sg · ἀκούω

verb of the relative clause

→ constative aorist

ἀκούω: 'hear'.

ἐκ
from

preposition + genitive (source)

τοῦ
the

Genitive

article

οὐρανοῦ
heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven'.

πάλιν
again

adverb

πάλιν: 'again'; the voice resumes its address (after v.4).

λαλοῦσαν
speaking

Pres Act Ptc · Acc Sg Fem · λαλέω

supplementary participle (case-attracted to ἤκουσα)

→ present (ongoing speech)

λαλέω: 'speak'; the accusative participle continues from ἤκουσα, in tension with the nominative φωνή.

μετ'
with

preposition + genitive (association)

μετά: 'with'; 'speaking with me' (a Semitic-flavored construction).

ἐμοῦ
me

Genitive

object of μετά

ἐγώ: 'I, me'; the seer.

καὶ
and

coordinating conjunction

λέγουσαν
saying

Pres Act Ptc · Acc Sg Fem · λέγω

supplementary participle (introduces speech)

→ present (the command spoken)

λέγω: 'say'; introducing the direct command.

ὑπάγε
go

Pres Act Impv 2 Sg · ὑπάγω

imperative (command)

→ present imperative (set out)

ὑπάγω: 'go, depart'; the first of the paired commands moving John to act.

λάβε
take

Aor Act Impv 2 Sg · λαμβάνω

imperative (command)

→ aorist imperative (do it now)

λαμβάνω: 'take, receive'; John is to take the open scroll, as Ezekiel was told to receive his (Ezek 2:8).

τὸ

the

Accusative

article

βιβλίον

scroll

Accusative

direct object of λάβε

βιβλίον: 'scroll, book'; here used of the same little scroll called βιβλαρίδιον in vv.2, 9, 10.

τὸ

the

Accusative

article

ἠνεωγμένον

opened

Perf Pass Ptc · Acc Sg Neut · ἀνοίγω

attributive participle (modifies βιβλίον)

→ resultative perfect (lying open)

ἀνοίγω: 'open'; the scroll is already open, ready to be eaten.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

χειρὶ

hand

Dative

object of ἐν (location)

χείρ: 'hand'.

τοῦ

of the

Genitive

article

ἀγγέλου

angel

Genitive

genitive of possession

ἄγγελος: 'angel'; the mighty angel of vv.1-6.

τοῦ

the

Genitive

article

ἑστῶτος

standing

Perf Act Ptc · Gen Sg Masc · ἵστημι

attributive participle (modifies ἀγγέλου)

→ perfect with present sense (fixed stance)

ἵστημι: 'stand'; the perfect again pictures the angel planted astride sea and land.

ἐπὶ

on

preposition + genitive (position)

τῆς

the

Genitive

article

θαλάσσης

sea

Genitive

object of ἐπί (location)

θάλασσα: 'sea'.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + genitive (position)

τῆς

the

Genitive

article

γῆς

land

Genitive

object of ἐπί (location)

γῆ: 'earth, land'.

9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι· λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

And I went away to the angel, telling him to give me the little scroll. And he said to me, "Take and eat it up; it will make your stomach bitter, but in your mouth it will be sweet as honey!"

JOHN OBEYS; THE SCROLL'S EFFECT FORETOLD **καί** John obeys; he goes to the angel and asks for the scroll. The angel's command κατάφαγε ('eat it up,' the intensive of ἐσθίω) and his prediction of the sweet-then-bitter effect rework Ezek 3:1-3, where the scroll was sweet. Here the order in the telling is bitter-then-sweet, but the eating (v.10) reverses to sweet-then-bitter: the word of God is delightful to receive yet costly to digest — judgment and suffering lie in its message.

καὶ

and

narrative connective

ἀπῆλθα

I went away

Aor Act Indic 1 Sg · ἀπέρχομαι

main verb

→ constative aorist (obedient action)

ἀπέρχομαι: 'go away, depart'; John acts on the command ὕπαγε.

πρὸς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

ἄγγελον

angel

Accusative

object of *πρός*

ἄγγελος: 'angel'.

λέγων

saying/telling

Pres Act Ptc · Nom Sg Masc · λέγω

circumstantial participle (manner/means)

→ present (concurrent speech)

λέγω: 'say, tell'; introduces John's request.

αὐτῷ

to him

Dative

indirect object of λέγων

αὐτός: 'him'; the angel.

δοῦναί

to give

Aor Act Inf · δίδωμι

infinitive of indirect command (content of request)

→ constative aorist (the requested act)

δίδωμι: 'give'; John asks the angel to hand over the scroll.

μοι

me

Dative

indirect object of δοῦναι

ἐγώ: 'me'.

τὸ

the

Accusative

article

βιβλαρίδιον

little scroll

Accusative

direct object of δοῦναι

βιβλαρίδιον: 'little scroll'; the diminutive resumes vv.2 (after βιβλίον in v.8).

