

## Rev. 11:1-14 mws

### V. 1

ἔδόθη                      APl3sg                      fr. δίδωμι  
to give something out, give, bestow, grant  
to give an object, usually implying value

κάλαμος  
measuring rod, cf. 21:15f., Ezek. 40:3ff.  
a rod (possibly a reed) used for measuring, measuring rod

ὅμοιος  
of the same nature, like, similar, with dative of person or thing compared, cf. 1:15, 2:18, 4:6, etc.  
pertaining to being similar to something else in some respect, like, such as, likewise, similar

ῥάβδω  
a relatively slender piece of wood varying in length, rod, staff, stick  
stick, rod

Ἔγειρε                      PAImp2sg                      fr. ἐγείρω  
in a command to evoke movement from a fixed position, get up!, come! Imperative  
to get up, normally from a lying or reclining position but possibly from a seated position, to get  
up, to stand up

μέτρησον                      AAImp2sg                      fr. μετρώ  
to take the dimensions of, measured, spatially, measure the temple, cf. v. 2, 21:15, 16, 17  
to determine the measurement of something, to measure

ναὸν  
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 the temple at Jerusalem, cf. v. 2  
a building in which a deity is worshiped (in the case of the Temple in Jerusalem, a place where  
God was also regarded as dwelling), temple, sanctuary

## θυσιαστήριον

a structure on which cultic observances are carried out, including especially sacrifices, altar, of the altar of burnt offering in the inner forecourt of the temple at Jerusalem  
any type of altar or object where gifts may be placed and ritual observances carried out in honor of supernatural beings, altar, is employed to refer to a number of different types of altars, including the altar for burnt offerings in the Temple, the altar of incense, the altar which Abraham built, and the heavenly altar mentioned in the book of Revelation

## προσκυνοῦντας      PAPtcpMPA      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

## V. 2

### αὐλήν

an area open to the sky, frequently surrounded by buildings, and in some cases partially by walls, enclosed open space, courtyard, (outer) court of the temple  
a walled enclosure either to enclose human activity or to protect livestock, courtyard, or sheepfold, 'omit the courtyard outside the sanctuary'

### ἔξωθεν

pertaining to a position that is beyond a particular area, outside, 'the court outside the temple, cf. 14:20  
pertaining to a position outside an area or limits as result of an action, outward, out, 'throw out = leave out'  
a position not contained within a particular area, outside, apart from

### ναοῦ

see above

### ἐκβαλε      AAImp2sg      fr. ἐκβαλλω

to pay no attention to, disregard, 'leave out (of consideration) the outer court of the temple  
to throw out of an area or object, to throw out, to jettison

### μετρήσης      AAS2sg      fr. μετρεω

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

ἔδότη

API3sg

fr. δίδωμι

to give something out, give, bestow, grant

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

ἔθνεσιν

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

those who do not belong to the Jewish or Christian faith, heathen, pagans

πόλιν

population center of varying size, city, town, ‘the holy city’, cf. v. 8

a population center of relatively greater importance due to its size, economic significance, or political control over a surrounding area, city

ἁγίαν

pertaining to being dedicated or consecrated to the service of God, in the cultic sense dedicated to God, holy, sacred, i.e. reserved for God and God’s service, of Jerusalem, cf. 21:2, 10, 22:19

pertaining to being dedicated or consecrated to the service of God, devout, godly, dedicated

πατήσουσιν

FAI3pl

fr. πατεω

to tread heavily with feet, with implication of destructive intent, trample, tread on, trample, of the undisciplined swarming of a victorious army through a conquered city, its heedlessness, which acknowledges no limits, causes πατεω to take on the sense ‘mistreat, abuse’, means ‘plunder a city’

figurative extension of meaning of ‘to trample,’ to harm severely by subjugation, to trample on, to subdue by force, ‘they will trample upon the holy city for forty-two months’

