

Rev. 19:11-16 mws

V. 11

εἶδον AAI1sg fr. εἶδον

to perceive by sight of the eye, see, perceive
to see, sight, seeing

οὐρανὸν

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

ἠνεωγμένον PfPPtcpMSA fr. ἀνοίγω

to render something readily accessible, open, transitive – closed places, whose interior is thereby made accessible, a sanctuary, passive, cf. 9:2, 11:19, 15:5, Matt. 3:16, Lk. 3:21, Acts 10:11, Isa. 64:1, Ezek. 1:1

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

ἰδοὺ

marker of strong emphasis, see, the term can be rendered ‘here or there is (are), here or there was (were) or there comes (came), but oral rendition requires emphasis so as to express the nuance, in Rev. as a formula, cf. 4:1, 6:2, 5, 8, 7:9, 14:14

marker of strong emphasis, indicating complete validation of what is said, indeed, certainly, at all, at least, in any event

ἵππος

horse, steed, ‘a white horse’ cf. v. 14, 19, 21, 6:2, 4, 5, 8, 9:7, 17, 19
horse

λευκός

white, of many shades of that color, of apocalyptic horses, cf. v. 14, 6:2, Zeck 1:8
white, light color

καθήμενος PM/PdepPtcpMSN fr. καθημαι

to be in a seated position, sit, with the place indicated by a preposition, seated on throne, cf. v. 4, 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

καλούμενος PPPtcpMSN fr. καλεω
to identify by name or attribute, call, call by name, name, name, provide with a name, very often the emphasis is to be placed less on the fact that names are such and such, than on the fact that the bearers of the name actually are what the name says about them. The passive ‘be named’ thus approaches closely the meaning ‘to be’ and it must be left to the sensitivity of the interpreter whether this translation is to be attempted in any individual case, cf. Lk. 2:21
to use an attribution in speaking of a person, to call, to name

πιστός
pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith, of persons, of Christ, cf. 1:5, 2:13, 3:14, 17:14
pertaining to being trusted, faithful, trustworthy, dependable, reliable

ἀληθινός
pertaining to being in accord with what is true, true, trustworthy, cf. 3:7, 14, 6:10
pertaining to being what something should be, genuine, sincere, true

ἐν
marker denoting kind and manner, especially functioning as an auxiliary in periphrasis for adverbs, ‘justly’, cf. Acts. 17:31
marker of the manner in which an event occurs, with

δικαιοσύνη
the quality, state, or practice of judicial responsibility with focus on fairness, justice, equitableness, fairness, of transcendent figures, of an apocalyptic horseman
the act of doing what God requires, righteousness, doing what God requires, doing what is right

κρίνει PAI3sg fr. κρινω
to engage in a judicial process, judge, decide, hale before a court, condemn, also hand over for judicial judgment, frequently as a legal technical term, of the divine tribunal occupied by God or Christ, administer justice, judge, ‘judge uprightly’ cf. 20:12, 13, 1 Pet. 1:17, 2:23
to decide a question of legal right or wrong, and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution, to decide a legal question, to act as judge, making a legal decision, to arrive at a verdict, to try a case

πολεμεῖ PAI3sg fr. πολεμεω
wage war, active – make war, fight, cf. 12:7
to engage in open warfare, to wage war, war, fighting

V. 12

ὄφθαλμοὶ

eye as organ of sense perception, eye, cf. 1:7, 14, 2:18, 4:6, 8, 5:6, 7:17, 21:4
eye (normally including the eyelids)

φλόξ

flame, cf. 1:14, 2:18
the burning vapor surrounding an object on fire, flame

πυρός

fire, of earthy fire, as an important element in creation, fire used in comparisons, ‘a flame of fire’
cf. 1:14, 2:18
fire

ἐπὶ

marker of location or surface, answering the question ‘where?’ on, upon, near, with accusative, answering the question ‘where?’ on, over something cf. 4:4, 6:2, 11:16, etc.
a position on a surface of an object, whether vertical or horizontal, and in contact with the object, on, upon

κεφαλὴν

the part of the body that contains the brain, head, of humans, animals, and transcendent beings, in apocalyptic presentations in connection with human figures, cf. 1:14, 4:4, 9:7, 12:14:14, 19:12
head

διαδήματα

English loanword, ‘diadem’ properly the sign of royalty among the Persians, a blue band trimmed with white, on the tiara, hence a symbol of royalty, royal headband, crown, cf. 12:3, 13:1
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, such a crown may be described as ‘symbol of his power, worn on his head’

