

## Rev. 17:7-14 mws

### V. 7

εἶπέν                      AAI3sg                      fr. εἶπον

ἔρῳ                      FAI1sg                      fr. εἶπον

to express a thought, opinion, or idea, say, tell

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

ἄγγελος

a transcendent power who carries out various missions or tasks, messenger, angel

a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

Διὰ

marker of something constituting cause, the reason why something happens, results, exists:

because of, for the sake of, in direct questions, δια τι = why? mostly in an interrogative clause

marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

τί

an interrogative reference to someone or something, who? which (one)? what? δια τι = why? For what purpose?

Interrogative reference to someone or something, who? what?

ἐθαύμασας                      AAI2sg                      fr. θαυμάζω

to be extraordinarily impressed or disturbed by something, wonder, marvel, be astonished (the context determines whether in a good or bad sense), cf. v. 6

to wonder or marvel at some event or object, to wonder, to be amazed, to marvel (whether the reaction is favorable or unfavorable depends on the context)

μυστήριον

the unmanifested or private counsel of God, (God's) secret, the secret thoughts, plans, and dispensations of God, in Revelation, μυστηριον is used in reference to the mysterious things portrayed there, may mean 'allegorical significance'

the content of that which has not been known before but which has been revealed to an in-group or restricted constituency, secret, mystery

γυναικὸς

an adult female person, woman

an adult female person of marriageable age, woman

θηρίου

any living creature, excluding humans, animal, beast, of animal-like beings of a transcendent kind, the 'beasts' or 'animals' of Rev. cf. v. 3, 11ff. 16f, 11:7, 13:1ff, 11ff. 17f, 14:9, 11, 15:2, 16:2, 10, 13, 19:19, 20:4, 10

any living creature, not including man, animal

βαστάζοντος

PAPtcpNSG

fr. βασταζω

to sustain a burden, carry, bear, a physical object, of animals used for riding

to bear or carry a relatively heavy or burdensome object, to carry, to bear

ἔχοντος

PAPtcpNSG

fr. ἔχω

to possess or contain, have, own, to contain something, have, possess, of the whole in relation to its parts, of living beings, of parts of the body in men and animals, of animals and animal-like beings

to have or possess objects or property, to have, to own, to possess, to belong to

ἑπτὰ

seven, cf. v. 3, 9, 12, 12:3, 13:1

seven

κεφαλᾶς

the part of the body that contains the brain, head, of humans, animals, and transcendent beings, in apocalyptic presentations in connections with animals, cf. v. 3, 9, 12, 9:7, 17, 19, 12:3, 13:1, 3  
head

δέκα

ten, cf. v. 3, 12, 16, 12:3, 13:1, Dan. 7:7, 20, 24

ten

κέρατα

bony projection from the head of an animal, horn, in the description of apocalyptic beasts, cf. v. 3, 12, 16, 5:6, 12:3, 13:1, 11, Dan. 7:7f

the hard bony outgrowth on the heads of certain animals

## V. 8

θηρίον  
see above

εἶδες                      AAI2sg                      fr. εἶδον  
to perceive by sight of the eye, see, perceive  
to see, sight, seeing

ἦν                              IAI3sg                      fr. εἶμι  
ἔστιν                      PAI3sg                      fr. εἶμι  
be, exist, be on hand, satirically, of the beast, who parodies the Lamb, cf. 1:4, 8, 4:8, 11:17, 16:5  
to exist, in an absolute sense, to be, to exist

μέλλει                      PAI3sg                      fr. μέλλω  
to take place at a future point of time and so to be subsequent to another event, be about to  
to occur at a point of time in the future which is subsequent to another event and closely related  
to it, to be about to

ἀναβαίνειν                      PAInf                      fr. ἀναβαινω  
to be in motion upward, go up, ascend, of living beings, of any upward movement, ascend, go  
up, with indication of the place from which, cf. 11:7, 13:1, 11  
to move up, to come up, to go up, to ascend, the upward movement may be of almost any  
gradient

ἐκ  
marker denoting the direction from which something comes, from  
extension from an area or space, usually with the implication of removal out of a delimited area,  
from, out from, out of