μῆνας

month, cf. 9:5, 10, 13:5

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

τεσσεράκοντα

forty, often of days

forty

δύο  
two

### V. 3

δώσω                      FAI1sg                      fr. διδωμι  
see above

δυσὶν  
see above – δυο

μάρτυσιν  
one who affirms or attests, testifier, witness, of anyone who can or should testify to anything, of witnesses who bear a divine message (meaning approaches “martyr” in this verse)  
a person who witnesses, witness, one who testifies

προφητεύσουσιν              FAI3pl                      fr. προφητεω  
to proclaim an inspired revelation, prophesy  
to speak under the influence of divine inspiration, with or without reference to future events, to prophesy, to make inspired utterances

ἡμέρας  
civil or legal day, including the night, day, in general answering the question: how long?  
according to Hebrew reckoning, a period of time beginning at sunset and ending at the following sunset, day

χιλίας  
a thousand, cf. 12:6, 14:20, 20:2-7  
thousand, ‘they will prophesy one thousand two hundred sixty days’

διακοσίας  
two hundred, cf. 12:6  
two hundred

ἑξήκοντα  
sixty, cf. 12:6, 13:18  
sixty

περιβεβλημένοι PfMPtcpMPN fr. περιβαλλω  
to put on, especially of articles of clothing, put on, to put something on (oneself), cf. 7:9, 13,  
10:1, 17:4, 18:16, 19:13  
to put on clothes, implying the clothing being completely around, to clothe

σάκκους  
a course cloth made of animal (goat or camel) hair, sack, sackcloth, is especially suited to be  
worn as a mourning garment, cf. Isa. 37:2, 2 Kgs 19:2  
a heavy material normally used for making sacks, but worn by persons in mourning and as a sign  
of repentance, sackcloth

## V. 4

ἐλαῖαι  
tree that produces olives, olive tree, cf. Zech 4:3, 11  
olive tree

λυχνίαι  
lampstand upon which lamps were placed or hung, likens the two witnesses of Christ to two  
lampstands, cf. Zech 4:11  
a stand designed to hold a single lamp or a series of lamps, lamp-stand

ἐνώπιον  
pertaining to a position in front of an entity, before someone or something, 'attend upon, be in  
the service of' cf. 7:9, 8:2, 12:4, 20:12  
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

κυρίου  
one who is in a position of authority, lord, master, of transcendent beings, as a designation of  
God  
a title for God and for Christ, one who exercises supernatural authority over mankind, Lord,  
Ruler, One who commands

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

ἑστῶτες                      PfAPtcpMPN                      fr. ἵστημι  
to be at a place, stand (there), be (there), with place indicated by a preposition, cf. 7:9, 12:4,  
20:12  
to be in a standing position, to stand

## V. 5

θέλει                      PAI3sg                      fr. θελω  
θελήση                      AAS3sg                      fr. θελω  
to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready  
to purpose, generally based upon a preference and desire, to purpose

ἀδικῆσαι                      AAInf                      fr. ἀδικεω  
to cause damage to or mistreat, injure, cf. 6:6, 7:2, 9: 4, 10, 19  
to hurt or to harm, with the implication of doing something which is wrong and undeserved, to  
harm, to hurt

πῦρ  
fire, of fire that is heavenly in origin and nature, it proceeds from the mouths of God's two  
witnesses, and from the mouths of plague-bringing horses, cf. 9:17f, 16:8  
fire

ἐκπορεύεται                      PM/PdepI3sg                      fr. ἐκπορευομαι  
to come forth from, come/go out, proceed, in imagery, of things, words, or thoughts, of fire,  
lightning, etc., cf. 4:5, 9:17f.  
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

στόματος  
mouth, of humans or of beings whose appearance resembles that of humans  
mouth

κατεσθίει                      PAI3sg                      fr. κατεσθιω  
figurative extension of 'eat, consume,' devour as if by eating, to destroy utterly, destroy, of fire –  
consume someone, cf. 20:9  
figurative extension of 'to eat up,' to destroy completely, to destroy utterly, to consume  
completely, 'the fire will come out of their mouths and utterly destroy their enemies'