πολλά

pertaining to being a large number, many, a great number of
a relatively large quantity of object or events, many, a great deal of, a great number of

ἔχων PAPtcpMSN fr. ἔχω
to possess or contain, have, own, to possess something that is under one's control, own, possess
to have or possess objects or property (in the technical sense of having control over the use of
such objects) to have, to own, to possess, to belong to

ὄνομα
proper name of an entity, name, cf. v, 13, 6:8, 8:11, 9:11
the proper name of a person or object, name

γεγραμμένον PfPPtcpNSA fr. γράφω
to express through in writing, of pronouncements and solemn proceedings, write down, record,
cf. v. 16
to write

οὐδεὶς
as a substantive, no one, nobody (with εἰ μη) 'no one... except, cf. 2:17, 14:3
a negative reference to an entity, event, or state, no one, none, nothing

οἶδεν PfAI3sg fr. οἶδα
to have information about, know
to grasp the meaning of something, understand, recognize, come to know, experience
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance
to comprehend the meaning of something with focus upon the resulting knowledge, to
understand, to comprehend

εἰ μὴ
except, if not, mostly without a verb
marker of contrast by designating an exception, except that, but however, instead, but only

αὐτός
intensive marker, setting an item off from everything else through emphasis and contrast, self,
differentiating from other subjects or pointing out a contrast with them, 'except himself'
marker of emphasis by calling attention to the distinctiveness of the lexical item with which it
occurs, -self, himself

V. 13

περιβεβλημένος PfMPtcpMSN fr. περιβαλλω
to put on, especially of articles of clothing, put on, something on someone, have put something on, wear as a garment, cf. 7:9, 13, 11:3, 17:4, 18:16
to put on clothes, implying the clothing being completely around, to clothe

ἱμάτιον
clothing apparel, generally of any garment, of outer clothing, cloak, robe
any type of outer garment, cloak, coat, robe

βεβαμμένον PfPPtcpNSA fr. βαπτω
to dip something in liquid, dip, dip in, 'a garment dipped in blood = dyed in blood'
to dip an object in a liquid, to dip in

αἷματι
literal blood as basic component of an organism, blood, of human blood
blood

κέκληται PfPI3sg fr. καλεω
see above

ὄνομα
see above

λόγος
the independent personified expression of God, the Logos, cf. 1:1, 14, 1 Jn 1:1
a title for Jesus in the Gospel of John as a reference to the content of God's revelation and as a verbal echo of the use of the verbs meaning 'to speak' in Gen. 1, and in many utterances of the prophets, Word, Message

V. 14

στρατεύματα
a military force, army, cf. v. 19
a large organized group of soldiers, army

οὐρανῶ
see above

ἠκολούθει IAI3sg fr. ἀκολουθεω
to follow or accompany someone who takes the lead, accompany, go along with
to come/go behind or after someone else, to follow, to come behind, to go behind

ἐφ’
see above

ἵπποις
see above

λευκοῖς
λευκὸν
see above, ‘a white linen garment’

ἐνδεδυμένοι PfMPtcpMPN fr. ἐνδεδυμένοι
to put any kind of thing on oneself, clothe oneself in, put on, wear, literally, ‘clothed’
to put on clothes, without implying any particular article of clothing, to clothe, to dress, to put on

βύσσινον
make of fine linen, fine linen, linen garment, cf. v. 8, 18:12, 16
fine linen, cloth consisting of fine linen, cloth of fine linen

καθαρόν
pertaining to being clean or free of adulterating matter, clean, pure, ‘clean linen’ cf. v. 8, 15:6,
21:18, 21
pertaining to being ritually clean or pure, clean, pure

V. 15

στόματος
mouth, of humans or of beings whose appearance resembles that of humans, used in imagery, cf.
v. 21, 1:16, 2:16, 3:16, 10:9
mouth

ἐκπορεύεται PM/PdepI3sg fr. ἐκπορευομαι
to come forth from, come/go out, proceed, in imagery, of things, words, or thoughts, of a sword,
project, cf. 1:16, Lk. 4:22
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

