Rev. 14:13-20 mws

V. 13

ἤκουσα AAI1sg fr. ἀκουω

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

φωνῆς

an auditory effect, sound, tone, noise, the source of which is added in the genitive, of a shout produced by a crowd of people
the sound of a cry or shout, cry, shout

οὐρανοῦ

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

λεγούσης PAPtcpFSG fr. λεγω

to express oneself in a specific way, say, maintain, declare, proclaim as teaching, with direct discourse following
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

Γράψον AAImp2sg fr. γραφω

to express thought in writing, of brief statements, write
to write

Μακάριοι

pertaining to being especially favored, blessed, fortunate, happy, privileged, from a transcendent perspective, of humans, cf. 1:3, 16:15, 19:9, 20:6, 22:7, 14
pertaining to being happy, with the implication of enjoying favorable circumstances, happy

νεκροὶ

substantive – one who is no longer physically alive, dead person, a dead body, a corpse, cf. 12:13, 20:5, 1 Thes 4:16
pertaining to being dead, lifeless, dead

ἐν
marker of close association within a limit, in, especially in Pauline or Johannine usage, to designate a close personal relation in which the referent of the ἐν term is viewed as the controlling influence: under the control of, under the influence of, in close association with
marker of close personal association, in one with, in union with, joined closely to

ἀποθνήσκοντες PAPtcpMPN fr. ἀποθνησκω
to cease to have vital functions, whether at an earthly or transcendent level, die, of death on an earthly level
the process of dying, to die, death

ἀπ᾽
to indicate the point from which something begins, whether literally or figuratively, of time, from…(on), since
marker of the extent of time from a point in the past, since, from

ἄρτι
the present in general, now, at the present time
a point of time simultaneous with the event of the discourse itself, now

ναί
yes, certainly, indeed, it's true that, in declarations of agreement to the statements of others, certainly, indeed, quite so, cf. 16:7, 22:20
an affirmative response to questions or statements or an emphatic affirmation of a statement, yes, yes it is true that, yes it is so, sure, indeed

πνεῦμα
God's being as controlling influence, with focus on association with humans, Spirit, as that which differentiates God from everything that is not God, the Spirit of God, cf. 22:17
A title for the third person of the Trinity, literally 'spirit' Spirit, Spriit of God, Holy Spirit

ἵνα
marker to denote purpose, aim, or goal, in order that, that, future indicative is also used when ἵνα has no final meaning, especially in Rev. cf. 6:4, 11, 9:4, 5, 20, 13:12
marker of purpose for events and states, in order to, for the purpose of, so that

ἀναπαήσονται FPI3pl fr. ἀναπαυω
to take one's rest, rest, of persons who are tired, 'rest from their labors'
to cause someone to become physically refreshed as the result of resting from work, to cause to rest, to give rest

κόπων
to engage in activity that is burdensome, work, labor, toil, of individual acts
to engage in hard work, implying difficulties and trouble, hard work, toil, to work hard, to toil, to labor

γὰρ
marker of cause or reason, for
marker of cause or reason between events, for, because

ἔργα
that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character, characterized by the context as good or bad, cf. 16:11, 18:6
that which is done, with possible focus on the energy or effort involved, act, deed

ἀκολουθεῖ PAI3sg fr. ἀκολουθεω
to follow or accompany someone who takes the lead, accompany, go along with, of the deeds that follow one into the next world
to come/go behind, to go behind

μετ᾽
marker of association in general sense denoting the company within which something takes place, with, with genitive of person in company with whom something takes place, with verbs of going, remaining, etc. ‘follow (after) someone’ cf. 6:8
marker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

V. 14

εἶδον AAI1sg fr. εἶδον
to perceive by sight of the eye, see, perceive
to see, sight, seeing

ἰδοὺ
marker of strong emphasis, see, can be rendered ‘here or there is (are), as a formula, cf. v. 1, 4:1, 6:2, 8, 7:9, 19:11
prompter of attention, which serve also to emphasize the following statement, look, listen, pay attention, come now, then

νεφέλη
cloud, cf. 1:7, 11:12
cloud

λευκή
white, of a cloud
white, light color

ἐπὶ
marker of location or surface, answering the question ‘where’?’ on, upon, near, with accusative, answering the question ‘where?’ on, over something, ‘sit on something’
a position on a surface of an object, whether vertical or horizontal, and in contact with the object, on, upon

καθήμενον PM/PdepPtcpMSA fr. καθημαι
to be in a seated position, sit, with the place indicated by a preposition
to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

ὅμοιον
of the same nature, like, similar, with accusative of comparison, ‘one like a human being’ cf. 1:13
pertaining to being similar to something else in some respect, like, such as, likewise, similar

υἱὸν
a person related or closely associated as if by ties of sonship, son, of one whose identity is defined in terms of a relationship with a person or thing, son, the human being, the human one
a person of a class or kind, specified by the following genitive construction, ‘son of…, person of…, one who is…’

ἀνθρώπου
a member of the human race, with focus on limitations and weaknesses, a human being, of physical aspect
a human being, person, human being, individual

