

Rev. 12:1-18 mws

V. 1

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

μέγα

pertaining to being above standard in intensity, great
pertaining to being surprising in view of being important, surprising, strange

ὄφθη

API3sg

fr. ὄραω

to perceive by the eye, catch sight of, notice, passive in active sense, become visible, appear, cf. v. 3, 11:19
to see, sight, seeing

οὐρανῶ

the portion or portions of the universe generally distinguished from planet earth, heaven, as firmament or sky over the earth, out of reach for humans, in the last days there will appear ‘wonders in the heaven above’
space above the earth, including the vault arching high over the earth from one horizon to another, as well as the sun, moon, and stars, sky

γυνή

an adult female person, woman
an adult female person of marriageable age, woman

περιβεβλημένη

PfMPtcpFSN

fr. περιβαλλω

to put on, especially of articles of clothing, put on, cf. 7:9, 13, 10:1, 11:3, 17:4, 18:16, 19:13
to put on clothes, implying the clothing being completely around, to clothe

ἥλιον

the sun, cf. 1:16, 6:12, 8:12, 10:1, 16:8, 19:17, 21:23
the sun

σελήνη

moon, cf. 6:12, 8:12, 21:23
the moon

ὑποκάτω

under, below, down at, cf. 5:3, 13, 6:9

a position below another position or object, under

idiom – literally ‘under the feet of’ to be under the complete control of someone, under the complete control of

ποδῶν

foot, of persons or animals, in special imagery, the one who is vanquished lies beneath the victor’s feet, cf. Matt. 5:35, Acts 7:49

foot, idiom – literally ‘under the feet of’ to be under the complete control of someone, under the complete control of

ἐπὶ

marker of location or surface, answering the question ‘where?’ on, upon, near, ‘on the head’

a position on a surface or an object, whether vertical or horizontal, and in contact with the object, on, upon, cf. 4:4

κεφαλῆς

the part of the body that contains the brain, head, of humans, animals, and transcendent beings, in apocalyptic presentations in connection with human figures

head

στέφανος

a wreath made of foliage or designed to resemble foliage and worn by one of high status or held in high regard, wreath, crown, cf. 4:4, 10, 6:2, 9:7

a wreath consisting either of foliage or of precious metals formed to resemble foliage and worn as a symbol of honor, victory, or as a badge of high office, wreath, crown

ἀστέρων

a luminous body (other than the sun) visible in the sky, star, single star, planet

a star or a planet, star, planet

δώδεκα

twelve

V. 2

γαστρι

womb, ‘be pregnant’

the inward parts of the body, either the digestive system, or the womb

idiom – literally ‘to have in the womb’ to be in a state of pregnancy, to be pregnant

ἔχουσα PAPtcpFSN fr. ἔχω
to possess or contain, have, own, to have within oneself, have, of women, be pregnant
idiom – literally ‘to have in the womb’ to be in a state of pregnancy, to be pregnant

κράζει PAI3sg fr. κραζω
to make a vehement outcry, cry out, scream, shriek, when one utters loud cries, without words
capable of being understood, of the cry of a woman in childbirth
to shout or cry out, with the possible implication of the unpleasant nature of the sound, to shout,
to scream

ὠδίνουσα PAPtcpFSN fr. ὠδινω
to experience pains associated with giving birth, have birth-pains, to have birth-pains, be in
labor, cf. Isa. 66:7, Micah 4:10
to experience pains associated with giving birth, to have birth pains, to suffer pain in connection
with giving birth, birth pains, ‘she cried out in her birth pangs and suffering to give birth’

βασανιζομένη PPPtcpFSN fr. βασανίζω
to subject to sever distress, torment, harass, mostly physical in disease, of birth-pangs
to punish by physical torture or torment, to torture, to torment

τεκεῖν AAInf fr. τικτω
to cause to be born or come into the world, give birth (to), bear, cf. v. 4, 5, 13
to bear, to give birth

V. 3

ἄφθῃ API3sg fr. ὄραω
see above

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
see above

οὐρανῶ
see above

ἰδοὺ

marker of strong emphasis, see, can be rendered 'here or there is (are),' cf. 21:3

prompter of attention, which serves also to emphasize the following statement, look, listen, pay attention, come now, then

δράκων

dragon, serpent, a sobriquet for the devil, cf. v. 4, 7, 9, 13, 16, 16:13, 20:2

a legendary animal, usually regarded as being a kind of monstrous winged serpent or lizard, dragon, 'a great red dragon with seven heads' All references occur in the NT occur in the book of Revelation, where the term is used as a descriptive epithet for the Devil. In a sense, therefore, the connotative values of the term 'dragon' are to some extent even more important than the specific denotation.