ἐχθροὺς  
pertaining to being hostile, hating, hostile, substantive, enemies of humans, cf. v. 12  
pertaining to being at enmity with someone, being an enemy, in opposition to

οὕτως

referring to what precedes, in this manner, thus, so, with reference to what precedes  
with reference to that which precedes, so, thus, in this way

δεῖ

PAI3sg

fr. δεῖ

to be something that should happen because of being fitting  
to be something which should be done as the result of compulsion, whether internal (as a matter  
of duty) or external (law, custom and circumstances), should, ought, to have to do

ἀποκτανθῆναι

APIInf

fr. ἀποκτείνω

literally, to deprive of life, kill, of bodily life  
to cause someone's death, normally by violent means, with or without intent and with or without  
legal justification, to kill

## V. 6

ἔχουσιν

PAI3pl

fr. ἔχω

to experience something, have, of all conditions of body and soul, of advantages, benefits, of  
comforts that one enjoys  
to experience a state or condition, generally involving duration, to experience, to have

ἐξουσίαν

potential or resource to command, control, or govern, capability, might, power, with infinitive  
following to indicate the thing that one is able to do, cf. 9:10  
the power to do something, with or without an added implication of authority, power

κλειῖσαι

AAInf

fr. κλείω

to prevent passage at an opening, shut, lock, bar, figurative, 'shut the heavens, so that it does not  
rain'  
to cause something to be shut, to shut, to make shut, to close

οὐρανόν

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, rain falls from heaven and heaven is  
closed to bring about a drought  
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

ἵνα

marker to denote purpose, aim, or goal, in order that, that  
marker of result, though in some cases implying an underlying or indirect purpose, so, as a result

ὕετος

rain

rain, rain water

βρέχη

PAS3sg

fr. βρεχω

to cause something to become wet, to wet, 'that no rain may fall'

rain, whether light or torrential, rain, to rain

προφητείας

act of interpreting divine will or purpose, 'prophetic activity'

the utterance inspired by God, inspired utterance, prophecy

ἐπὶ

marker of power, authority, control of or over someone or something, over, cf. 2:26, 5:10, 6:8, 16:9, 17:18, 20:6

marker of the object over which someone exercises a control or authority, over, with responsibility for

ὕδατων

water, of waters generally or not more exactly defined

water

στρέφειν

PAInf

fr. στρεφω

to turn something into something else, turn, change, cf. Psa. 114:8, 30:11

to cause something to turn into or to become something else, to change, to turn into, to remove from, 'they have authority over the waters to turn them into blood'

εἰς

marker of goals involving affective/abstract/suitability aspects, into, to, of change from one state to another with verbs of changing

marker of a change of state, to

αἷμα

literal blood as basic component of an organism, blood

the (apocalyptic) red color, whose appearance in heaven indicates disaster, blood, of the color of water, cf. v. 8, 6:12, 14:20, 16:3

blood

πατάξαι                      AAInf                      fr. πατασσω  
to inflict something disastrous, strike  
to strike a heavy blow, implying severe damage, to strike a blow

γῆν  
see above

πληγῆ  
a sudden calamity that causes severe distress, blow in the sense ‘a blow of fate’ cf. 9:18, 20, 15:1, 6, 8, 16:9, 21, 18:4, 8, 21:9, 22:18  
a widespread contagious disease, often associated with divine retribution, plague, pestilence

ὅσάκις  
as often as, cf. 1 Cor. 11:25  
indefinite and multiple points of time, simultaneous with other corresponding points of time, whenever, as often as

ἐάν  
marker of the possibility of any number of occurrences of the same event, ever, frequently in place of ἄν after relatives  
-ever (wherever, whatever, whoever, however)

θελήσωσιν                      AAS3pl                      fr. θελω  
see above

## V. 7

ὅταν  
pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when, with the subjunctive, in which case, often approaches the meaning of ἕαν, since the time-reference also indicates the conditions under which the actions of the main clause takes place, with the aorist subjunctive when the action of the subordinate clause precedes that of the main clause  
a point of time which is roughly simultaneous to or overlaps with another point of time, when

