

**Notes on the Greek New Testament**  
**Day 364 – December 30<sup>th</sup> – Revelation 21:1-27**

**Works frequently referenced in these notes on the book of Revelation**

Morris, Leon	<i>The Revelation of St John</i> (Tyndale New Testament Commentaries), Grand Rapids, Eerdmans, 1969
Mounce, Robert H	<i>The Book of Revelation</i> (New International Commentary on the New Testament), Grand Rapids, Eerdmans, 1977
Peterson, Eugene H	<i>Reversed Thunder</i> , San Francisco, HarperCollins, 1991
Witherington, Ben	<i>Revelation</i> (New Cambridge Bible Commentary), Cambridge University Press, Cambridge, 2003

**Verse 1**

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανόσ τε καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

καινος, η, ον new

Cf. Is 65:17; 2 Peter 3:10-13 also Rom 8:19-22. "Ladd emphasises that Biblical thought – in contrast to Greek dualism in which salvation consists of the flight of the soul from the earthly and transitory to the spiritual and eternal – 'always places man on a redeemed earth, not in a heavenly realm removed from earthly existence'." Mounce.

Witherington similarly quotes Boesak (*Comfort and Protest*) who writes on John's use of Isa 65-66, "Isaiah's imagery is profoundly earthly, and such also is John's intention. There is no reason for us to believe that John is intentionally transporting Isaiah's vision into another world to come. The concern of the Apocalypse is not so much the creation of another world (a 'next world') into which the church is called to escape. The whole point of John's writing is that it is this world, in this human history, that the power of the Lord will be seen. It is for this reason that the triumphant church is not transported into the new Jerusalem, transported into the next world, but that the new Jerusalem comes down *out of heaven*."

Boesak also writes "There must be a new earth. This earth – raped, robbed, torn, filled with anger and revenge, with hurt and pain – cannot and should not remain. This earth had been the dwelling place of the Beast, the false prophet of the Beast who came out of the sea. It was the throne of Babylon, the great harlot. This earth had given refuge to the murderers of the saints of God but became, by the same token, the arena of the suffering and death of God's children. It was never 'home' for them ... Indeed, in the experience of the little people of God, the earth belonged to the mighty and the powerful who claimed it for themselves, and they were the enemies, the killers of those who sought to remain faithful to Jesus Christ. So this earth should be no more... Normal is no longer hiding in the night, leaving loved ones behind and fighting with the wild beasts for the enjoyment of the Beast. What is normal now is walking in the light of God and living from the fruits of the tree of life." Witherington sums up this point when he writes, "John would be frustrated with the way that Revelation has often been used, particularly his heavenly worship scenes, to inculcate a theology of Christian life and worship that justifies a dematerialised, dehistoricised spirituality. For John, salvation must happen in space and time or not at all, precisely because sin and evil are historical problems that plague human history. The atonement must be made on earth, and the resurrection must come forth from earth. Eternal life begins here and now, not then and later in heaven. Otherwise God's sovereignty, justice, and redemption are not demonstrated in the realm where they need to be demonstrated – on earth. No such demonstrations are required in heaven. John, with other early Christians, prayed, 'thy kingdom come on earth' and assured his audience that, at the end, 'the kingdoms of this world will become the kingdoms of our God and of his Christ'."

πρωτος, η, ον first, earlier  
 ἀπῆλθαν Verb, aor act indic, 3 pl ἀπερχομαι  
 θαλασσα, ης f sea  
 ἔτι still, yet, any more

Having surveyed various views concerning the disappearance of the sea, including mythical allusions, Mounce concludes, "Swete is closer to the truth when he says that the sea disappears because 'in the mind of the writer it is associated with ideas which are at variance with the character of the New Creation.' ... Isaiah compares the wicked to the tossing of the sea which cannot rest, whose waters toss up mire and dirt (Is 57:20). It was out of the sea that the beast who blasphemed God and made war on the saints had arisen (Rev 13:1, 6-7)." Israel was not a seafaring nation.