μέγας

see above

πυρρὸς

fiery red, cf. 6:4

fiery red, 'a huge, red dragon'

κεφαλὰς

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

ἑπτὰ

seven, 'seven heads' cf. 13:1, 17:3, 7, 9

seven, In ancient times, seven was regarded as a particularly important sacred number, and this is especially relevant in a number of passages in the book of Revelation

κέρατα

a bony projection from the head of an animal, horn, in the description of the apocalyptic beasts, cf. 5:6, 13:1, 11, 17:3, 7, 12, 16

the hard, bony outgrowth on the heads of certain animals, horn

δέκα

ten, cf. 13:1, 17:3, 7, 12, 16

ten

διαδήματα

royal headband, crown, cf. 13:1, 19:12

a type of crown employed as a symbol of the highest ruling power in a particular area and therefore often associated with kingship, diadem crown, ‘and upon his heads seven diadems’
symbol of his power, worn on his head

V. 4

οὐρά

tail, cf. 9:10, 19

tail of an animal or insect, tail

σύρει

PAI3sg

fr. συρω

drag, pull, draw, drag away, of the dragon in heaven, ‘his tail swept away a third of the stars’
to pull or drag, requiring force because of the inertia of the object being dragged, to pull, to drag,
to draw, ‘with his tail he dragged a third of the stars out of the sky

τρίτον

as a substantive, a third part of something, third, third part, ‘the third part, one-third, followed by
partitive genitive, cf. 8:7-12, 9:15, 18

a third part of an object, series, or mass, thir, third part

ἀστέρων

see above

οὐρανοῦ

see above

ἔβαλεν

AAI3sg

fr. βαλλω

to cause to move from one location to another through use of forceful motion, throw, of throwing
out of heaven, cf. v. 9, 13, 8:7, 14:19, 18:21, 19:20, 20:3, 10, 14

to call or to let fall down, to let fall, to drop

γῆν

surface of the earth as the habitation of humanity, earth, in contrast to heaven

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

δράκων

see above

ἕστηκεν Pf/IAI3sg fr. ἵστημι
to be at a place, stand (there), be (there), with the emphasis less on ‘standing’ than on ‘being, existing’ with place indicated by a preposition, cf. v. 18, 7:9, 11:4, 20:12
to be in a location, with the possible implication of standing, but with the focus upon location, to be

ἐνώπιον
pertaining to a position in front of an entity, before someone or something, cf. 7:9, 8:2, 11:4, 20:12
a position in front of an object, whether animate or inanimate, which is regarded as having a spacial orientation of front and back, in front of, before

γυναικὸς
see above

μελλούσης PAPtcpFSG fr. μέλλω
to take place at a future point of time and so to be subsequent to another event, be about 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

τεκεῖν AAInf fr. τικτω
τέκη AAS3sg fr. τικτω
see above

ἵνα
marker to denote purpose, aim, or goal, in order that, that
marker of purpose for events and states, in order to, for the purpose of, so that

ὅταν
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

τέκνον
an offspring of human parents, child
one’s immediate offspring, but without specific reference to sex or age, child, offspring

καταφάγη AAS3sg fr. κατασθιω
to eat up ravenously, eat up, consume, devour, swallow, of the apocalyptic dragon, ‘devour her child’ cf. 10:9
to devour something completely, to eat up

V. 5

ἔτεκεν AAI3sg fr. τικτω
see above

υἶόν
a male who is in a kinship relationship either biologically or by legal action, son, offspring, descendant, the direct male issue of a person, son
an immediate male offspring, son

ἄρσεν
male, reference to Isa. 66:7, cf. v. 13
the male of any living creature, male, man

