

Rev. 9:13-21 mws

V. 13

ἕκτος

sixth, cf. v. 14, 6:12, 16:12, 21:20

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

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

AAI2sg

fr. σαλπίζω

to produce the sound of a trumpet, blow a trumpet, cf. v. 1, 8:7, 8, 10, 12, 13, 10:7, 11:15

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

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, cf. 6:6, 10:4, 8, 12:10, 14:2, 18:4

the human voice as an instrument of communication, voice

μίαν

a single entity, with focus on uniformity or quality, one, one and the same, cf. 18:8

that which is unified as one in contrast with being divided or consisting of separate parts, one

τεσσάρων

four

κεράτων

horn-shaped projections, corners or simply ends, extensions, of the altar, cf. Exo. 27:2, 29:12, Lev. 4:7

a projection at the corner of an object, projection, corner, ‘a voice coming from the four corners of the golden altar’

θυσιαστηρίου

a structure on which cultic observances are carried out, including sacrifices, altar, of the incense altar, the heavenly altar of Rev. also seems to be thought of as an incense altar, cf. 6:9, 8:3, 14:18, 16:7

any type of altar or object where gifts may be placed and ritual observances carried out in honor of supernatural beings, altar, of the heavenly altar mentioned in the book of Revelation

χρυσοῦ

made of/adorned with gold, golden

pertaining to being made or consisting of gold, golden, made of gold

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

V. 14

λέγοντα

PAPtcpMSA

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

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

ἔκτω

see above

ἀγγέλω

see above

σάλπιγγα

a wind instrument used especially for communication, trumpet, cf. 1:10, 4:1, 8:2, 6, 13

a wind instrument, frequently used in signaling, especially in connection with war, trumpet

Λῦσον

AAImp2sg

fr. λυω

to set free something tied or similarly constrained, set free, loose, untie, literally a thing that is bound or tied, of angels that are bound

to release from control, to set free, to release, to set free

τέσσαρας

see above

δεδεμένους PFPPTcpMPA fr. δεω
to tie something to something, tie to
to confine someone in prison, to imprison, imprisonment, to put in jail

ἐπὶ
marker of presence or occurrence near an object or area, at, near, with dative of immediate proximity at, near by, 'near the river'
a position in proximity to or in the immediate vicinity of an object or other position, at, by

ποταμῶ
river, stream, of the Euphrates, cf. 16:12
a river or stream normally flowing throughout the year, rive, stream

μεγάλῳ
pertaining to exceeding a standard involving related objects, large, great
a large size, relative to the norm for the class of objects in question, large, big, great

V. 15

ἐλύθησαν API3pl fr. λυω
see above

τέσσαρες
see above

ἄγγελοι
see above

ἠτοιμασμένοι PFPPTcpMPN fr. ἐτοιμαζω
to cause to be ready, put/keep in readiness, prepare, of persons, 'held in readiness for that hour'
to cause to be ready, to make ready, to prepare

εἰς
extension in time, to, until, on, with indication of specific time, for or on which something happens, for the day
the continuous extent of time up to a point, until, to, at last, at length

ὥραν
a period of time as division of a day, hour, beside year, month and day
the twelfth part of a day, measured from sunrise to sunset, hour

ἡμέραν

civil or legal day, including the night, day

according to Hebrew reckoning, a period of time beginning at sunset and ending at the following sunset, day

μῆνα

month

a period of time measured by a complete cycle in the phases of the moon, month

ἐνιαυτόν

a period of one year, year

the period of a complete year, one-year period, one year

ἵνα

marker to denote purpose, aim, or goal, in order that, that, final sense

marker of purpose for events and states, in order to, for the purpose of, so that

ἀποκτείνωσιν

AAS3pl

fr. ἀποκτείνω

to deprive of life, kill, of bodily life, cf. v. 18

to cause someone's death, normally by violent means, with or without intent and with or without legal justification, to kill

τρίτον

substantive, a third part of something, third, third part, one-third, followed by partitive genitive, cf. v. 18, 8:7-12, 12:4

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

ἀνθρώπων

a person of either sex, with focus on participation in the human race, a human being, in contrast to animals, plants, etc.

a human being (normally an adult), people, persons, mankind

V. 16

ἀριθμὸς

a cardinal number, number, cf. 5:11, 7:4

the sum or total of a numbered quantity, number, total sum

στρατευμάτων

a military force, army, cf. 19:14, 19

a large organized group of soldiers, army

ἵππικοῦ

pertaining to a rider of horses, the cavalry, ‘the troops of cavalry’

a soldier who fights on horseback, horseman, cavalryman, ‘the number of the cavalry soldiers was two hundred million’

δισμυριάδες

a double myriad (i.e. 20,000), the undefined plural suggests several units of twenty thousand multiplied by 10,000, an indefinite number of incalculable immensity is indicated

an indefinitely large number, countless, incalculable, great number of, though it is possible to understand δισμυριάδες μυριάδων in Rev. 9:16 as meaning ‘two hundred million’ (literally ‘twenty thousand times ten thousand’), the evident intent of the text is to emphasize the extreme number to specify some large quantity’

