

Rev. 11:15-19 mws

V. 15

ἕβδομος

seventh, cf. 8:1, 10:7, 16:17, 21:20

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

ἄγγελος

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

ἐσάλπισεν

AAI3sg

fr. σαλπίζω

to produce the sound of a trumpet, blow a trumpet, cf. 8:6, 7, 8, 10, 12, 13, 9:1, 13, 10:7

to produce the sound of a trumpet, to sound a trumpet, to play the trumpet

ἐγένοντο

AMdepI3pl

fr. γίνομαι

come into being as an event or phenomenon from a point of origin, arise, come about, develop, of other occurrences

to happen, with the implication that what happens is different from a previous state, to happen, to occur, to come to be

φωναί

the faculty of utterance, voice, that which the voice gives expression to: call, cry, outcry, loud or solemn declaration, in accordance with OT and Jewish usage generally, ‘the voice’ often speaks, though the (heavenly) speaker neither appears nor is mentioned, cf. v. 12, 6:6, 9:13, 10:4, 8,

12:10, 14:2, 13, 16:1, 18:4, 21:3

the human voice as an instrument of communication, voice

μεγάλαι

pertaining to being above standard in intensity, great, especially of sound, loud, cf. v. 17, 19, 1:10, 5:2, 12, 6:10

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

οὐρανῶ

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

λέγοντες

PAPtcpMPN

fr. λεγω

to express oneself orally or in written form, utter in words, say, tell, give expression to, with an indication of what is said, by direct discourse or direct question following
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

Ἐγένετο

AMdepI3sg

fr. γινομαι

to experience a change in nature and so indicate entry into a new condition, become something
to come to acquire or experience a state, to become

βασιλεία

the act of ruling, generally, kingship, royal power, royal rule, especially of God's rule, the royal reign of God, a chiefly eschatological concept
an area or district ruled by a king, kingdom

κόσμου

planet earth as a place of inhabitation, the world, the world as the habitation of humanity
humanity in general, the world
the system of human existence in its many aspects, the world, the world, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything divine, ruined and depraved
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world
they system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God) world system, world's standards, world

κυρίου

one who is in a position of authority, lord, master, of transcendent beings, as a designation of God, Lord of Lords, cf. 1:8, 4:8, 15:3, 16:7, 19:6, 21:22, 22:6
a title for God and Christ, one who exercises supernatural authority over mankind, Lord, ruler, One who commands

Χριστοῦ

fulfiller of Israelite expectations of a deliverer, the Anointed One, the Messiah, the Christ, cf. 12:10
title for Jesus as the Messiah, Christ, Messiah

βασιλεύσει FAI3sg fr. βασιλευω
to exercise authority at a royal level, be king, rule, of God and those closely united with him, of God and Christ together, cf. v. 17, 19:6
to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule, reign

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, to eternity, eternally, in perpetuity, formulaically = eternal, cf. 14:11, 15:7, 19:3, 20:10, 22:5
unlimited duration of time, with particular focus upon the future, always, forever, forever and ever, eternally

V. 16

εἴκοσι
twenty, cf. 4:4, 10, 5:8, 19:4
twenty

τέσσαρες
four, cf. 4:4, 6

πρεσβύτεροι
there are 24 elders sitting on thrones about the throne of God; they form a heavenly council of elders, cf. 4:4, 10, 5:5-14, 7:11, 13, 11:16, 14:3, 19:4, the elders have been understood as glorified human beings of some kind or astral deities (or angels)
a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and Christian societies, elder

ἐνώπιον
pertaining to a position in front of an entity, before someone or something
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

καθήμενοι PM/PdepPtcpMPN fr. καθημαι
to be in a seated position, sit, with the place indicated by a preposition, seated on throne, cf. 4:9, 5:1, 7, 13, etc.
to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

θρόνους
chair, seat, specifically, a chair set aside for one of high status, throne, of God
a relatively large and elaborate seat upon which a ruler sits on official occasions, throne

ἔπεσαν

AAI3pl

fr. πιπτω

to move with relative rapidity in a downward direction, fall, the passive of the idea conveyed in ballw, of something that, until recently, has been standing (upright), fall (down), fall to pieces, of persons, fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings, especially when one approaches with a petition
to prostrate oneself before someone, implying supplication, to prostrate oneself before, to fall down before