ἄβύσσου  
a transcendent place associated with the dead and hostile powers, netherworld, abyss, especially  
the abode of the dead, abode of the 'beast' the antichrist, cf. 20:1, 3, 11:7, 9:1, 11  
a location of the dead and a place where the Devil is kept, the abode of the beast as the antichrist,  
and of Abaddon, as the angel of the underworld, abyss, abode of evil spirits, very deep place

εἰς  
marker of goals involving affective/abstract/suitability aspects, into, to, of entry into a state of  
being, with verbs of going, coming, leading, etc., used in a figurative sense, cf. v. 11  
marker of result, with the probable implication of a preceding process, with the result that, so  
that, as a result, to cause, 'and he goes to destruction'

### ἀπόλειαν

the destruction that one experiences, annihilation, both complete and in process, ruin, go to destruction, cf. v. 11

to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy, destruction

### ὑπάγει

PAI3sg

fr. ὑπαγω

to be on the move, especially in a certain direction, go, in general with the goal indicated by εις, cf. v. 11

to move away from a reference point, to go, to go away from, to depart, to leave

### θαυμασθήσονται

FPI3pl

fr. θαυμαζω

see above

### κατοικοῦντες

PAPtcpMPN

fr. κατοικεω

to make something a habitation or dwelling by being there, inhabit, ‘the inhabitants of the earth,’ cf. v. 2, 12:12

to live or dwell in a place in an established or settled manner, to live, to dwell, to reside

### γῆς

surface of the earth as the habitation of humanity, earth, cf. v. 2

the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

### γέγραπται

PfPI3sg

fr. γραφω

to express thought in writing, of pronouncements and solemn proceedings, write down, record, passive – ‘written in the book of life’

to write

### ὄνομα

proper name of an entity, name

the proper name of a person or object, name

### βιβλίον

long written composition, scroll, book, ‘book of life’

a document consisting of a scroll or book, scroll, roll, book

## ζωῆς

transcendent life, life, reference to future glory, ‘book of life’ cf. 3:5, 13:8, 20:12, 15, 21:27, Phil. 4:3  
to be alive, to live, life

## ἀπὸ

to indicate the point from which something begins, whether literal or figurative, of time, from, since, when once  
marker of the extent from a point in the past, since, from

## καταβολῆς

the act of laying something down, with implication of providing a base for something, foundation, readily connected with the idea of founding is the sense of beginning, ‘from the foundation of the world’, cf. 13:8, Jn 17:24, Eph. 1:4, 1 Pet 1:20  
creation, particularly of the world, with focus upon the beginning phase, creation

## κόσμου

the sum total of everything here and now, the world, the (orderly) universe, cf. 13:8, Jn 17:5, Matt 13:35, 25:34, Lk. 11:50, Heb. 4:3, 9:26  
the universe as an ordered structure, cosmos, universe

## βλεπόντων

PAPtcpMPG

fr. βλέπω

to perceive with the eye, see, with accusative of what is seen  
to see, frequently in the sense of becoming aware of or taking notice of something, to see, to become aware of, to notice, to glance at

## ὅτι

marker of narrative or discourse content, direct or indirect, that, after verbs that denote sense perception  
marker of discourse content, whether direct or indirect, that, the fact that

## παρέσται

FMdepI3sg

fr. παρειμι

be present, of persons  
to be present at a particular time and place, to be present, to be here, to be there, to be at hand

## V. 9

### ὧδε

a reference to a present event, object, or circumstance, in this case, at this point, on this occasion, under these circumstances, cf. 13:10, 18, 14:12  
a reference to a present object, event, or state in terms of its relevance to the discourse, in this, in this case, in the case of

νοῦς

the faculty of intellectual perception, understanding, mind as faculty of thinking, 'here is (i.e. this calls for) a mind with wisdom' cf. 13:18

the psychological faculty of understanding, reasoning, thinking, and deciding, mind

ἔχων

PAPtcpMSN

fr. ἔχω

to experience something, have, of all conditions of body and soul, generally of conditions, characteristics, capabilities, emotions, inner possession:

to experience a state or condition, generally involving duration, to experience, to have

σοφίαν

the capacity to understand and function accordingly, wisdom

the capacity to understand and, as a result, to act wisely, to be prudent, wisdom

