

Rev. 15:1-8 mws

V. 1

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

ἄλλο
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

σημεῖον
an event that is an indication or confirmation of intervention by transcendent powers, miracle, portent, portent, terrifying appearances in the heavens, never before seen, as portents of the last days, of that which the seer of the Apocalypse sees, cf. v. 3, 15:1
an event which is regarded as having some special meaning, sign

οὐρανῷ
transcendent abode, heaven, as the dwelling place (or throne) of God
the supernatural dwelling place of God and other heavenly beings, heaven

μέγα
pertaining to being relatively superior in importance, great, of things, great, sublime, important
the upper range of a scale of extent, with the possible implication of importance in relevant contexts, great, greatly, greatness, to a great degree, intense, terrible

θαυμαστόν
pertaining to being a cause of wonder or worthy or amazement, wonderful, marvelous, remarkable
pertaining to that which causes or is worthy of amazement and wonder, wonderful, remarkable, marvelous, cf. v. 3

ἄγγελους
a transcendent power who carries out various missions or tasks, messenger, angel, as messengers of God, angels
a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

ἐπτά
seven

ἔχοντας PAPtcpMPA fr. ἔχω
to possess or contain, have, own, to contain something, have, possess
to have or possess objects or property, to have, to own, to possess, to belong to

πληγὰς
a sudden calamity that causes severe distress, blow, plague, misfortune, cf. v. 6, 8, 9:18, 20, 11:6, 16:9, 21, 18:4, 8, 21:9, 22:18
a widespread contagious disease, often associated with divine retribution, plague, pestilence
figurative, a type of trouble or distress causing widespread and/or intense suffering, plague, great suffering, distress

ἐσχάτας
pertaining to being the final item in a series, least, last in time, with reference to a situation in which there is nothing to follow, cf. 21:9
pertaining to being the last in a series of objects or events, last, final

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

ἐτελέσθη API3sg fr. τέλεω
to complete an activity or process, bring to an end, finish, complete, cf. v. 8, 10:7, 11:7, 17:17
to carry out an obligation or demand, carry out, accomplish, perform, fulfill, keep
to bring an activity to a successful finish, to complete, to finish, to end, to accomplish

θυμὸς
a state of intense displeasure, anger, wrath, rage, indignation, cf. v. 7, 12:12, 14:8, 10, 19, 16:1, 19, 18:3, 19:15
a state of intense anger, with the implication of passionate outbursts, anger, fury, wrath, rage

V. 2

εἶδον AAI1sg fr. εἶδον
see above

ὥς
comparative particle, marking the manner in which something proceeds, as, like
relatively weak marker of a relationship between events or states, as, like

θάλασσαν

sea

generic collective term for all bodies of water, the sea

ὕαλινην

of glass, transparent as glass, cf. 4:6

consisting of or pertaining to glass, of glass, glass

μεμιγμένην

PfPPtcpFSA

fr. μιγνυμι

mix, mingle, mingle something with something

to mix or mingle, either of liquids or solids, often involving substances which do not normally go together, to mix, to mingle

πυρὶ

fire, of fire that is heavenly in origin and nature, cf. 4:5, 8:5, 7, 9:17, 10:1, 11:5, 13:13, 16:8, 20:9
fire

νικῶντας

PAPtcpMPA

fr. νικαω

to win in the face of obstacles, be victor, conquer, overcome, prevail, in a battle or contest, the Christian as the one who is victorious, cf. 2:7, 11, 17, 26, 3:5, 12, 21, 21:7

to win a victory over, to be victorious over, to be a victor, to conquer, victory

ἐκ

marker denoting separation, from, out of, away from, of persons and things with whom a connection is severed or is to remain severed, 'free oneself from by victory'

marker of dissociation in the sense of being independent from someone or something, from, free from, apart from, independent of

θηρίου

any living creature excluding humans, animal, beast, of animal-like beings of a transcendent kind, the 'beasts' or 'animals' of Revelation

any living creature, not including man, animal

εἰκόνοϛ

an object shaped to resemble the form or appearance of something, likeness, portrait, of an image of a god, cf. 13:14, 14:9, 11, 16:2, 19:20, 20:4

an object which has been formed to resemble a person, god, animal, etc., likeness, image
that which has the same form as something else, same form, likeness

ἀριθμοῦ

a cardinal number, number, referring to numerology, which was quite familiar to people of ancient times, according to it, since each Gk. letter has a numerical value, a name could be replaced by a number representing the total of the numerical values of the letters making up the name, cf. 13:17

any cardinal number

ὀνόματος

proper name of an entity, name

the proper name of a person or object, name

ἑστῶτας

PfAPtcpMPA

fr. ἵστημι

to be at a place, stand (there), be (there), with the emphasis less on ‘standing’ than on ‘being, existing’ cf. 3:20, 7:1, 14:1

to be in a location, with the possible implication of standing but with the focus upon location, to be