πρόσωπα

the front part of the head, face, countenance, fall on one's face as a sign of devotion, cf. 7:11
the front part of the human head, face

προσεκύνησαν

AAI3pl

fr. προσκυνεω

to move with relative rapidity in a downward direction, fall, of something that, until recently, has been standing, fall (down), fall, of persons, fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings, especially when one approaches with a petition, cf. 4:10, 5:8, 7:11, 19:10
to prostrate oneself before someone, implying supplication, to prostrate oneself before, to fall down before

V. 17

Εὐχαριστοῦμέν

PAI1pl

fr. εὐχαριστεω

to express appreciation for benefits or blessings, give thanks, express thanks, render/return thanks
to express gratitude for benefits or blessings, to thank, thanksgiving, thankfulness

παντοκράτωρ

the Almighty, All-Powerful, Omnipotent (One) only of God, cf. 1:8, 4:8, 15:3, 16:7, 19:6, 21:22
a title for God, literally 'all powerful' the Almighty, the One who has all power

ὄν

PAV2sg

fr. εἶμι

ἦν

IAI3sg

fr. εἶμι

be, exist, be on hand, 'the one who is and who was', 'the God...who exists' cf. 1:4, 4:8, 16:5
to exist, in an absolute sense, to be, to exist

ὅτι

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

εἴληφας PfAI2sg fr. λαμβανω
to take into one's possession, take, acquire something, cf. Lk. 19:12
to acquire possession of something, to take, to acquire, to obtain

δύναμίν
potential for functioning in some way, power, might, strength, force, capability, of God's power,
cf. 1:16, 12:10, 15:8
the potentiality to exert force in performing some function, power

μεγάλην
see above

ἐβασίλευσας AAI2sg fr. βασιλευω
see above

V. 18

ἔθνη
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

ὠργίσθησαν APdepI3pl fr. ὀργιζω
be angry, cf. Psalms 99:1
to be relatively angry, to be full of anger, to be furious, to be angry

ἦλθεν AAI3sg fr. ἔρχομαι
to take place, come, of events and circumstances
to happen, with the implication of the event being directed to someone or something, to happen
to

ὀργή
strong indignation directed at wrongdoing, with focus on retribution, wrath, as the outcome of an
indignant frame of mind (judgment), already well known to OT history, sometimes runs its
course in the present, but more often is to be expected in the future, as God's final reckoning
with evil, of God's future judgment specifically qualified as punitive, in Rev. the term is also
used to express thoughts on eschatology, cf. 6:16, 17, 14:10, 16:19, 19:15
divine punishment based on God's angry judgment against someone, to punish, punishment

καιρὸς

a defined period for an event, definite, fixed time

point of time consisting of occasions for particular events, time, occasion

νεκρῶν

substantive – one who is no longer physically alive, dead person, a dead body, a corpse

pertaining to being dead, lifeless, dead

κριθῆναι

APInf

fr. κρινω

to engage in a judicial process, judge, decide, hale before a court, condemn, also hand over for judicial punishment, of the divine tribunal, administer justice, judge, pass. – be judged

to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn,

condemnation

δοῦναι

AAInf

fr. διδωμι

to give something out, give, bestow, grant

to give an object, usually implying value, to give, giving

to pay or remunerate with money or other valuables, to pay, to remunerate

μισθὸν

recognition (mostly by God) for the moral quality of an action, recompense, in affirmation of laudable conduct, reward, ‘pay (out) the reward,’ cf. Matt. 5:12, Lk. 6:23, 35

a recompense based upon what a person has earned and thus deserves, the nature of the

recompense being either positive or negative, reward, recompense, ‘to give a reward to your servants the prophets’

δούλοις

pertaining to being under someone’s total control, slavish, servile, subject, one who is solely committed to another, slave, subject, in a positive sense, especially of the relationship of humans to God, of Christian prophets, cf. 10:7

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

προφήταις

a person inspired to proclaim or reveal divine will or purpose, prophet, Christians who are endowed with the gift of prophecy, cf. 16:6, 18:20, 24

one who proclaims inspired utterances on behalf of God, prophet, inspired preacher

ἅγιοις

substantive, the holy (thing, person), the holy ones, believers, loyal followers, saints, of Christians as consecrated to God

persons who belong to God, and as such constitute a religious entity, God's people