### Verse 2

καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

πολις, εως f city

Cf. Gal 4:26; Heb 11:10; 12:22; 13:14; Phil 3:20; Rev 3:12. Beasley-Murray notes that "Revelation as a whole may be characterised as *A Tale of Two Cities*, with the sub-title, *The Harlot and the Bride*."

καταβαίνουσιν Verb, pres act ptc, f acc s  
 καταβαινω come down, descend  
 ἑτοιμαζω prepare, make ready  
 νυμφη, ης f bride  
 κεκοσμημένην Verb, perf pass ptc, f acc s  
 κοσμεω adorn, decorate, put in order  
 ἀνηρ, ἀνδρος m man, husband

The picture is of the redeemed community. It comes down from heaven because it is not the construction of man but the creation of God. "The consummation of the Christian hope is supremely social. It is no 'flight of the alone to the Alone' but life in the redeemed community of heaven." Hunter.

### Verse 3

καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης· Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται,

θρονος, ου m throne  
 σκηνη, ης f tabernacle, dwelling place  
 σκηνοω live, dwell

Cf. Jn 1:14.

λαος, ου m people

It is extremely difficult to decide between the readings λαοι and λαος – the evidence is finely balanced. The UBS Committee chose λαοι chiefly on the basis of "slightly superior manuscript evidence" (Metzger). Witherington also argues for the plural as John's representation of the many peoples redeemed by the Lamb "i.e. Jews and various Gentile ethnic groups as well." (cf. Jn 10:16). The singular is an attempt to conform the text to the imagery of the OT.

ἔσονται Verb, fut indic, 3 pl εἶμι

ἔσται Verb, fut indic, 2 s εἶμι

The consummation of Immanuel and the fulfilment of the covenant promise of Lev 26:11-12; cf. Jer 31:33; Ezek 37:27; Zech 8:8.

### Verse 4

καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.

ἐξαλειφω wipe away or out,  
 δακρυον, ου n tear (as in weeping)  
 θανατος, ου m death

Sin and all its effects are banished.

ἔτι see v.1

οὔτε not, neither

πενθος, ους n mourning, sorrow

κραυγη, ης f shout, cry

πονος, ου m pain, suffering; hard work

Cf. Is 35:10; 65:19.

πρωτος, η, ον first, earlier  
 ἀπῆλθαν Verb, aor act indic, 3 pl ἀπερχομαι

Witherington comments, "All the things that were the result of the fall will be wiped out. These conditions were promised to the martyrs in Rev 7:17, and here they are seen as realised. The new order will be a place for endless life, joy, celebration, and love."

### Verse 5

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· Ἴδου καινὰ ποιῶ πάντα. καὶ λέγει· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

καθημαι sit  
 θρονος, ου m throne

Cf. Is 65:17. "The transformation which Paul saw taking place in the lives of believers (2 Cor 3:18; 4:16-18; 5:16-17) will have its counterpart on a cosmic scale when a totally new order will replace the old order marred by sin." Mounce.

γράφον Verb, aor act imperat, 2 s γραφω  
 write

πιστος, η, ον faithful, trustworthy

ἀληθινος, η, ον real, genuine, true

**Verse 6**

καὶ εἶπέν μοι· Γέγοναν. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὡ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

γένοναν Verb, perf act indic, 3 pl γινομαι

'It is done', 'it has come to pass' – maybe even 'it is finished'. "Not merely the completed work of Christ on the cross is in view, as in John 19, but the completion of the entire historical and redemptive process. Yet this ending is but a new beginning. It is only the old order of things that has passed away." Witherington.

ἀρχη, ης f beginning, origin  
τελος, ους n end, conclusion

"That God is the beginning refers not only to the fact that he was first in point of time ... but also that he is the source and origin of all things. He is the end in the sense that he constitutes their goal and aim (as in 1 Tim 1:5; Rom 10:4)." Mounce. As Witherington puts it, "He is the beginner and ender of things."

διψῶω be thirsty, thirst for

Cf. Ps 42:1; 36:9; 63:1; Is 55:1.