ἔχοντας

PAPtcpMPA

fr. ἔχω

see above

κιθάρας

lyre, harp, literally ‘harps of God, i.e. belonging to or given by God, or harps used in the praise of God. Perhaps the expression is a Semitic superlative formation, great harps’

a small stringed harp-like instrument held in the hands and plucked, lyre, harp

V. 3

ᾄδουσιν

PAI3pl

fr. ᾄδω

sing (in praise), cf. 5:9, 14:3, Dt. 31:30, Exo 15:1

to utter words in a melodic patten, to sing

ὥδην

song, of sacred song, a song of praise to God, cf. 5:9, 14:3, Exo 15:1

a particular melodic pattern with verbal content, song

δούλου

one who is solely committed to another, slave, subject, in a positive sense, especially of the relationship of humans to God, slave of God, subject to God, owned body and soul, of God-fearing people generally

one who is a slave in the sense of becoming the property of an owner, slave, bondservant

ἀρνίου

a sheep of any age, sheep, lamb, in imagery, as a designation of Christ, cf. 5:8, 12f. 6:1, 16, 7:9, 14, 18, 12:11, 13:8, 14:1, 4, 10, 17:14, 19:7, 9, 21:9, 14, 22f, 27, 22:1, 3

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

Μεγάλα

pertaining to being above standard in intensity, great, of surprising or unpleasant events or phenomena of the most diverse kinds, 'mighty deeds'

the upper range or a scale of extent, with the possible implication of importance in relevant contexts, great, greatly, greatness, to a great degree, intense, terrible

θαυμαστὰ

pertaining to being a cause of wonder or worthy of amazement, wonderful, marvelous, remarkable, of the deeds of God

pertaining to that which causes or is worthy of amazement and wonder, wonderful, remarkable, marvelous, 'great and marvelous are your works'

ἔργα

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of God, cf. Heb. 3:9

that which is done, with possible focus on the energy or effort involved, act, deed

κύριε

the primary meaning relates to possession of power or authority, then to that which is preeminently important, principle, essential, one who is in a position of authority, lord, master, of transcendent beings, as a designation of God, cf. 4:8, 16:7, 19:6, 21:22

a title for God and for Christ, one who exercises supernatural authority over mankind, Lord, Ruler, One who commands

παντοκράτωρ

the Almighty, All-Powerful, Omnipotent (One) only of God, cf. 1:8, 4:8, 11:17, 16:7, 14, 19:6, 15, 21:22

a title for God, literally 'all powerful' the Almighty, the One who has all power

δίκαιαι

pertaining to being in accordance with high standards of rectitude, upright, just, fair, of transcendent beings, because of their privileged status as authority figures, the idea of fairness or equity is associated with such entities, God, it is generally assumed that deities are just or fair

pertaining to being in accordance with what God requires, righteous, just

ἀληθινὰ

pertaining to being in accordance with fact, true, cf. 16:7, 19:2, 9, 21:5, 22:6

pertaining to being in accordance with historical fact, true, truth

ὁδοί

course of behavior, way, way of life, way, way of life, way of acting, conduct, especially of the ways that God initiates, cf. Rom. 11:33

a customary manner of life or behavior, with probably some implication of goal or purpose, way of life, way to live

βασιλεὺς

one who possesses unusual or transcendent power, of God

one who has absolute authority within a particular area, king

ἔθνων

a body of persons united by kinship, culture, and common traditions, nation, people

the largest unit into which the people of the world are divided on the basis of their constituting a socio-political community, nation, people

V. 4

τίς

an interrogative reference to someone or something, who? as substantive, who? in the sense what sort of person?

an interrogative reference to someone or something, who?