τελέσωσιν                      AAS3pl                      fr. τελω  
to complete an activity or process, bring to an end, finish, complete  
to bring an activity to a successful finish, to complete, to finish, to end, to accomplish, ‘when they finish proclaiming their message’

### μαρτυρίαν

confirmation or attestation on the basis of personal knowledge or belief, testimony, act of testifying  
testimony, testifying, of the two witnesses  
the content of what is witnessed or said, testimony, witness

### θηρίον

any living creature, excluding humans, animal, beast, of animal-like beings of a transcendent kind, the 'beasts' or 'animals' of Rev. cf. 13:1, 11, 14, 17, 14:9, 11, 15:2, 16:2, 10:13, 17:3, 7, 11, 16, 19:19, 20:4, 10  
any living creature, not including man, animal

### ἀναβαῖνον

PAPtcpNSN

fr. ἀναβαίνω

to be in motion upward, go up, ascend, of living beings, of any upward movement, ascend, go up, cf. v. 12, 17:8  
to move up, to come up, to go up, to ascend

### ἄβύσσου

a transcendent place associated with the dead and hostile powers, netherworld, abyss, cf. 9:1, 11, 17:8, 20:1, 3  
a location of the dead and a place where the devil is kept, the abode of the beast as the antichrist, and of Abaddon, as the angel of the underworld, abyss, abode of evil spirits, very deep place

### ποιήσει

FAI3sg

fr. ποιεῶ

to do something to others, do something, to/with, of behavior involving others  
to do or perform (highly generic for almost any type of activity) to do, to act, to carry out, to accomplish, to perform, doing, performance

### πόλεμον

military conflict, war, make war on someone  
to engage in open warfare, to wage war, war, fighting

### νικήσει

FAI3sg

fr. νικῶ

to overcome someone, vanquish, overcome, cf. 13:7, 17:14  
to win a victory over, to be victorious over, to be a victor, to conquer, victory

### ἀποκτενεῖ

FAI3sg

fr. ἀποκτείνω

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

## V. 8

### πτῶμα

a dead body, animal or human, (dead) body, corpse, especially of one killed by violence  
a dead body, whether of an animal of a human being, dead body, corpse

### πλατείας

wide road, street, cf. 21:21, 22:2  
a wide street within a city, avenue, wide street

### πόλεως

see above

### μεγάλης

pertaining to being relatively superior in importance, great  
pertaining to being great in terms of status, great, important

### ἥτις

often takes the place of the simple relative, cf. 1:12, 12:13  
a reference to an indefinite entity, event, or state, whoever, whichever, whatever

### καλεῖται

PPI3sg

fr. καλεω

to identify by name or attribute, call, call by name, name, name, provide with a name, also of localities  
to speak of a person or object by means of a proper name, to call, to name

### πνευματικῶς

pertaining to being consistent with transcendent influence, in keeping with the spirit, with reference to the divine, if one follows the spiritual understanding of scripture (cf. Is. 1:9f), Jerusalem lies concealed beneath the name Sodom. Something more is involved here than mere allegory or figurative usage  
pertaining to the spiritual nature or being of a person, spiritual, of the spirit, on a spiritual basis, in a spiritual manner  
pertaining to expressions which are not to be understood literally, but symbolically or figuratively – symbolically, allegorically, figuratively, so to speak, ‘that city is figuratively called Sodom’ ‘that city might be called Sodom, but it isn’t really Sodom.’