μυριάδων

a very large number, not precisely defined, plural myriads, countless thousands (millions upon millions)

a very large indefinite number, countless, innumerable, many many

an indefinitely large number, countless, incalculable, great number of, though it is possible to understand δισμυριάδες μυριάδων in Rev. 9:16 as meaning ‘two hundred million’ (literally ‘twenty thousand times ten thousand’), the evident intent of the text is to emphasize the extreme number to specify some large quantity’

ἤκουσα

AAI1sg

fr. ἀκούω

see above

ἀριθμὸν

cardinal number, number, cf. v. 5:11, 7:4, 13:17, 15:2

the sum or total of a numbered quality, number, total sum

V. 17

οὕτως

pertaining to what follows in discourse material, in this way, as follows

referring to that which follows, the following, as follows

εἶδον

AAI1sg

fr. εἶδον

to perceive by sight of the eye, see, perceive, cf. 4:1, 5:1, 8:13

to see, sight, seeing

ἵππους

horse, steed, cf. v. 7, 9, 19

horse

ὄρασει

that which is seen, vision in a transcendent mode, vision, cf. 4:3, Acts. 2:17

an event in which something appears vividly and credibly to the mind, although not actually present, but implying the influence of some divine or supernatural power or agency, vision, ‘and thus I saw the horses in the vision’

καθήμενους

PM/PdepPtcpMPA fr. δαθημαι

to be in a seated position, sit, with the place indicated by a preposition, cf. v. 18, 19, 21

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

θώρακας

protective covering for the chest in combat, breastplate, cf. v. 9

a piece of armor covering the chest to protect it against blows and arrows, breastplate

πυρίνους

of the color of fire, fiery, spectral riders wear breastplates colored of fire

fiery red, ‘they had breastplates which were fiery red’

ὑακινθίνους

hyacinth-colored, i.e. dark blue (dark red?) or violet

pertaining to being the color of the flower hyacinth, probably a shade of blue, blue, ‘they had breastplates...blue as hyacinth’ the Greek term had become primarily a designation for color

θειώδεις

sulphurous, of brimstone, as a color, yellow as sulfur

sulphurous yellow, yellow as sulphur, ‘breastplates...yellow as sulphur’ the three colors parallel three plagues, fire, smoke, and sulfur, and it may therefore be useful to translate as ‘they had breastplates red as fire, blue as sapphire, and yellow as sulfur’

κεφαλαὶ

the part of the body that contains the brain, head, of humans, animals, and transcendent beings, cf. v. 7, 19

head

ὥς

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

λεόντων

lion, apocalyptic usage also make comparisons, with the lion, or parts of his body, or his actions,
cf. v. 8, 4:7, 10:3, 13:2
lion

ἐκ

marker denoting separation, from, out of, away from
extension from an area or space, usually with the implication of removal out of a delimited area,
from, out from, out of

στομάτων

mouth, of animals and animal-like beings, mouth, cf. v. 18, 19
mouth

ἐκπορεύεται

PM/PdepI3sg

fr. ἐκπορευομαι

to come forth from, come/go out, proceed, in imagery, of things, words, or thoughts, of fire, cf.
v. 18, 11:5, 4:5, 22:1, 1:16, 19:15

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

πῦρ

fire, of fire that is heavenly in origin and nature, often in Rev. fire is cast from heaven upon the
earth, it proceeds from the mouths of plague-bringing horses, cf. 16:8
fire

καπνός

smoke, with fire and brimstone, cf. v. 2, 8:2, 18:9, 18, 8:4, 14:11, 19:3, 15:8
smoke

θειον

sulphur, cf. 14:10, 19:20, 20:10, 21:8
sulphur, brimstone, cf. Lk. 17:29

V. 18

ἀπὸ

to indicate cause, means, or outcome, generally, to show the reason for something, because of, as a result of, for
marker of cause or reason, with focus upon the source, because of

τριῶν

three

πληγῶν

a sudden calamity that causes severe distress, blow in the sense ‘a blow of fate’, etc., plague, misfortune, cf. v. 20, 11:6, 15:1, 6, 8, etc.

a type of trouble or distress causing widespread and/or intense suffering, plague, great suffering, distress, ‘a third of mankind was killed as a result of these three plagues’

ἀπεκτάνθησαν

API3pl

fr. ἀποκτείνω

literally, to deprive of life, kill, of things as causing death, of plagues, cf. v. 5, 6:8

to cause someone’s death, normally by violent means, with or without intent and with or without legal justification, to kill

τρίτον

see above

ἀνθρώπων

see above

ἐκ

marker denoting origin, cause, motive, reason, from, of, of the effective cause, by, because of, cf. v. 2

marker of instrument, with the added implication of result, by, as a result of

πυρὸς

see above

καπνοῦ

see above

θείου

see above

ἐκπορευομένου PM/PdepPtcpNSG fr. ἐκπορευομαι
see above

στομάτων
see above

V. 19

ἐξουσία
potential or resource to command, control, or govern, capability, might, power, cf. v. 3, 13:2, 4, 18:1
the power to do something, with or without an added implication of authority, power, ‘the power of the horses is in their mouths and in their tails’