ἔχων PAPtcpMSN fr. ἔχω
to possess or contain, have, own, to contain something, have, possess, of the whole in relation to its parts, of living beings, of parts of the body in men and animals, of animals and animal-like beings
to have or possess objects or property, to have, to own, to possess, to belong to

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

στέφανον
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 or 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

χρυσοῦν
made of/adorned with gold, golden, cf. 1:12, 20, 2:1, 4:4, 5:8, 8:3, 9:13, 20, 15:6, 17:4, 21:15
pertaining to being made or consisting of gold, golden, made of gold

χειρὶ
hand, literal
a hand or any relevant portion of the hand, including, for example, the fingers, hand, finger

δρέπανον
an agricultural implement consisting of a curved blade and a handle, used for a variety of purposes, sickle, for cutting, used in imagery of harvests, cf. vv. 15-19
a large, curved knife employed in cutting ripe grain, sickle

ὀξύ
pertaining to having a keen edge for cutting, sharp, ‘a sharp sickle’ cf. v. 17f.
pertaining to having a thin cutting edge, sharp, ‘a sharp sickle in his hand’

V. 15

ἄλλος
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

ἄγγελος
a transcendent power who carries out various mission or tasks, messenger, angel, as messengers of God, angels, they preside over various realms
a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

ἐξῆλθεν AAI3sg fr. ἐξερχομαι
to move out of or away from an area, of animate entities, go out, come out, go away, retire, cf. v. 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

ναοῦ
a place or structure specifically associated with or set apart for a deity, who is frequently perceived to be using it as a dwelling, temple, of a heavenly sanctuary, cf. 15:6, 8, 16:1, 17
a building in which a deity is worshiped, temple, sanctuary

κράζων PAPtcpMSN fr. κραζω
to communicate something in a loud voice, call, call out, cry
to shout or cry out, with the possible implication of the unpleasant nature of the sound, to shout, to scream

φωνῇ
see above

μεγάλῃ
pertaining to being above standard in intensity, great, especially of sound, loud
the upper range of a scale of extent, great, greatly, greatness, to a great degree, intense

καθημένῳ PM/PdepPtcpMSD fr. καθημαι
see above

νεφέλης
see above

Πέμψον AAImp2sg fr. πεμπω
to dispatch something through an intermediary, send, cf. v. 18, 1:11, 11:10
idiom, literally – 'to send a sickle' to begin to harvest a crop by cutting ripe grain with a sickle, to use a sickle, to swing a sickle, to begin to harvest, 'use your sickle and harvest, because the time to harvest has come' in figurative context, cf. v. 19

δρέπανόν
see above

θέρισον AAImp2sg fr. θεριζω
θερίσαι AAInf fr. θεριζω
to gain results or benefits, reap, figurative extension of literal harvest, of the harvest of the Last Judgment, which brings devastation, cf. v. 16
to cut ripe grain and to gather bundles of such grain together, to reap, to harvest, harvest, reaping

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

ἦλθεν AAI3sg fr. ἔρχομαι
to take place, come, of time, of events and situations that are connected with a certain time
to move toward or up to the reference point of the viewpoint character or event, to come, coming

ὥρα
a point of time as an occasion for an event, time, 'the time to reap'
point of time consisting of occasions for particular events, time, occasion

ἐξηράνθη API3sg fr. ξηραινω
to become dry and therefore be ready for harvesting, be ripe, passive, of grain
to become ripe, with reference to grain which dries in the process of ripening, to become ripe, to be ripe, 'the harvest of the earth is ripe'

θερισμὸς
crop to be harvested, harvest, figurative extension, of the approaching judgment, 'the earth's harvest is dry (=fully ripe)
that which is harvested, harvest, crop, fruit, grain

γῆς
the inhabitants of the earth, people, humanity, cf. v. 3
figurative extension of 'earth' all people who dwell on the earth, people, all mankind

V. 16

ἔβαλεν AAI3sg fr. βαλλω
to cause to move from one location to another through use of forceful motion, throw
idiom literally – 'to throw a sickle' to begin to harvest a crop by cutting ripe grain with a sickle, to use a sickle, to swing a sickle, to begin to harvest

καθήμενος PM/PdepPtcpMSN fr. καθημαι
see above

νεφέλης
see above

δρέπανον
see above

γῆν
see above

ἐθερίσθη API3sg fr. θεριζω
see above

V. 17

ἄλλος
see above

ἄγγελος
see above

ἐξῆλθεν AAI3sg fr. ἐξερχομαι
see above

ναοῦ
see above

οὐρανῷ
see above

ἔχων PAPtcpMSN fr. ἔχω
see above

δρέπανον
see above

ὀξύ
see above

V. 18

ἄλλος
see above

ἄγγελος
see above

θυσιαστηρίου
a structure on which cultic observances are carried out, including especially sacrifices, altar, of the incense altar, the heavenly altar of Revelation also seems to be thought of as an incense altar, cf. 6:9, 8:3, 5, 9:13, 16:7
any type of altar or object where gifts may be placed and ritual observances carried out in honor of supernatural beings, altar, in the NT 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