### Σόδομα

Sodom, the city that was destroyed by God with fire and brimstone because of the sinfulness of its inhabitants, Jerusalem is called ‘spiritual Sodom and Egypt’  
a city located at the southern part of the Dead Sea and destroyed because of its evil – ‘Sodom’

## Αἴγυπτος

Egypt, a symbolic name (with Sodom) of a city, the addition of ‘where also the Lord of them was crucified’ shows that Jerusalem is meant

Egypt

## ὅπου

marker of a position in space, where, of a specific location in the present, used in connection with a designation of place, cf. 20:10

a reference to a position in space, where, wherever

## ἐσταυρώθη

API3sg

fr. σταυρω

to fasten to a cross, crucify, with reference to Jesus’s crucifixion

to execute by nailing to a cross, to crucify

## V. 9

### βλέπουσιν

PAI3pl

fr. βλέπω

to take in the sight of something, look at, observe

to see, frequently in the sense of becoming aware of or taking notice of something, to see, to

become aware of, to notice, to glance at

## λαῶν

a body of people with common cultural bonds and ties to a specific territory, people-group, people as nation, cf. 5:9, 7:9, 10:11, 13:7, 14:6, 17:15

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

## φυλῶν

a relatively large people group that forms a sociopolitical subgroup of the human race, nation, people, cf. 5:9, 7:9, 13:7, 14:6

a relatively large unit of people who constitute a sociopolitical group, sharing a presumed biological descent, nation, people

## γλωσσῶν

a body of words and systems that makes up a distinctive language, language, tongue, of language viewed in terms of persons using it, language tongue, as a distinctive feature of nations, cf. 5:9, 7:9, 10:11, 13:7, 14:6, 17:15

a language, with the possible implication of its distinctive form, language, dialect, speech

ἔθνῶν

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

πτῶμα

see above

ἡμισυ

half, 'three and one-half days' cf. v. 11, 12:14  
one half of an object, series, or mass, half

ἀφίουσιν

PAI3pl

fr. ἀφιημι

to convey a sense of distancing through an allowable margin of freedom, leave it to someone to do something, let, let go, allow, tolerate, permit, leave  
to leave it to someone to do something, with the implication of distancing oneself from the event, to let, to allow, to leave it to, cf. 2:20

τεθῆναι

APInf

fr. τιθημι

to put or place in a particular location, lay, put, with the accusative often supplied from the context, and a prepositional expression closely related to the verb, 'lay in a tomb' cf. Acts. 13:29  
to put or place in a particular location, to put, to place

μνημα

grave, tomb

a construction for the burial of the dead, grave, tomb

## V. 10

κατοικοῦντες

PAPtcpMPN

fr. κατοικεω

κατοικοῦντας

PAPtcpMPA

fr. κατοικεω

to live in a locality for any length of time, live, dwell, reside, settle (down), 'live on the earth' cf. 3:10, 6:10, 8:13, 13:8, 14, 14:6, 17:8

to live or dwell in a place in an established or settled manner, to live, to dwell, to reside

γῆς

see above

χαίρουσιν

PAI3pl

fr. χαίρω

to be in a state of happiness and well-being, rejoice, be glad, cf. 19:7

to enjoy a state of happiness and well-being, to rejoice, to be glad

ἐπ’

marker of basis for a state of being, action, or result, on, after verbs which express feelings, opinions, etc. at, because of, from, with  
a marker of cause or reason as the basis for a subsequent event or state, because of, on the basis of

εὐφραίνονται                      PPI3pl                      fr. εὐφραίνω

to be glad or delighted, be glad, enjoy oneself, rejoice, celebrate, cf. 12:12, 18:20  
to cause someone to be or become happy or glad, to make glad, to cheer up, to cause to be happy

δῶρα

gift, present, of gifts in general, ‘send gifts to each other’  
that which is given or granted, gift, present, ‘they will send presents to one another’

πέμπουσιν                      FAI3pl                      fr. πέμπω

to dispatch something through an intermediary, send, send something to someone  
to cause someone to carry something to some destination, to send something, to send by someone

ἀλλήλοις

each other, one another, mutually  
a reciprocal reference between entities, each other, one another

ὅτι

see above

προφήται

a person inspired to proclaim or reveal divine will or purpose, prophet, Christians, who are endowed with the gift of prophecy  
one who proclaims inspired utterances on behalf of God, prophet, inspired preacher