φοβηθῇ

APS3sg

fr. φοβεω

to have a profound measure of respect for, (have) reverence, respect, with special reference to fear of offending, toward God, fear, in the sense ‘reverence’ cf. 11:18, 14:7, 19:5

to have profound reverence and respect for deity, with the implication of awe bordering on fear, to reverence, to worship

δοξάσει

FAI3sg

fr. δοξαζω

to influence one’s opinion about another so as to enhance the latter’s reputation, praise, honor, extol

to speak of something as being unusually fine and deserving of honor, to praise, to glorify, praise

ὄνομα

see above

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

μόνος

pertaining to being the only entity in a class, only, alone, with focus on being the only one, cf. Jn. 17:3, Rom. 16:27, 1 Tim. 6:15, 16

the only entity in a class, only one, alone

ὅσιος

pertaining to being the standard for what constitutes holiness, holy, of God, cf. 16:5, Deut. 32:4, Psalms 144:17

pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human, holy, pure, divine, 'Lord...for you alone are holy'

ἔθνη

see above

ἥξουσιν

FAI3pl

fr. ἥκω

to be in a place as the result of movement to, have come, be present, of persons, of the coming of a worshiper to a deity, cf. Jn 6:37, 1 Kgs. 8:42, Jer. 27:5, quoting Psalms 86:9

to move toward and to arrive at a point, to come to, to reach, to arrive

προσκυνήσουσιν

FAI3pl

fr. προσκυνέω

to express in attitude or gesture one's complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully, to transcendent beings, cf. 4:10, 7:11, 9:20, 11:16, 14:7, 19:4

to express by attitude and possibly by position one's allegiance to and regard for deity, to prostrate oneself in worship, to bow down and worship, to worship

ἐνώπιόν

pertaining to a position in front of an entity, before someone or something, of worshippers or admirers falling down before someone, cf. 4:10, 7:11

a position in front of an object, whether animate or inanimate, which is regarded as having a special orientation of front and back, in front of, before

δικαιώματά

an action that meets expectations as to what is right or just, righteous deed, cf. 19:8, Romans 5:18

an act which is in accordance with what God requires, righteous act

ἐφανερώθησαν API3pl fr. φανερωω
 to cause to become known, disclose, show, make known, passive, become public knowledge, be disclosed, become known
 to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation

V.5

μετὰ
 marker of time after another point of time, after, cf. 7:1
 marker of a point of time closely associated with a prior point of time, after

εἶδον AAI1sg fr. εἶδον
 see above

ἡνοίγη API3sg fr. ἀνοίγω
 to render something readily accessible, open, of closed places, whose interior is thereby made accessible, a sanctuary, heaven, cf. 9:2, 11:19, 19:11
 to cause something to be open, to open, to make open

ναὸς
 a place or structure specifically associated with or set apart for a deity, who is frequently perceived to be using it as a dwelling, temple, of a heavenly sanctuary, cf. v. 6, 8, 3:12, 7:15, 11:19, 14:15, 17, 16:1, 17, 21:22
 a building in which a deity is worshipped, temple, sanctuary

σκηνῆς
 transcendent celestial tent, tent, dwelling, = ‘dwelling in heaven’, cf. 13:6, 21:3
 a relatively large tent used as a central place of worship by the Jews prior to the building of the Temple, tent, tabernacle tent

μαρτυρίου
 used in the LXX as the translation of מִזְבֵּחַ in the expression ἡ σκηνή του μαρτυρίου, ‘tent of meeting, tent/tabernacle of testimony, cf. Acts 7:44, Exo. 28:43
 the content of what is witnessed or said, testimony, witness

οὐρανῷ
 see above

V. 6

ἐξῆλθον ΑΑΙ3pl fr. ἐξέρχομαι
to move out of or away from an area, of animate entities, go out, come out, go away, retire
to move out of an enclosed or well-defined two or three-dimensional area, to go out of, to depart
out of, to leave from within

ἐπτὰ
see above

ἄγγελοι
see above

ἔχοντες PAPtcpMPN fr. ἔχω
see above

πληγὰς
see above

ναοῦ
see above

ἐνδεδυμένοι PfMPtcpMPN fr. ἐνδύω
to put any kind of thing on oneself, clothe oneself in, put on, wear, cf. 1:13, 19:14
to put on clothes, without implying any particular article of clothing, to clothe, to dress, to put on

λίνον
linen garment
linen cloth, normally in the form of a garment, linen, linen garment, ‘they dressed in clean,
bright, linen garments, what is important in 15:6 is the quality of the garments, not so much the
fact that they were made of linen

καθαρόν
pertaining to being clean or free of adulterating matter, clean, pure, ‘clean linen’
pertaining to not being dirty, clean

λαμπρόν
pertaining to having a glistening quality, of garments, especially white ones, bright, shining, ‘a
brightly shining garment’, cf. 19:8
pertaining to being clear and also bright, bright, sparkling, cf. 22:1

περιεζωσμένοι PfMPtcpMPN fr. περιζωννυμι
to put a belt or sash around, gird about, cf. 1:13
to have a belt or sash around oneself, to gird oneself, to be girded, to be tied around

περὶ
with accusative, generally in reference to position rather than mental or emotional considerations, about, of place, around, about, near, of a part of the body around which something goes, 'around the waist'
a position or series of positions around an area, but not necessarily involving complete encirclement, around