μέλλει PAI3sg fr. μέλλω
see above

ποιμαίνειν PAInf fr. ποιμαινω
to watch out for other people, to shepherd, of activity that protects, rules, governs, fosters, figurative extension of to shepherd, in the sense of lead, guide, or rule, the activity as ‘shepherd’ has destructive results, reference to Psa. 2:9, cf. 2:27, 19:15
to rule with the implication of direct personal involvement, to rule, to govern, ‘he will rule them with an iron rod’

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

ῥάβδω
a relatively slender piece of wood varying in length, rod, staff, stick, of a shepherd’s staff, in imagery, cf. 2:27, 19:15
stick, rod

σιδηρᾶ

(made of) iron, in imagery = merciless, referencing Psa. 2:9, cf. 2:27, 19:15

Pertaining to being made or consisting of iron, made of iron

ἠρπάσθη

API3sg

fr. ἄρπαζω

to grab or seize suddenly so as to remove or gain control, snatch/take away, in such a way that no resistance is offered, passive – be caught up, cf. 2 Cor. 12:2, 4, 1 Thes, 4:17

to grab or seize by force, with the purpose of removing and/or controlling, to seize, to snatch away, to take away

τέκνον

see above

πρὸς

marker of movement or orientation toward someone/something, of place, person or thing, toward, towards, to

extension toward a goal, with the probability of some type of implied interaction or reciprocity

θρόνον

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

V. 6

ἔφυγεν

AAI3sg

fr. φευγω

to seek safety in flight, flee

to move quickly from a point or area in order to avoid presumed danger or difficulty, to run away, to flee, flight

ἔρημον

substantive – an uninhabited region or locality, desert, grassland, wilderness (in contrast to cultivated and inhabited country), cf. v. 14, 17:3

a largely uninhabited region, normally with sparse vegetation (in contrast with a population center), desert, wilderness, lonely place

ὅπου

marker of a position in space, where, cf. v. 14, 17:9

reference to a position in space, where, wherever

ἐκεῖ

reference to a position in the immediate vicinity, there, in that place, cf. v. 14
a position relatively far from the speaker, writer, or viewpoint person, there, at that place

τόπον

an area of any size, generally specified as a place of habitation, an abode, place, room, to live, stay, sit, etc. 'have (a) place' cf. Jn 14:2
an area of any size, regarded in certain contexts as a point in space, space, place, room

ἠτοιμασμένον PfPPtcpMSA fr. ἔτοιμαζω

to cause to be ready, put/keep in readiness, prepare, of things that are put in readiness
to cause to be ready, to make ready, to prepare

ἀπὸ

to indicate cause, means, or outcome, to indicate responsible agents for something, from, of, 'prepared by God's command, not by God in person'
marker of agent which may also be regarded as a source, by, from

ἵνα

see above

τρέφωσιν PAS3pl fr. τρέφω

to care for by providing food or nourishment, feed, nourish, support, cf. v. 14
to take care of, with special reference to supplying necessary nourishment, to take care of

ἡμέρας

civil or legal day, including the night, day
a period of time beginning at sunset and ending at the following sunset, day

χιλίας

a thousand, cf. 11:3

διακοσίας

two hundred, cf. 11:3

ἑξήκοντα

sixty, cf. 11:3

V.7

ἐγένετο AMdepI3sg fr. γινομαι
to occur as process or result, happen, turn out, take place
to happen, with the implication that what happens is different from a previous state, to happen, to occur, to come to be

πόλεμος
military conflict, of a single engagement, battle, fight, cf. v. 17, 9:7, 9, 11:7, 12:17, 13:7, 16:14, 19:19, 20:8
to engage in open warfare, to wage war, war, fighting, ‘Michael and his angels waged war against the dragon’

οὐρανῶ
see above

ἄγγελοι
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

πολεμήσαι AAInf fr. πολεμεω
ἐπολέμησεν AAI3sg fr. πολεμεω
wage war, make war, fight on or with (against) someone, war against someone
to engage in open warfare, to wage war, war, fighting, ‘Michael and his angels waged war against the dragon’

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’
marker of opposition and conflict, implying interaction, against, with

δράκοντος
see above

V. 8

ἰσχυσεν AAI3sg fr. ἰσχυω
to be in control, have power, be mighty, win out, prevail
to be physically strong enough for some purpose, to be strong enough to, to be able to, to have the strength to