ἔχων	PAPtcpMSN	fr. ἔχω
ἔχοντι	PAPtcpMSD	fr. ἔχω

to possess or contain, have, own, 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 won, to possess, to belong to

ἐξουσίαν
potential or resource to command, control, or govern, capability, might, power
the right to control or command, authority, absolute power, warrant

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

πυρός
fire, of fire that is heavenly in origin and nature, cf. v. 10
fire

ἐφώνησεν	AAI3sg	fr. φωνεω

to produce a voiced sound/tone, frequently with reference to intensity of tone, of humans, call/cry out, speak loudly, say with emphasis, in a loud voice
to speak with considerable volume or loudness, to cry out, to shout, to call out, to speak loudly

φωνῇ
see above

μεγάλῃ
see above

δρέπανον
see above

ὀξὺ
see above

Πέμψον AAImp2sg fr. πεμπω
see above

τρύγησον AAImp2sg fr. τρυγαω
‘gather in’ ripe fruit, especially harvest (grapes) cf. v. 19, Lk. 6:44
to pick or gather ripe fruit (especially used of grapes), to pick, to gather

βότρυας
bunch of grapes
the fruit of grapevines, grape, bunch of grapes, ‘cut the grapes form the vineyard of the earth because its grapes are ripe’

ἀμπέλου
vine, grapevine, ‘to harvest the grapes from the vine of the earth (i.e. from the earth, symbolically represented as a grapevine)
grapevine

γῆς
see above

ὅτι
see above

ἤκμασαν AAI3pl fr. ἀκμαζω
to bloom, of grapes
to become or to be ripe, to ripen, to be ripe, ‘her bunches of grapes have ripened

σταφυλαὶ
(a bunch of) grapes, ‘a bunch of ripe grapes’
The fruit of grapevines, grape, bunch of grapes, ‘cut the grapes from the vineyard of the earth because its grapes are ripe’

V. 19

ἔβαλεν AAI3sg fr. βαλλω
see above

ἄγγελος
see above

δρέπανον
see above

ἐτρύγησεν AAI3sg fr. τρυγαω
see above

ἄμπελον
see above

ληνὸν
a term for something hollow such as a vat or trough, hence also wine-press, ‘pour into the wine-press’ cf. v. 20, 19:15
an instrument for pressing out the juice of grapes for the making of wine, wine press

θυμοῦ
a state of intense displeasure, anger, wrath, rage, indignation, cf. v. 8, 10, 15:1, 7, 16:1, 19, 18:3, 19:15
a state of intense anger, with the implication of passionate outbursts, anger, fury, wrath, rage

μέγαν
pertaining to exceeding a standard involving related objects, large, great, with suggestion of spaciousness, a winepress
a large size, relative to the norm for the class of objects in question, large, big, great

V. 20

ἐπατήθη API3sg fr. πατεω
to tread heavily with feet, with implication of destructive intent, trample, tread on, trample
to set foot on, tread, walk, tread, cf. 19:15, 11:2
to step down on, with the possible implication of continuous or repeated action, to trample

ληνὸς
see above

ἔξωθεν
pertaining to a position that is beyond a particular area, outside, cf. 5:1, 11:2
a position not contained within a particular area, outside, apart from, ‘the winepress outside the city’

πόλεως
population center of varying size, city, town
population center, in contrast with a rural area or countryside and without specific reference to size, city, town

ἐξῆλθεν AAI3sg fr. ἐξερχομαι
to move out of or away from an area, of inanimate entities - go out, of liquid, come out, flow out, cf. Jn 19:34
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

αἷμα
blood as basic component of an organism, blood, of human blood, cf. 19:13
the (apocalyptic) red color, whose appearance in heaven indicates disaster, blood, the figure ‘blood of the grape’ used apocalyptically, cf. Isa. 63, 1-3
blood

ἄχρι
marker of extension up to a certain point, as far as, cf. 18:5
extension up to or as far as a goal, to, up to, as far as, ‘up to the bridles of the horses’

χαλινῶν
bit, bridle, cf. Jms 3:3
the bit and the bridle used to control the actions of a horse, bit, bridle, the reference to a bit and bridle is merely an indication of measurement, that is to say, the height of the bit and bridle from the ground, and one may reinterpret this measurement as ‘about a meter and a half’ or ‘about five feet’

ἵππων
horse, steed, cf. 9:9, 18:13, 19:18
horse

ἀπὸ
to indicate distance from a point, away from, ‘about 1600 stated (c. 320 km.)
extension from or away from a source, from, away from

σταδίων
a measure of distance of about 192 meters, state, on-eighth mile, cf. 21:16
a measure of distance of about 600 feet or 185 meters, stade (but normally adapted to familiar measurements of distance)

χιλίων
a thousand, cf. 11:3, 12:6, 20:2-7
thousand

ἑξακοσίων
six hundred
six hundred