δῶσω Verb, fut act indic, 1 s διδωμι  
πηγη, ης f spring, fountain; well  
ὕδωρ, ὕδατος n water  
ζωη, ης f life  
δωρεαν without cost, freely

Cf. Jer 2:13; Ps 36:9; Jn 4:14; 7:37.

**Verse 7**

ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

νικῶω conquer, overcome

Cf. 2:7,11,17,26; 3:5,12,21.

κληρονομῶω receive, inherit  
ἔσομαι see v.3

Cf. Gen 17:7; 2 Sam 7:14; Gal 3:26,29; 4:7.

**Verse 8**

τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεῖῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

δειλος, η, ον cowardly, afraid

Those who "fear the threats of the beast more than they trust the love of Christ." Beasley-Murray.

ἀπιστος, ον unfaithful, unbelieving

Mounce says these are believers who have denied the faith rather than those who have never professed faith.

ἐβδελυγμένοις Verb, perf pass ptc, m & n dat  
πλ βδελυσσομαι detest; perf pass ptc  
vile, corrupt

"Those who have joined in the detestable and unholy ritual of emperor worship." Mounce.

φονευσ, εως m murderer

πορνος, ου m man who practices sexual immorality

φαρμακος, ου m sorcerer, one who practices magic

Cf. Acts 19:19.

εἰδωλολατρης, ου m idolater

ψευδης, ες false, lying

μερος, ους n part

λιμνη, ης f lake

καιω burn; pass be lit, burn

πυρ, ος n fire

θειον, ου n sulphur, brimstone

θανατος, ου m death

δευτερος, α, ον second

Cf. 20:15. The intent is to warn waverers of the consequences of apostasy. "The warning does not mean that anyone who has ever committed one of these sins will be excluded from the New Jerusalem. God's city is not reserved for those who have never sinned, but for those who are cleansed by the blood of Christ (7:14; 22:14)." Koester.

**21:9-22:5**

In introducing this section Witherington comments, "For our purposes, it is important to remember that John's vision is not merely about salvation from the world and its injustices. It is also about salvation of the world, including the redemption of the earth and the material cosmos itself. John, like other early Christians such as Paul, was not interested in propagating an otherworldly or world-negating religion. To the contrary, John believes this is still God's world, and God intends to remedy the human dilemma, ultimately within space and time."

**Verse 9**

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τὴν γυναῖκα τοῦ ἁρνίου.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

ἑπτα seven

φιαλη, ης f bowl

γεμω be full

πληγη, ης f plague

ἐσχατος, η, ον adj last, final

Cf. ch.16. "The angel is undoubtedly the one who in 17:1 summoned John to witness the judgement of the great harlot. This seems to be the purpose of the identical introductions. It also draws attention to the contrast between the great harlot (the wicked city Babylon) and the bride of the Lamb (the holy city Jerusalem)." Mounce.

λαλεω speak, talk

δευρο adv. come, come here

δείξω Verb, fut act indic, 3 s δεικνυμι  
show, point out, reveal

νυμφη, ης f bride

γυνη, αικος f wife

ἀρνιον, ου n lamb

Witherington comments, "Basically the material in v. 9ff. is an expansion of what was first mentioned in 21:2. John is using his interlocking rhetorical technique, first introducing a subject, then concluding the former subject, then continuing with the new subject."

### Verse 10

καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα  
καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν  
ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ  
οὐρανοῦ ἀπὸ τοῦ θεοῦ,

ἀπήνεγκέν Verb, aor act indic, 3 s ἀπαγω  
lead away, lead

ὄρος, ους n mountain, hill

ὑψηλος, η, ον high

Cf. Ezek 40:2. Witherington writes, "Caird carefully points out the parallels to the descriptions of great cities in Ezek 28:12-14 of Tyre and in Isa 14:12-14 of Babylon. The Ezek 28 passage is crucial as there too we have the holy mountain identified with the garden of Eden."