τόπος
an area of any size, generally specified as a place of habitation, the customary location of something, the place where something is found, or at least should or could be found, ‘there was no longer any place for them’ cf 20:11
the position of a person within a group, implying a particular role or type of activity, position, role

εὐρέθη API3sg fr. εὐρισκω
to come upon something either through purposeful search or accidentally, find, accidentally, without seeking, find, come upon, ‘there was no longer any place for them in heaven’
to learn the location of something, either by intentional searching or by unexpected discovery, to learn the whereabouts of something, to find, to discover, to come upon, to happen to find

ἔτι
pertaining to continuance, yet, still, in negative statements, to denote that something is stopping, has stopped, or should stop, ‘no longer’
extension of time up to and beyond an expected point, still, yet

οὐρανῶ
see above

V. 9

ἐβλήθη API3sg fr. βαλλω
ἐβλήθησαν API3pl fr. βαλλω
see above

δράκων
see above

μέγας
see above

ὄφις

a symbolic figure, frequent in mythology, serpent, as a designation of the devil, serpent, cf. v. 14, 20:2
reptile, snake

ἀρχαῖος

pertaining to what has existed from the beginning or for a long time, with connotation of present existence, ‘the old/ancient serpent’ cf. 20:2
pertaining to having existed for a long time in the past, with the possible implication of such existence from the beginning of an event or state, for a long time, from the beginning, ancient, ‘the ancient serpent’

καλούμενος

PPPtcpMSN

fr. καλεω

to identify by name or attribute, call, call by name, name, provide with a name, have as a name, be called, cf. 1:9, 11:8, 16:16, 19:11
to speak of a person or object by means of a proper name, to call, to name

Διάβολος

substantive, one who engages in slander, as title of the principal transcendent evil being, the adversary/devil, cf. v. 12, 2:10, 20:2, 10
the principal supernatural evil being, devil, satan

Σατανᾶς

Literally ‘adversary’, as title or name (the) satan, in a very special sense, the enemy of God and all of those who belong to God, simply satan, the enemy, cf. 20:2, 2:9
the principal supernatural evil being, devil, satan
the usual proper name of the devil, satan

πλανῶν

PAPtcpMSN

fr. πλαναω

to cause to go astray from a specific way, mislead, deceive someone, cf. 2:20, 13:14, 19:20, 20:3, 8, 10
to cause someone to hold a wrong view and thus be mistaken, to mislead, to deceive, deception, to cause to be mistaken

οἰκουμένην

all inhabitants of the earth, figurative extension of the earth as inhabited area, world, humankind, ‘who deceives all humankind’
all people who dwell on the earth, people, all mankind

ὅλην

pertaining to being complete in extent, whole, entire, complete, cf. 3:10

pertaining to being whole, complete, or entire, with focus on unity, whole, all, complete, entire

εἰς

extension involving a goal or place, into, in, toward, to

extension toward a specific goal, to toward, in the direction of

γῆν

see above

ἄγγελοι

see above

μετ’

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

marker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

V. 10

ἤκουσα

AAI1sg

fr. ἀκούω

to have or exercise the faculty of hearing, hear, hear, listen to
to hear, hearing

φωνήν

the faculty of utterance, voice, any form of speech or other utterance

the human voice as an instrument of communication, voice

μεγάλην

see above

οὐρανῶ

see above

Ἄρτι

reference to the immediate past, just (now), ‘salvation has just now come’

a time shortly before or shortly after the time of discourse, just now, presently

σωτηρία

salvation, with focus on transcendent aspects, as part of a doxology, a Hebraism (salvation as victory intimately associated with God) cf. 7:10, 19:1

a state of having been saved, salvation

δύναμις

potential for functioning in some way, power, might, strength, force, capability, cf. 1:16, 5:12, 11:17, 15:8

the potentiality to exert force in performing some function, power

βασιλεία

the act of ruling, especially of God's rule, the royal reign of God

to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule, reign

ἐξουσία

the right to control or command, authority, absolute power, warrant, of Jesus' total authority, with genitive of the one who has authority, cf. Matt. 28:18, Dan 7:14

the right to control or govern over, authority to rule, right to control

Χριστοῦ

fulfiller of Israelite expectation of a deliverer, the Anointed One, the Messiah, the Christ, cf. 11:15

title for Jesus as the Messiah, Christ, Messiah

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

ἐβλήθη

see above

API3sg

fr. βαλλω

κατήγορ

accuser, designation of the devil

one who brings accusation, accuser, 'for the accuser of our Christian brothers has been thrown out (a reference to the devil)'