ἵπων
see above

στόματι
see above

οὐραῖς
tail, cf. v. 10, 12:4
tail of an animal or insect, tail

ὅμοιαι
of the same nature, like, similar, with dative of person or things compared, ‘similar in appearance’
pertaining to being similar to something else in some respect, like, such as, likewise, similar

ὄφεσιν
a limbless reptile, snake, serpent
reptile, snake

κεφαλὰς
see above

ἀδικοῦσιν PAI3pl fr. ἀδικεω
to cause damage to or mistreat, injure, cf. v. 4, 10, 2:11, 6:6, 7:2, 9:4, 11:5
to hurt or harm, with the implication of doing something which is wrong and undeserved, to harm, to hurt

V. 20

λοιποὶ

pertaining to that which remains over, especially after action has been taken, left, substantive, those who were left, cf. 11:13

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

ἀνθρώπων

see above

ἀπεκτάνθησαν

API3pl

fr. ἀποκτείνω

see above

πληγαῖς

see above

μετενόησαν

AAI3pl

fr. μετανοεῶ

feel remorse, repent, be converted, repent of, because of something, cf. v. 21, 2:21, 22, 16:11
to change one’s way of life as the result of a complete change of thought and attitude with regard to sin and righteousness, to repent, to change one’s way, repentance

ἔργων

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character, referred to collectively as the works, characterized by the context as good or bad, refers to something bad, an evil or disgraceful deed that which is brought into being by work, product, undertaking, work, ‘the work of someone’s hands = what someone has made’ cf. Acts 7:41, Isa. 17:8

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

χειρῶν

hand

hand or any relevant portion of the hand, including, for example, the fingers, hand, finger
a human as an agent in some activity, person, agent, cf. Acts 7:50

ἵνα

marker serving as substitute for the infinitive of result, so that, cf. 13:13

marker of result, though in some cases implying an underlying or indirect purpose, so as a result, that, so that

προσκυνήσουσιν FAI3pl fr. προσκυνεω
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 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

δαιμόνια
hostile transcendent being with status between humans and deities, spirit, power, hostile divinity, evil spirit, they are objects of polytheistic worship, cf. 16:14, Deut. 32:17
an evil supernatural being or spirit, demon, evil spirit

εἶδωλα
cultic image/representation of an alleged transcendent being, image, representation, since Mosaic law forbade material representation of God, all references to a divine image, usually transliterated 'idol' related to polytheistic Greco-Roman depiction
an object which resembles a person, animal, god, etc. and which is an object of worship, idol (image)

χρυσᾶ
see above

ἄργυρᾶ
made of silver, silver, cf. 2 Tim. 2:20, Dan. 5:4
pertaining to being made or consisting of silver, of silver, made of silver

χαλκᾶ
made of copper/brass/bronze
pertaining to being made or consisting of bronze, brass, or copper, made of bronze (brass or copper), 'lest they stop worshipping the demons and idols made of gold, silver, and bronze

λίθινα
(made of) stone, cf. Dan. 5:4, 23
Pertaining to being made of or consisting of stone, stone, made out of stone

ξύλινα
wooden, the wooden cult/images/idols, cf. Dan. 5:4, 23, 2 Tim. 2:20
pertaining to being made or consisting of wood, of wood, wooden

βλέπειν PAInf fr. βλέπω
to perceive with the eye, see
to have the faculty of sight, to be able to see

δύναται PM/PdepI3pl fr. δυναμαι
to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable
to be able to do or to experience something, can, to be able to

ἀκούειν PAInf fr. ἀκουω
see above
to have the faculty of hearing in contrast with being deaf, to be able to hear, faculty of hearing

περιπατεῖν PAInf fr. περιπατεω
to go here and there in walking, go about, walk around, generally, walk, walk (about)
to walk along or around, to walk, to go

V. 21

μετενόησαν AAI3pl fr. μετανοεω
see above

ἐκ
marker denoting separation, from, out of, away from, of situations and circumstances out of which someone is brought, from, 'repent and turn away from something,' cf. v. 20, 2:21f., 16:11
marker of dissociation in the sense of being independent from someone or something, from, free from, apart from, independent of
marker of the aspect of cessation, from

φόνων
murder, killing
to deprive a person of life by illegal, intentional killing, to murder, to commit murder

φαρμάκων
a drug used as a controlling medium, magic potion, charm
the use of magic, often involving drugs and the casting of spells upon people, to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery, 'they did not repent of their murders or of their magic' the focus is upon the use of certain potions or drugs and the casting of spells

πορνείας

immorality of a transcendent nature, fornication, in imagery, of polytheistic cult, which appears in Rev as a prostitute with an international clientele, cf. 2:21, 14:8, 17:2, 4, 18:3, 19:2
to engage in sexual immorality of any kind, often with the implication of prostitution, to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

κλεμμάτων

stealing, theft, 'repent of the thefts' cf. Mk. 7:22
to take secretly and without permission the property of someone else, to steal, theft, 'they didn't repent...of their stealing'