ἐβασάνισαν                      AAI3pl                      fr. βασανίζω

to subject to severe distress, torment, harass, of prophetic testimony as source of annoyance, cf. 9:5, 14:10. 20:10  
to punish by physical torture or torment, to torture, to torment

## V. 11

μετὰ

marker of time after another point of time, after  
marker of a point of time closely associated with a prior point of time, after

τρεις  
three

ἡμισυ  
see above

πνεῦμα  
that which animates or gives life to the body, breath, (life-) spirit, of the prophet-witnesses who have been martyred, cf. Ezekiel 37:10  
the non-material, psychological faculty which is potentially sensitive and responsive to God, spirit, spiritual nature, inner being

ζωῆς  
life in the physical sense, life, 'breath of life'  
to be alive, to live, life

εἰσῆλθεν                      ΑΑΙ3sg                      fr. εἰσερχομαι  
to move into a space, enter, of being(s) as goal, to enter into persons or animals, enter into someone  
to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to go into, to enter

ἐν  
marker of extension toward a goal that is understood to be within an area or condition, into  
extension toward a goal which is inside an area, into

ἔστησαν                      ΑΑΙ3pl                      fr. ἵστημι  
come into a standing position, stand up, cf. Ezek. 2:1, Acts 3:8, 26:16  
to assume a standing position, to stand up

πόδας  
foot, of persons or animals  
foot

φόβος  
the product of an intimidating/alarming force, fear, alarm, fright, 'fear comes upon someone', cf. Lk. 1:12, Acts 19:17  
a state of severe distress, aroused by intense concern for impending pain, danger, evil, etc. or possibly by the illusion of such circumstances, fear

μέγας

pertaining to being above standard in intensity, great

the upper range of a scale of extent, great, greatly, greatness, to a great degree, intense, terrible

ἐπέπεσεν

AAI3sg

fr. ἐπιπιπτω

to happen to, befall, or extraordinary events and misfortunes, come upon, ‘fear came upon someone’ cf. LK. 1:12, Acts 19:17

to happen suddenly to, with the connotation of something bad and adverse, to happen to to fall upon

θεωροῦντας

PAPtcpMPA

fr. θεωρω

to observe something with sustained attention, be a spectator, look at, observe, perceive, see (with physical eyes), cf. v. 12

to observe something with continuity and attention, often with the implication that what is observed is something unusual, to observe, to be a spectator of, to look at

## V. 12

ἤκουσαν

AAI3pl

fr. ἀκουω

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

φωνῆς

the faculty of utterance, voice, any form of speech or other utterance with the voice can take place

the human voice as an instrument of communication, voice

μεγάλης

see above

οὐρανοῦ

transcendent abode, heaven

the supernatural dwelling place of God and other heavenly beings, heaven

Ἀνάβατε

AAImp2pl

fr. ἀναβαίνω

ἀνέβησαν

AAI3pl

fr. ἀναβαίνω

see above, cf. 4:1, 20:9

ᾧδε

a position or point that is relatively near, here, in the sense, to this place, hither, cf. 4:1

a position relatively near the speaker, writer, or viewpoint person, here, ‘come up here and I will show you what must happen hereafter’

νεφέλη  
cloud, cf. 1:7, 14:14ff  
cloud

ἐθεώρησαν                      ΑΑΙ3pl                      fr. θεωρεω  
see above

ἐχθροὶ  
see above

## V. 13

ὥρα  
a point of time as an occasion for an event, time, cf. 3:10, 14:7  
point of time consisting of occasions for particular events, time, occasion

ἐγένετο                      ΑΜdepI3sg                      fr. γινομαι  
come into being as an event or phenomenon from a point of origin, arise, come about, develop,  
of events or phenomena in nature, of earthquake, cf. 6:12, 16:18  
to happen, with the implication that what happens is different from a previous state, to happen, to  
occur, to come to be