ἀδελφῶν

a person viewed as a brother in terms of a close affinity, brother, fellow member, member, associate, one who shares beliefs, of the members of a religious community, hence used by Christians in their relations with each other

close associate of a group of persons having a well0defined membership, refers specifically to fellow believers in Christ, fellow believer, (Christian) brother

κατηγορῶν

ПАРtcpMSN

fr. κατηγορεω

nearly always as a legal technical term, bring charges in court, before God's tribunal

to bring serious charges or accusations against someone, with the possible connotation of a legal or court context, to accuse, to bring charges

ἐνώπιον

pertaining to being present or in view, in the sight of, in the presence of, among

marking a participant whose viewpoint is relevant to an event, in the sight of, in the opinion of, in the judgment of

ἡμέρας

the period between sunrise and sunset, day

the daylight period between sunrise and sunset, day

νυκτός

period between sunset and sunrise, night, at night, in the night-time

the period between sunset and sunrise, night

V. 11

ἐνίκησαν

ΑΑΙ3pl

fr. νικαω

to overcome someone, vanquish, overcome, overcome someone, overcome the evil one, the devil, cf. 17:14, Jn 16:33

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

διὰ

marker of something constituting cause, to denote the efficient cause, by, 'by the blood' cf. 13:14

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

αἷμα

blood as constituting the life of an individual, life-blood, blood, blood and life as an expiatory sacrifice, especially the blood of Jesus, cf. 1:5, 5:9

the death of a person, generally as the result of violence or execution, death, violent death

ἀρνίου

a sheep of any age, sheep, lamb, in imagery, as a designation of Christ, cf. 5:6, 8, 12f. 6:1, 16, 7:9, 14, 18, 13:8, 14:1, 4, 10, 15:3, 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

λόγον

a communication whereby the mind finds expression, word, what you say, statement, proclamation, instruction, teaching, message, ‘word of witness’

that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement

μαρτυρίας

confirmation or attestation on the basis of personal knowledge or belief, testimony, content of testimony, especially with reference to Jesus, of human testimony concerning Jesus, by believers the content of what is witnessed or said, testimony, witness

ἠγάπησαν

AAI3pl

fr. ἀγαπαω

to have high esteem for or satisfaction with something, take pleasure in

to like or love something on the basis of a high regard for its value or importance, to love to, to

like to, to take pleasure in

ψυχὴν

life on earth in its animating aspect making bodily function possible, the condition of being alive, earthly life, life itself, to love one’s own life

to be alive, to live, life

ἄχρι

marker of continuous extent of time up to a point, until, in reference to acts or conditions that prevail up to a certain point, ‘unto death’

extension up to or as far as a goal, to, up to, as far as

θανάτου

the termination of physical life, death, ‘to the point of death’ of a devotion that does not shrink even from the sacrifice of one’s life, cf. 2:10

the process of dying, to die, death

V. 12

διὰ

see above

εὐφραίνεσθε PPImp2pl fr. εὐφραίνω
to be glad or delighted, be glad, enjoy oneself, rejoice, celebrate, be gladdened by something =
rejoice in something, cf. 11:10
to cause someone to be or become happy or glad, to make glad, to cheer up, to cause to be happy

σκηνοῦντες PAPtcpMPV fr. σκηνοῶ
live, settle, take up residence, cf. 7:15, 13:6, 21:3, Jn 1:14
to come to dwell in a place defined psychologically or spiritually (with the possible implication
in some contexts of a temporary arrangement), to take up residence, to come to reside, to come to
dwell

οὐαὶ
interjection denoting pain or displeasure, woe, alas, cf. 8:13, 18:10, 16, 19
a state of intense hardship or distress, disaster, horror

γῆν
see above

θάλασσαν
sea
a generic collective term for all bodies of water, the sea

ὅτι
see above

κατέβη AAI3sg fr. καταβαίνω
to move downward, come/go/climb down, with indication of the place to which one goes or
comes down, of the descent of the devil
move down, irrespective of the gradient, to move down, to come down, to go down, to descend