ἐπὶ

see above

κεφαλαί

see above

ὄρη

a relatively high elevation of land that projects higher than a hill

a relatively high elevation of land, in contrast with hill

ὄπου

marker of a position in space, where, of a specific location, used in connection with a designation of place

a reference to a position in space, where, wherever

γυνή

see above

κάθεται

PM/PdepI3sg

fr. καθημαι

to be in a seated position, sit

to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

βασιλεῖς

one who rules as possessor of the highest office in a political realm, king, generally of a male ruler who has unquestioned authority in a specific area, 'earthly kings' cf. v. 2, 12, 14, 18, 1:5, 6:15, Psa. 2:2

one who has absolute authority within a particular area, king

## V. 10

πέντε

five

ἔπεσαν

AAI3pl

fr. πίπτω

to experience loss of status or condition, fall, be destroyed, fall, perish, 'five have perished, disappeared, passed from the scene' cf. 14:8, 18:2

to cease to exist in a particular post or position, to cease, to come to an end, to fall, 'the five (kings) came to an end'

εἷς

a single entity, with focus on uniformity or quality, one, (a) single, only one  
one, in contrast to more than one, one

ἄλλος

pertaining to that which is other than some other entity, other, distinguished from a previously mentioned subject or object

pertaining to that which is other than some other item implied or identified in a context, other, another

οὐπω

the negation of extending time up to and beyond an expected point, not yet, cf. v. 12

the negation of extending time up to and beyond an expected point, not yet, still not

ἦλθεν

AAI3sg

fr. ἔρχομαι

ἔλθη

AAS3sg

fr. ἔρχομαι

to take place, come, of events and circumstances

to come into a particular state or condition, implying a process, to become

ὅταν

temporal particle, pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when

a point of time which is roughly simultaneous to or overlaps with another point of time, when

ὀλίγον

pertaining to being relatively small on a scale of extent, little, small, short, of duration, used adverbially 'for a short time' cf. 12:12

a relatively small quantity, little, small amount

δεῖ

PAI3sg

fr. δεῖ

to be under necessity of happening, it is necessary, one must, one has to, denoting compulsion of any kind, of that which takes place because of circumstances or inner necessity, with the context determining the cause

to be that which must necessarily take place, often with the implication of inevitability, to be necessary, must

μεῖναι

AAInf

fr. μένω

to continue to exist, remain, last, persist, continue to live, of persons

to continue to exist, to remain, to continue, to continue to exist, to still be in existence

## V. 11

θηρίον

see above

ἦν

IAI3sg

fr. εἶμι

ἔστιν

PAI3sg

fr. εἶμι

see above

ὄγδοός

eighth, cf. 21:20

eighth in a series involving either time, space, or set, eighth

ἐκ

marker denoting origin, cause, motive, reason, from, of, to denote derivation

marker used in periphrasis, from, of, for the partitive genitive

a marker of the source from which someone or something is physically or psychologically derived, from

marker of a part of a whole, whether consisting of countables or of mass, one of, one among, a part of

ἐπτά

see above

εἰς  
see above

ἀπόλειαν  
see above

ὑπάγει                      PAI3sg                      fr. ὑπαγω  
see above

## V. 12

δέκα  
see above

κέρατα  
see above

εἶδες                      AAI2sg                      fr. εἶδον  
see above

βασιλεῖς  
see above

οἵτινες  
undetermined person belonging to a class or having a status, who, one who  
reference to an indefinite entity, event, or state, whoever, whichever, whatever, (though often  
translated as ‘who, which, or what’)

βασιλείαν  
the act of ruling, generic – kingship, royal power, royal rule, ‘obtain royal power (for oneself),  
cf. v. 17, 18, Lk. 19:12, 15  
idiom – literally ‘to take, to receive a rule’ to receive from someone else the power or authority  
to reign as a king, to become a king

οὕτω  
see above

ἔλαβον                      AAI3pl                      fr. λαμβανω  
λαμβάνουσιν              PAI3pl                      fr. λαμβανω  
to take into one’s possession, take, acquire  
to acquire possession of something, to take, to acquire, to obtain