φοβουμένοις

PPPtcpMPD

fr. φοβεω

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

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

ὄνομα

proper name of an entity, name, used in combination with God and Jesus, expressing the person's qualities and powers. Names, especially holy names, are revered and used in customary practices and ritual

proper name of a person or object, name

μικροῦς

pertaining to a relatively limited size, measure, or quantity, small, short, of age, substantive, the little one, the child, for the designation of all the members of a group, cf. 13:16, 19:5, 18, 20:12
pertaining to a living being who is relatively young, often the younger of two objects, young, younger

μεγάλους

pertaining to exceeding a standard involving related objects, large, great, of age, 'small and great' cf. 13:16, 19:5, 18, 20:12

persons of important or high status, important persons, great men

διαφθεῖραι

AAInf

fr. διαφθειρω

to cause the destruction of something, spoil, destroy, of rust eating into iron, destroy persons and nations

to cause the complete destruction of someone or something, to destroy utterly, 'to destroy those who deprave the earth' in Rev. 11:18, there is a play on the two meanings of διαφθειρω. In the first instance the meaning is destroy, but in the second instance, the meaning is 'to deprave'

διαφθείροντας

PAPtcpMPA

fr. διαφθειρω

to cause to become morally corrupt, deprave, ruin the earth (i.e. its people)

to cause someone to become perverse or depraved, as a type of moral destruction, to deprave, to pervert, to ruin, to cause the moral ruin of, 'to destroy those who ruin the earth' or '...cause the earth to be depraved'

γῆν

the inhabitants of the earth, people, humanity, associative sense, cf. 14:3

figurative extensions of ‘earth’, all people who dwell on the earth, people, all mankind

V. 19

ἠνοίγη

API3sg

fr. ἀνοίγω

to render something readily accessible, open, of closed places, whose interior is thereby made accessible, a sanctuary, passive – cf. 15:5, 19:2, 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. 3:12, 7:15, 14:15, 17, 15:5, 6, 8, 16:1, 17, 21:22

a building in which a deity is worshiped, temple, sanctuary

ἐν

marker of a position defined as being in a location, in, among

a position as defined as being within certain limits, inside, within, in

οὐρανῶ

see above

ὥφθη

API3sg

fr. ὄραω

to perceive by the eye, catch sight of, notice, passive in active sense, become visible, appear, cf. 12:1, 3

to see, sight, seeing

κιβωτὸς

sacred repository, covenant chest, ark, the ark of the covenant, also found in the temple in heaven, cf. Exo. 39:35, Heb. 9:4

any box-like container, whether plain or elaborate, box, chest, coffer, occurs only in the phrase κιβωτος της διαθηκης ‘the box of the covenant,’ which was place in the Holy of Holies of the Temple in Jerusalem and referred to also as being in the heavenly temple

διαθήκης

compact, contract, covenant chest, i.e. the sacred box that symbolized God's pledge of presence with Israel, cf. Heb. 9:4, Exo. 31:7, 39:14

the verbal content of an agreement between two persons specifying reciprocal benefits and responsibilities, covenant, pact, the initiative for such a covenantal relationship existed with one person rather than being the result of negotiation and compromise

ἐγένοντο

see above

AMdepI3pl

fr. γινομαι

ἀστραπαὶ

lightning, proceeding from God's throne, cf. 4:5, 8:5, 16:18

the flash of lightning, lightning

φωναὶ

an auditory effect, sound, tone, noise, possibly certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm, cf. 4:5, 8:5, 16:18, Exo. 19:16

any type of sound, including human speech, but normally a distinctive type of sound as opposed to confused noise, sound

βρονταὶ

thunder, crash of thunder, cf. 4:5, 6:1, 8:5, 10:3f., 14:2, 16:18, 19:6

the loud sound that accompanies a flash of lightning, thunder

σεισμός

a violent shaking or commotion, shock, agitation, of natural phenomena, most commonly earthquake, cf. v. 13, 6:12, 8:5, 16:18

sudden and severe movement of the earth, earthquake

χάλαζα

hail, hailstone, cf. 8:7, 16:21, Exo. 9:23-28

frozen rain, hail, 'there was hail and fire mixed with blood'

μεγάλη

see above v. 18