διάβολος
see above

ἔχων PAPtcpMSN fr. ἔχω
to experience something, have, of all conditions of body and soul, generally of conditions,
characteristics, capabilities, emotions, inner possession, 'have wrath'
to experience a state or condition, generally involving duration, to experience, to have

θυμὸν

a state of intense displeasure, anger, wrath, rage, indignation

a state of intense anger, with the implication of passionate outbursts, anger, fury, wrath, rage

μέγαν

see above

εἰδῶς

PfAPtcpMSN

fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with

ὅτι

marker of narrative or discourse content, direct or indirect, that

marker of discourse content, whether direct or indirect, that, the fact that

ὀλίγον

pertaining to being relatively small on a scale of extent, little, small, short, of duration, ‘a short time’

a relatively small quantity, little, small amount, ‘he knows he has only a little time’

καιρὸν

a point of time or period of time, time, period, frequently with implication of being especially fit for something and without emphasis on precise chronology, a moment or period as especially appropriate, the right, proper, favorable time

an indefinite unit of time, time, period of time

V. 13

ὅτε

marker of a point of time that coincides with another point of time, when

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

εἶδεν

AAI3sg

fr. εἶδον

to experience something, see

to come to understand as the result of perception, to understand, to perceive, to see, to recognize

δράκων

see above

ὅτι

see above v. 12

ἐβλήθη

see above

API3sg

fr. βαλλω

γῆν

see above

ἐδίωξεν

AAI3sg

fr. διωκω

to harass someone, especially because of beliefs, persecute someone

to systematically organize a program to oppress and harass people, to persecute, to harass, persecution

γυναῖκα

see above

ἥτις

takes the place of the simple relative, cf. 1:12

reference to an indefinite entity, event, or state, whoever, whichever, whatever (though often translated as 'who, which, or what,' since these pronouns in English are often indefinite in meaning)

ἔτεκεν

see above

AAI3sg

fr. τικτω

ἄρσενά

see above

V. 14

ἐδόθησαν

to give something out, give, bestow, grant

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

API3pl

fr. διδωμι

δύο

two

πτέρυγες

wing, of birds, cf. 4:8, 9:9

a wing of any flying creature, wing

ἀετοῦ

eagle, symbol of swiftness, cf. 4:7, 8:13
eagle, vulture, 'two wings of a large eagle'

μεγάλου

see above

ἵνα

see above

πέτηται

PM/PdepS3sg

fr. πετομαι

fly, cf. 4:7, 8:13, 14:6, 19:17

movement of an object through the air by means of wings, to fly

ἔρημον

see above

τόπον

see above v. 6

ὅπου

see above

τρέφεται

PPI3sg

fr. τρέφω

see above

ἐκεῖ

see above

καιρὸν

a period characterized by some aspect of special crisis, time, one of the chief terms relating to the endtime, the time of crisis, the last times, the expression belongs to the eschatological vocabulary, it means the apocalyptic time of $1+2+\frac{1}{2} = 3\frac{1}{2}$ years, during which according to Dan 12:7, cf. 7:25, a tyrannical enemy of God and God's people is to reign on earth, in imagery of a serpentine monster

an indefinite unit of time, time, period of time

ἡμισυ

the half, one half, quoting Dan 12:7

one half of an object, series, or mass, half

ἀπὸ

marker to indicate separation from a place, whether person or thing, from, away from
marker of dissociation, implying a rupture from a former association, from, separated from

προσώπου

the front part of the head, personal presence or relational circumstance, in imagery, representing
OT usage, from the presence of someone, cf. 6:16, 20:11
the personal presence of an individual at a particular place, presence, being at a place

ὄφρα

see above

V. 15

ἔβαλεν

see above

AAI3sg

fr. βαλλω

ὄφρα

see above

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

στόματος

mouth, of animals and animal-like beings, mouth, jaws, of an apocalyptic monster
mouth

ὀπίσω

marker of position behind an entity that precedes, after, functions as preposition, ‘after the
woman’
marker of one who is followed as a leader, after, to follow