ἀλλὰ

after a negative, on the contrary, but, yet, rather, introducing a contrast  
a marker of more emphatic contrast, but, instead, on the contrary

ἐξουσίαν

power exercised by rulers or others in high position by virtue of their office, ruling power,  
official power  
the right to control or govern over, authority to rule, right to control

ὡς

a conjunction marking a point of comparison, as  
relatively weak marker of a relationship between events or states, as, like

μίαν

see above

ὥραν

a period of time as division of a day, hour, a short period of time, ‘for a very short time’, cf.  
18:10, 17, 19  
an indefinite unity of time which is relatively short, a while

μετὰ

marker of association in general sense denoting the company within which something takes  
place, with, with genitive of persons in company with whom something takes place  
a marker of an associative relation, usually with the implication of being in the company of,  
with, in the company of, together with

θηρίου

see above

## V. 13

μίαν

see above

γνώμην

that which is purposed or intended, purpose, intention, mind, mind-set, ‘unity of mind’  
that which is purposed or intended, with the implication of judgment or resolve, purpose,  
intention, ‘these have the same purpose’

ἔχουσιν                      PAI3pl                      fr. ἔχω  
see above

δύναμιν  
potential for functioning in some way, power, might, strength, force, capability  
the potentiality to exert force in performing some function, power

ἐξουσίαν  
power exercised by rulers or others in high position by virtue of their office, ruling power,  
official power  
the right to control or govern over, authority to rule, right to control

θηρίω  
see above

διδόασιν                      PAI3pl                      fr. δίδωμι  
to grant by formal action, grant, allow, cf. 9:3  
to grant someone the opportunity or occasion to do something, to grant, to allow

## V. 14

μετὰ  
marker of association in general sense denoting the company within which something takes place, with, the associative aspect can also derive expression from the fact that two opposite parties exert influence upon one another or that one party brings the other to adopt a corresponding, and therefore, common, attitude, in hostile fashion; after verbs of fighting, quarreling, etc. to denote the person with whom the strife is being carried on 'carry on war with = against someone', cf. 2:16, 11:7, 12:7, 17, 13:4, 7, 19:19  
marker of opposition and conflict, implying interaction, against, with

ἀρνίου  
a sheep of any age, sheep, lamb, in imagery, as a designation of Christ, cf. 7:9, 14, 18, 12:11, 13:8, 14:1, 4, 10, 15:3, 19:7, 9, 21:9, 14, 22f, 27, 22: 1, 3, 5:6, 8, 12f.  
Lamb, a title for Christ, the supplementary components of meaning involve the atoning sacrifice of Jesus Christ on the cross, symbolism of lamb in terms of OT sacrificial practices

πολεμήσουσιν                      FAI3pl                      fr. πολεμέω  
wage war, active, make war, fight with (against) someone, cf. 2:16, 12:7, 13:4, 19:11  
to engage in open warfare, to wage war, war, fighting

νικήσει                      FAI3sg                      fr. νικαω  
to overcome someone, vanquish, overcome, overcome someone, cf. 11:7, 13:7  
to win a victory over, to be victorious over, to be a victor, to conquer, victory

ὅτι  
marker of causality, because, since  
marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

κύριος  
κυρίων  
one who is in a position of authority, lord, master, of transcendent beings, used in reference to Jesus, the use of the word κυριος raises Jesus above the human level, cf. 19:16  
one who exercises supernatural authority over mankind, Lord, Ruler, One who commands  
one who rules or exercises authority over others, ruler, master, lord

βασιλεὺς  
βασιλέων  
see above

κλητοὶ  
pertaining to being invited, called, invited, in imagery of invitation to the Kingdom of God, cf. 1 Cor. 1:24, Jude 1  
pertaining to having been called, called

ἐκλεκτοὶ  
pertaining to being selected, chosen, generally of those whom God has chosen from the generality of mankind and drawn to Himself, chosen  
that which has been chosen, chosen

πιστοί  
pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring, trust/faith, of human beings, cf. 1:5, 2:13, 3:14, 19:11  
pertaining to being trusted, faithful, trustworthy, dependable, reliable  
pertaining to trusting, one who trusts in, trusting