καί

and

narrative connective

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'; the vivid present brings the angel's reply into the foreground.

μοι

to me

Dative

indirect object

ἐγώ: 'me'.

λάβε

take

Aor Act Impv 2 Sg · λαμβάνω

imperative (command)

→ aorist imperative

λαμβάνω: 'take'; receive the scroll.

καί

and

coordinating conjunction

κατάφαγε

eat up

Aor Act Impv 2 Sg · κατεσθίω

imperative (command)

→ aorist imperative (complete the eating)

κατεσθίω: 'eat up, devour'; the intensive κατα- — consume it wholly, as Ezekiel ate his scroll (Ezek 3:1-3).

αὐτό

it

Accusative

direct object of κατάφαγε

αὐτός: 'it'; the scroll.

καί

and

coordinating conjunction

πικρανεῖ

it will make bitter

Fut Act Indic 3 Sg · πικραίνω

main verb (prediction)

→ future (predictive effect)

πικραίνω: 'make bitter'; the scroll will turn the stomach bitter — the painful aftertaste of a message of judgment.

σου

your

Genitive

possessive genitive

| σύ: 'your'.

τήν

the

Accusative

article

κοιλίαν

stomach/belly

Accusative

direct object of πικρανεῖ

| κοιλία: 'belly, stomach'; where the scroll turns bitter once digested.

ἀλλ'

but

adversative conjunction

| ἀλλά: 'but'; contrasting belly with mouth, bitter with sweet.

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

στόματι

mouth

Dative

object of ἐν (location)

| στόμα: 'mouth'; where the scroll first tastes sweet.

σου

your

Genitive

possessive genitive

| σύ: 'your'.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (prediction)

→ future (predictive)

| εἰμί: 'be'; 'it will be sweet.'

γλυκὺ

sweet

Nominative

predicate adjective (w/ ἔσται)

| γλυκός: 'sweet'; the word of God delights on receiving (Ps 19:10; 119:103; Ezek 3:3).

ὡς

as

comparative particle

| ὡς: 'as, like'.

μέλι

honey

Nominative

object of comparison (ὡς)

| μέλι: 'honey'; the standard image of the sweetness of God's word.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

And I took the little scroll from the hand of the angel and ate it up, and it was in my mouth sweet as honey; and when I had eaten it, my stomach was made bitter.

JOHN EATS THE SCROLL: THE EFFECT REALIZED **καί** John carries out the command. The experience matches the prediction but in the order of eating: sweet in the mouth first, then bitter in the belly. The seer internalizes the revelation — to prophesy he must consume the word, and that word's sweetness (the joy of God's vindication) cannot be separated from its bitterness (the suffering and judgment it foretells, for the nations and for the church's own martyrs).

καὶ
and
narrative connective

ἔλαβον
I took
Aor Act Indic 1 Sg · λαμβάνω
main verb
→ constative aorist (obedient act)
| λαμβάνω: 'take'; John obeys λάβε of v.9.

τὸ
the
Accusative
article

βιβλαρίδιον
little scroll
Accusative
direct object of ἔλαβον
| βιβλαρίδιον: 'little scroll'; the open booklet.

ἐκ
from
preposition + genitive (source)

τῆς
the
Genitive
article

χειρὸς
hand
Genitive
object of ἐκ (source)
| χεῖρ: 'hand'.

τοῦ
of the
Genitive
article

ἄγγελου

angel

Genitive

genitive of possession

ἄγγελος: 'angel'.

καὶ

and

coordinating conjunction

κατέφαγον

I ate up

Aor Act Indic 1 Sg · κατεσθίω

main verb

→ constative aorist (the eating completed)

κατεσθίω: 'eat up, devour'; John consumes the scroll, fulfilling κατάφαγε.

αὐτό

it

Accusative

direct object of κατέφαγον

αὐτός: 'it'.

καὶ

and

coordinating conjunction

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (descriptive)

→ imperfect (the lingering taste)

εἰμί: 'be'; the imperfect dwells on the sweet sensation in the mouth.

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

στόματί

mouth

Dative

object of ἐν (location)

στόμα: 'mouth'.

μου

my

Genitive

possessive genitive

ἐγώ: 'my'.

ὡς

as

comparative particle

ὡς: 'as, like'.

μέλι

honey

Nominative

object of comparison (ὡς)

μέλι: 'honey'.

γλυκὺ

sweet

Nominative

predicate adjective (w/ ἦν)

γλυκός: 'sweet'; the taste in the mouth, as foretold.

καὶ

and

narrative connective

ὅτε

when

temporal conjunction

ὅτε: 'when'; marking the shift from mouth to belly.

ἔφαγον

I had eaten

Aor Act Indic 1 Sg · ἐσθίω

verb of the temporal clause

→ constative aorist (the act of eating)

ἐσθίω: 'eat'; the swallowing that precedes the bitterness.