ὔδωρ

water, in a material sense, as an element
water

ὥς

conjunction marking a point of comparison, as, cf 4:6, 8:8, 9:7, 14:3, 19:1
relatively weak marker of a relationship between events or states, as, like

ποταμόν

river, stream, cf. 8:10, 9:14, 16:4, 12, 22:1, 2

a river or stream normally flowing throughout the year, river, stream

ἵνα

see above

ποταμοφόρητον

pertaining to being borne along involuntarily by a flow of water, swept away by a river,

overwhelmed by a stream, ‘that he might sweep her away with the stream i.e. drown her’

pertaining to being carried away by river or flood, carried off by a flood, ‘so that he might cause her to be carried away by a flood of water’

ποιήση

AAS3sg

fr. ΠΟΙΕΩ

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc., with focus on causality

to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

V. 16

ἐβοήθησεν

AAI3sg

fr. ΒΟΗΘΕΩ

to render assistance to someone in need, furnish aid

to assist in supplying what may be needed, to help

γῆ

earth, with reference to limited areas and the material that forms its surface, of earth surface,

ground, the earth opens in the service of a divinity in order to swallow something

dry land, in contrast with the sea, land

γυναικὶ

see above

ἤνοιξεν

AAI3sg

fr. ἄνοιγω

to cause to open, of bodily parts, mouth, open the mouth, figurative of the earth when it opens to swallow something

to cause something to be open, to open, to make open

στόμα

a geological fissure, mouth in imagery of the earth in which a fissure is opened

mouth

κατέπιεν AAI3sg fr. καταπινω
to drink down, swallow, swallow up something, in imagery of the earth that drinks up water
figurative extension of ‘to swallow’ to cause the complete cessation of a state, to cause the end
of, to swallow up

ποταμὸν
see above

ἔβαλεν AAI3sg fr. βαλλω
to cause to move from one location to another through use of forceful motion, throw, throw,
‘spew water out of the mouth after someone’
to cause a liquid to pour, to pour

δράκων
see above

V. 17

ὠργίσθη APdepI3sg fr. ὀργιζω
be angry, be angry at or with someone
to be relatively angry, to be full of anger, to be furious, to be angry

δράκων
see above

ἀπῆλθεν AAI3sg fr. ἀπερχομαι
to move from a reference point, go away, depart
motion away from a reference point with emphasis upon the departure, but without implications
as to any resulting state of separation or rupture, to go away, to depart, to leave

ποιῆσαι AAInf fr. ποιεω
to undertake or do something that brings about an event, state, or condition, do, cause, bring
about, accomplish, prepare, used with a noun as a periphrasis for a simple verb of doing, ‘wage
war (on someone)’ cf. 11:7, 13:7
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring
about

πόλεμον
military conflict, war, make war on someone, cf. 11:7, 13:7, 19:19
to engage in open warfare, to wage war, war, fighting

μετὰ

see above, v. 7

λοιπῶν

pertaining to being one not previously cited or included, other, rest of

pertaining to the part of a whole which remains or continues, and thus constitutes the rest of the whole, rest, remaining, what remains, other

σπέρματος

the product of insemination, posterity, descendants, children, posterity, the Christians are called 'the rest (in addition to the son just born to her) of her (the heavenly woman's) children'

posterity with emphasis upon the ancestor's role in founding the lineage, posterity, descendants, offspring

τηρούντων

PAPtcpMPG

fr. τηρεω

to persist in obedience, keep, observe, fulfill, pay attention to, cf. 14:12

to continue to obey orders or commandments, to obey, to keep commandments, obedience

ἐντολὰς

mandate or ordinance, command, of commands given by divine authorities, of divine commandments generally, cf. 14:12

that which is authoritatively commanded, commandment, order

ἐχόντων

PAPtcpMPG

fr. ἔχω

to take a hold on something, have, hold (to), grip, of holding fast to matters of transcendent importance, cf. 6:9, 19:10

to hold a view of have an opinion with regard to something, to hold a view, to have an opinion, to consider, to regard

μαρτυρίαν

see above

V. 18

ἐστάθη

API3sg

fr. ἵστημι

see above

ἄμμον

sand = seashore

a sandy beach or shore, beach, 'he stood on the shore of the sea'

θαλάσσης

sea, generally

generic collective term for all bodies of water, the sea