ἔδειξέν Verb, aor act indic, 3 s δεικνυμι  
καταβαίνουσαν see v.2

### Verse 11

ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς  
ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι  
κρυσταλλίζοντι·

δοξα, ης f glory

Cf. Is 60:1,2,19; Ezek 43:5. "The city is said to radiate or reflect the very glory of God. Just as God's Shekinah glory rested on the Tabernacle in the wilderness, here it permeates the whole city. Therefore there is no more division of secular and sacred. The whole city is a holy temple, for God is with his people throughout the city and they are his temple." Witherington.

φωστὴρ, ηρος m light; radiance, brilliance  
ὅμοιος, α, ον like, of the same kind as

λίθος, ου m stone

τιμωτατος, α, ον most precious

ἰασπις, ιδος f jasper (a semi-precious stone  
of varying colours, but the jasper of the NT  
was probably green)

κρυσταλλίζω be clear or bright as crystal

Cf. 4:3.

### Verse 12

ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα  
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν  
ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα  
ἃ ἔστιν τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·

τειχος, ους n wall

ὑψηλος, η, ον see v.10

πυλων, ωνος m gate, gateway, entrance

δωδεκα twelve

"The twelve angels are celestial gatekeepers and may reflect the Isaianic picture of watchmen upon the walls of Jerusalem (Isa 62:6). They belong to the concept of an ideal city." Mounce. Witherington suggests they may be like the angel guarding the gate to the Garden of Eden.

ὄνομα, τος n name

ἐπιγεγραμμένα Verb, perf pass ptc, n nom/acc  
pl ἐπιγραφω write on or in

φυλη, ης f tribe

Cf. Ezek 48:30-34.

### Verse 13

ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ  
πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,  
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς·

ἀνατολη, ης f rising sun, east

τρεῖς, τρια gen τριων dat τρισιν three

βορρας, α m the north

νοτος, ου m south wind, south

δυσμη, ης f west (always pl.)

### Verse 14

καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους  
δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν  
δώδεκα ἀποστόλων τοῦ ἀρνίου.

θεμελιος, ου m (also θεμελιον, ου n)

foundation, foundation stone

ἀρνιον, ου n see v.19

Cf. Eph 2:20. "The church in a historical sense rests upon the apostles and prophets, that is upon the faith and labours of those who first proclaimed the gospel message. The juxtaposition of the twelve tribes and the twelve apostles shows the unity of ancient Israel and the NT church." Mounce.

**Verse 15**

Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

εἶχεν Verb, imperf act indic, 3 s ἔχω  
μέτρον, ου n measure  
κάλαμος, ου m reed, rod, cane  
χρυσους, η, ουν made of gold, golden  
μετρεω measure  
πυλων, ωνος m see v.12  
τειχος, ους n see v.12

Cf. Ezek 40-41; Zech 2:1-5. Witherington comments, "In contrast to Ezekiel, here the city is being measured to show its magnitude. In Ezekiel the measuring is for the sake of showing how much needs protection."

**Verse 16**

καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον τὸ πλάτος, καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

τετραγωνος, ου in a square

Here probably meaning a cube.

κειμαι lie, be laid  
μήκος, ους n length  
ὅσος, η, ου correlative pronoun, as much as  
πλατος, ους n breadth, width  
σταδιοι, ων m (pl) stades, furlongs (about 200 metres)  
δωδεκα twelve  
χιλιας, αδος f a thousand

Witherington comments, "The dimensions of the city are 12,000 stadia on each side, a number that corresponds to the numbers of people brought into the redeemed community (7:4-8...). In other words, the city is just the right size."

ὑψος, ους n height, heaven, high position  
ἴσος, η, ου equal, the same

"This particular shape would immediately remind the Jewish readers of the inner sanctuary of the temple (a perfect cube, each dimension being twenty cubits; 1 Kings 6:20), the place of divine presence." Mounce. Witherington, having pointed out that 12,000 stadia is about 1,500 miles, comments, "Since the city is a cube, we might envision it as taking up the whole space from London to Athens, or more approximately the whole of the Mediterranean crescent from Jerusalem to Spain. John perhaps may see it as coterminous with his known or extant world. John then would be suggesting that the new creation is coterminous with the new people of God or their new community."