στήθη
chest, breast
the trunk of the body from the neck to the abdomen, chest, 'they had gold bands tied around their chests'

ζώνας
belt, girdle, in Bible only of a man's belt or girdle, unless the reference is to heavenly beings, cf. 1:13
a band of leather or cloth worn around the waist outside of one's clothing, belt, girdle

χρυσᾶς
made of/adorned with gold, golden, cf. 1:12, 20, 2:1, 4:4, 5:8, 8:3, 9:13, 20, 14:14, 17:4, 21:15
pertaining to being made or consisting of gold, golden, made of gold

V.7

ἐν
a single person or thing, with focus on quantitative aspect, one, in contrast with more than one
a reference to a single, indefinite person or thing, a, one

τεσσάρων
four

ζῶων
a creature that transcends normal descriptive categories and is frequently composite, living thing/being, of the four particular beings at God's throne, whose description reminds one of the ζῶα in Ezek. 1:5ff, cf. 4:6-9, 5:6, 8, 11, 14, 6:1, 3, 5-7, 7:11, 14:3, 19:4
a supernatural being surrounding the throne of God in visions of the book of Revelation, a living being, the OT parallel for the ζῶον in Revelation is to be found in Ezekiel 1:5-14

ἔδωκεν AAI3sg fr. διδωμι
to give something out, give, bestow, grant
to put or place an object, with the implication of some type of transfer of location or possession,
to put

ἐπτά
see above

ἄγγέλους
see above

φιάλας
bowl, specifically a bowl used in offerings, cf. 5:8, 16:1-4, 8, 10, 12, 17, 17:1, 21:9
a broad, shallow bowl, normally used for cooking or for serving liquids, bowl, cf. 5:8

χρυσᾶς
see above

γεμούσας PAPtcpFPA fr. γεμω
to be full of something (of state rather than procedure), be full of something, of God's wrath
to be full of some substance or objects, to be full of, to contain

θυμοῦ
see above

ζῶντος PAPtcpMSG fr. ζωω
to be alive physically, live, of physical life in contrast to death, of beings that in reality, or as
they are portrayed, are not subject to death, in this sense it is most comprehensively applied to
God, cf. 1:18, 4:9, 10, 7:2, 10:6
to be alive, to live, life

εἰς
extension in time, to, until, on, to indicate duration of time, for, throughout
marker of an extent of time, for, in, at

αἰῶνας τῶν αἰώνων
a long period of time, without reference to beginning or end, of time to come which, if it has no
end, is also known as eternity, formulaically = eternal, cf. 11:15, 20:10, 22:5
unlimited duration of time, with particular focus upon the future, always, forever, forever and
ever, eternally

V. 8

ἐγεμίσθη

API3sg

fr. γεμίζω

to put something into an object to the extent of its capacity (the procedure of filling, in contrast to the result expressed by γεμω) fill, the temple was filled with smoke
to fill an object with a substance, to fill

ναὸς

see above

καπνοῦ

smoke, of the cloud of smoke in which God appears, cf. Isa. 6:4
smoke, cf. 9:2

ἐκ

marker denoting origin, cause, motive, reason, from, of, to denote derivation
marker of the source of an activity or state, with the implication of something proceeding from or out of the source, from, by

δόξης

the condition of being bright or shining, brightness, splendor, radiance, of humans involved in transcendent circumstances, and also transcendent beings, especially of God's self, cf. v. 19:1, 21:11, 23
honor as an element in the assignment of status to a person, honor, respect, status
a state of being great and wonderful, greatness, glory

δυνάμεως

potential for functioning in some way, power, might, strength, force, capability, cf. 1:16, 11:17, 12:10
the potentiality to exert force in performing some function, power

οὐδεὶς

substantive, no one, nobody
a negative reference to an entity, event, or state, no one, none, nothing

ἐδύνατο

IM/PdepI3sg

fr. δυναμαι

to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable, with infinitive following
to be able to do or to experience something, can, to be able to

εἰσελθεῖν AAIInf fr. εἰσερχομαι
to move into a space, enter, of geographical and other types of localities and areas as goal,
structural areas and establishments, into the temple, cf. Lk. 1:9
to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to
go into, to enter

ἄχρι
marker of continuous extent of time up to a point, until, of time, until, used as conjunction, until,
cf. 7:3, 17:17, 20:3, 5
the continuous extent of time up to a point, until, to, at last, at length

τελεσθῶσιν APS3pl fr. τελεω
see above

ἐπτά
see above

πληγαὶ
see above

ἀγγέλων
see above