σεισμός  
a violent shaking or commotion, shock, agitation, earthquake, cf. v. 19, 6:12, 8:5, 16:18  
a sudden and severe movement of the earth, earthquake

μέγας  
see above

δέκατον  
pertaining to being a tenth part of something, part, ‘a tenth (part)’  
a tenth part of an object, series, or mass, tenth, tenth part, ‘the tenth of the city fell’

πόλεως  
see above

ἔπεσεν                      ΑΑΙ3sg                      fr. πιπτω  
to move with relative rapidity in a downward direction, fall, of something that, until recently, has  
been standing (upright) fall (down), fall to pieces, of things, especially structures, fall, fall to  
pieces, collapse, go down, of a city, cf. 16:19  
to fall from a standing or upright position to the ground or surface, to fall, to fall down

ἀπεκτάνθησαν            ΑΡΙ3pl                    fr. ἀποκτείνω  
to deprive of life, kill, of bodily life, cf. 6:8, 9:5, 18  
to cause someone's death, normally by violent means, with or without intent and with or without legal justification, to kill

ὀνόματα  
a person, cf. 3:4, Acts 1:15  
figurative extension of meaning of 'name' a person, with the possible implication of existence or relevance as individuals, person, people, 'seven thousand people'

χιλιάδες  
group of a thousand, a thousand, cf. 7:4-8, 14:1, 3, 21:16  
a group of a thousand

ἑπτὰ  
seven, 'seven thousand'  
seven

λοιποὶ  
pertaining to that which remains over, especially after action has been taken, left, substantive, 'those who were left' cf. 9:20  
pertaining to the part of a whole which remains or continues, and thus constitutes the rest of the whole, rest, remaining, what remains, other

ἔμφοβοι  
pertaining to being in a state of fear, afraid, startled, terrified  
pertaining to being extremely afraid, very frightened, terrified, very much afraid

ἐγένοντο                    ΑΜdepI3pl                    fr. γίνομαι  
to come into a certain state or possess certain characteristics, to be, prove to be, turn out to be  
to come to acquire or experience a state, to become

ἔδωκαν                    ΑΑΙ3pl                    fr. δίδωμι  
to express devotion, give, 'give God the glory, i.e. praise, honor, thanks, cf. 4:9  
marker of a causative relation, with otherwise almost empty semantic content, to cause, to bring about, to produce

δόξαν

honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige, of enhancement of divine prestige as an objective, to the praise of God, as a form of religious devotion, cf. 4:9, 14:7, 16:9

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

οὐρανοῦ

see above v. 12

## V. 14

οὐαὶ

a state of intense hardship or distress, woe, woe, calamity, cf. 9:12

a state of intense hardship or distress, disaster, horror, ‘the first disaster came; after this there are still two more disasters to come’

δευτέρα

next to the first in a sequence or series, second, as the second item in a class, cf. 2:11, 20:14, 21:8

second in a series involving either time, space, or set, second, in the second place, secondly

ἀπῆλθεν

AAI3sg

fr. ἀπερχομαι

to discontinue as a condition or state, of diseases, generically ‘pass away’ cf. 9:12, 21:1, 4

to go out of existence, to cease to exist, to pass away, to cease

ἰδοὺ

prompter of attention, behold, look, see, serves to enliven a narrative by arousing the attention of hearers or readers

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

τρίτη

third in a series, used as adjective with a noun that can be supplied from the context, cf. 4:7, 6:5, 8:10

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

ἔρχεται

PM/PdepI3sg

fr. ἔρχομαι

to take place, come, of events and circumstances, of transcendent and moral-spiritual phenomena, come, appear

to happen, with the implication of the event being directed to someone or something, to happen to

ταχύ

pertaining to a very brief period of time, with focus on speed of an activity or event, as adverb, without delay, quickly, at once, cf. 2:5, 16, 3:11, 22:7, 12, 20

pertaining to a very short extent of time, quickly, hurriedly, swift, speedy