αὐτό

it

Accusative

direct object of ἔφαγον

αὐτός: 'it'.

ἐπικράνθη

was made bitter

Aor Pass Indic 3 Sg · πικραίνω

main verb

→ ingressive aorist (turned bitter)

πικραίνω: 'make bitter'; the passive — the belly was made bitter, the aftertaste of the prophetic word of judgment.

ἡ

the

Nominative

article

κοιλία

stomach

Nominative

subject of ἐπικράνθη

κοιλία: 'belly, stomach'.

μου

my

Genitive

possessive genitive

ἐγώ: 'my'.

11 καὶ λέγουσίν μοι· δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

THE RENEWED COMMISSION **καί** The scene closes with the seer's recommissioning. The impersonal plural λέγουσιν ('they say' = 'it is said to me') leaves the speakers unnamed — the heavenly voice and/or the angel. δεῖ ('it is necessary') marks divine compulsion: John must prophesy 'again' (πάλιν), now with universal scope — λαοῖς, ἔθνεσιν, γλώσσαις, βασιλεῦσιν. The preposition ἐπὶ is ambiguous between 'about/concerning' and 'against,' fitting the bittersweet word he has swallowed. This recommissioning launches the prophecies of chs. 11ff.

καὶ
and

narrative connective

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (impersonal/historic present)

→ historic present (impersonal 'it is said')

λέγω: 'say'; the impersonal plural — 'it was said to me' — leaving the speaker(s) unspecified (some witnesses read sg. λέγει).

μοι

to me

Dative

indirect object

ἐγώ: 'me'.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb

→ present (divine necessity)

δεῖ: 'it is necessary, must'; the divine 'must' of the seer's calling (cf. 1:1; 4:1).

σε

you

Accusative

accusative subject of προφητεῦσαι

σύ: 'you'; John, the one compelled to prophesy.

πάλιν

again

adverb

πάλιν: 'again'; the prophetic task resumes and expands after the interlude.

προφητεῦσαι

to prophesy

Aor Act Inf · προφητεύω

complementary infinitive (w/ δεῖ)

→ constative aorist (the prophetic commission)

προφητεύω: 'prophesy'; to speak God's word, the office the eaten scroll equips and compels.

ἐπί

concerning/against

preposition + dative (reference or hostility)

ἐπί: 'about, concerning' or 'against'; the ambiguity suits a word that is both witness to and judgment upon the nations.

λαοῖς

peoples

Dative

object of ἐπί

λαός: 'people'; first of the fourfold totality of humanity (cf. 5:9; 7:9).

καὶ

and

coordinating conjunction

ἔθνεσιν

nations

Dative

object of ἐπί

ἔθνος: 'nation, gentile'; second member of the universal list.

καὶ

and

coordinating conjunction

γλώσσαις

tongues

Dative

object of *ἐπί*

γλώσσα: 'tongue, language'; third member, the linguistic dimension.

καὶ

and

coordinating conjunction

βασιλεῦσιν

kings

Dative

object of *ἐπί*

βασιλεύς: 'king'; the fourth member here replaces the usual 'tribes' (cf. 5:9) — the prophecy reaches the very rulers of the earth.

πολλοῖς

many

Dative

attributive adjective (modifies the series)

πολύς: 'many'; underscoring the worldwide scope of John's renewed mission.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Revelation's Greek is famously irregular, and several of its 'solecisms' are deliberately preserved rather than corrected: at v.1 the participial appositions ἔχων ... ἠγγελμένος drift loosely from their head noun; the chapter's signature monstrosity is the indeclinable phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος-style nominative-of-the-divine logic carried over into ὁ ζῶν εἰς τοὺς αἰῶνας (v.6), a frozen liturgical formula. The diminutive βιβλαρίδιον ('little scroll,' vv.2, 9, 10) interchanges in the witnesses with βιβλίον and the double diminutive βιβλιδάριον; the established critical text reads βιβλαρίδιον in vv.2, 9, 10 and βιβλίον in v.8, and this variation in the diminutive is not separately noted here. At v.4 the manuscripts vary between ἔμελλον γράφειν and the order γράφειν ἔμελλον. At v.6 a body of witnesses adds καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ to the threefold creation formula (so read here with the fuller text); the much-discussed rendering of χρόνος οὐκέτι ἔσται — whether 'there will be no more time' or, idiomatically, 'there will be no more delay' — is flagged in the lexical tier rather than silently resolved. At v.7 the future-after-ὅταν construction (ὅταν μέλλῃ ... καὶ ἐτελέσθῃ) mixes subjunctive and a proleptic aorist that functions as a future, a Semitic-flavored idiom. At v.11 the plural λέγουσιν ('they say') is impersonal ('it was said to me'); some witnesses read the singular λέγει. Orthographic variants (movable-v, ι-subscript, ἀρτίως-type spellings) 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.