ρόμφαία

a large and broad sword used by non-Greek-speaking peoples, in our literature, simply sword, of the angel's flaming sword after Gen. 3:24, cf. v. 21, 1:16, 2:12, 16, 6:8

a large, broad sword used for both cutting and piercing, sword

ὀξεῖα

pertaining to having a keen edge for cutting, sharp, 'a sharp sword' cf. 1:16, 2:12, 14:14, 17, Ezek 5:1

pertaining to having a thin cutting edge, sharp

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

πατάξῃ

AAS3sg

fr. πατασσω

to inflict something disastrous, strike, figurative, used in reference to transcendent beings, it cannot be determined whether any actual touching or striking is involved, nor how far it goes, of the Logos as judge of the world, i.e. the sword proceeding from his mouth, cf. 11:6, Acts 12:23
to strike a heavy blow, implying severe damage, to strike a blow

ἔθνη

people groups foreign to a specific people group, those who do not belong to groups professing faith in the God of Israel, the nations, gentiles, unbelievers (in effect='polytheists')

extended meaning of 'nation' those who do not belong to the Jewish or Christian faith, heathen, pagans

ποιμανεῖ

FAI3sg

fr. ποιμαινω

to watch out for other people, to shepherd, of activity that protects, rules, governs, fosters, in the sense of lead, guide, or rule, the activity as 'shepherd' has destructive results, quoting Psalms 2:9, cf. 2:27, 12:5

to rule, with the implication of direct personal involvement, to rule, to govern, cf. 2:27

ράβδω

a relatively slender piece of wood varying in length, rod, staff, stick, of a shepherd's staff, in imagery, cf. 2:27, 12:5 of a ruler's staff, scepter, cf. Heb. 1:8

stick, rod

σιδηρᾶ

(made of) iron, in imagery = merciless, quoting Psalms 2:9, cf. 2:27, 12:5

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

πατεῖ

PAI3sg

fr. πατεω

to set foot on, tread, walk, cf. 14:20

to tread heavily with feet, with implication of destructive intent, trample, tread on, trample, cf. 11:2

to step down on, with the possible implication of continuous or repeated action, to trample, 'he tramples the wine press of the wine of the wrath of the anger of God' figurative context based upon the practice of persons squeezing out the juice from grapes by trampling on the grapes in a large vat or container which had an opening at the bottom through which the grape juice could flow

ληνὸν

a term for something hollow, such as a vat or trough, hence also wine-press, in Rev. figurative 'tread the wine-press (i.e. the grapes in it)' cf. 14:19, 20, Lam. 1:15, Jer. 31:33

an instrument for pressing out the juice of grapes for the making of wine, wine press, ancient wine presses consisted of large vats into which grapes were placed and then trampled on in order to extract the juice

οἴνου

punishments that God inflicts on the wicked, wine, figurative extension of 'wine' in apocalyptic symbolism, to 'drink' as wine, 'the wine of God's wrath' cf. 14:8, 10, 14:8, 16:19, 17:2, 18:3
a fermented beverage made from the juice of grapes, wine

θυμοῦ

a state of intense displeasure, anger, wrath, rage, indignation, 'the wine of God's wrath or indignation' cf. 12:12, 14:10, 19, 15:1, 7, 16:1, 16:19, Exo. 32:12, Jer. 32:37, Lam. 2:3, 14:8, 18:3

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

ὀργῆς

strong indignation directed at wrongdoing, with focus on retribution, wrath, of God's future judgment specifically qualified as punitive, the portrayal of the wrath of God is primarily eschatological, 'the wine of his wrath' cf. 6:16, 11:18, 14:10, 16:19

divine punishment based on God's angry judgment against someone, to punish, punishment

παντοκράτορος

the Almighty, All-powerful, Omnipotent (One), only of God, cf. v. 6, 1:8, 4:8, 11:17, 15:3, 16:7, 14, 21:22

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

V. 16

ἔχει

PAI3sg

fr. ἔχω

to possess or contain, have, own, to possess something that is under one's control, own, possess, have = hold in one's charge or keeping, cf. 1:18, 3:7

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

ἐπὶ

see above

ἱμάτιον

see above

μηρὸν

thigh

the part of the leg above the knee, thigh, 'a name is inscribed on his thigh'

ὄνομα

see above

γεγραμμένον

PfPPtcpNSA

fr. γραφω

see above

Βασιλεὺς

βασιλέων

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. 1:5, Psa. 2:2, 89:27

one who has absolute authority within a particular area and is able to convey this power and authority to a successor

κύριος

κυρίων

principal, essential, one who is in a position of authority, lord, master, of transcendent beings, as a designation of God, God, the (our) Lord, the Almighty, cf. v. 6, 4:8, 15:3, 16:7

one who exercises supernatural authority over mankind, Lord, Ruler, One who commands