**Verse 17**

καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

ἑκατον one hundred  
τεσσερακοντα forty  
τεσσαρες neut τεσσαρα gen τεσσαρων four  
πηχυς, εως m cubit

Not clear whether the reference is to the height or the thickness of the wall.

μέτρον, ου n see v.15

**Verse 18**

καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοιον ὑάλῳ καθαρῷ·

ἐνδύμησις, εως f foundation

Mounce suggests the meaning is an inlay.

ἴασπις, ἰδος f see v.11  
χρυσιον, ου n gold  
καθαρος, α, ον pure  
ὁμοιος, α, ον like, of the same kind as  
ὑαλος, ου f glass, crystal

Walvoord says "the constant mention of transparency indicates that the city is designed to transmit the glory of God in the form of light without hindrance."

**Verse 19**

οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεῦτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάρραγδος,

θεμελιος, ου m see v.14

λιθος, ου m see v.11

τιμιος, α, ον precious, valuable

κεκοσμημένοι Verb, perf pass ptc, m nom pl  
κοσμεω adorn, decorate

"The twelve stones correspond generally to the twelve gems set into the breastplate of the high priest." Mounce. Cf. Exod 28:17 ff.; 39:10 ff. Witherington adds, "The main thing to be said about the precious stones, other than that there are as many conjectures as commentaries about their symbolic significance, is that Ezek 28:13 is in the background, where the precious stones are linked to God's own dwelling in Paradise... It appears that John has derived his stone list in part from Exod 28:17-20 and in part from Ezek 28:13, including nine stones that appear in both lists. No one stone list corresponds with John's."

πρῶτος, η, ον first

ἴασπις, ἰδος f jasper (a semi-precious stone of varying colours, but the jasper of the NT was probably green)

δευτερος, α, ον second

σαπφίρος, ου f sapphire  
 τρίτος, η, ον third  
 χαλκηδών, ονος m chalcedony, agate  
 τέταρτος, η, ον fourth  
 σμαραγδός, ου m emerald

**Verse 20**

ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος·  
 πέμπτος, η, ον fifth  
 σαρδόνυξ, υχος m sardonyx (a variety of agate)  
 ἕκτος, η, ον sixth  
 σάρδιον, ου n carnelian or cornelian (a semi-precious stone, usually red in colour)  
 ἕβδομος, η, ον seventh  
 χρυσόλιθος, ου m chrysolite, yellow agate  
 ὄγδοος, η, ον eighth  
 βήρυλλος, ου m and f beryl (a semi-precious stone, usually green or blue-green in colour)  
 ἕνατος, η, ον ninth  
 τοπάζιον, ου n topaz (a semi-precious stone, usually yellow in colour)  
 δέκατος, η, ον tenth  
 χρυσοπρασος, ου m chrysoprase, green quartz  
 ἑνδέκατος, η, ον eleventh  
 ὑάκινθος, ου m jacinth, hyacinth (a precious stone, perhaps blue in colour)  
 δωδέκατος, υ, ον twelfth  
 ἀμέθυστος, ου f amethyst (a semi-precious stone, usually purple or violet in colour)

**Verse 21**

καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνά εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγῆς

δωδεκα see v.12

μαργαριτης, ου m pearl

Witherington comments, "The idea of pure pearl gates may come from Isa 54:11-12, if the author thought carbuncle is the same as pearl."

ἀνα prep used distributively with acc. each, each one

πλατυς, εια, υ wide; πλατεια, ας f wide street

χρυσιον, ου n see v.18

καθαρος, α, ον see v.18

ὑαλος, ου f see v.18

διαυγης, ες transparent, translucent

**Verse 22**

Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.

ναος, ου m temple, sanctuary

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see

Witherington comments, "In the New Jerusalem there is no temple, which proves that John did not feel obligated to follow Ezekiel's blueprint jot and tittle, but rather picked and chose what he would adopt and adapt. This also makes it clear that John knew he was dealing with symbols and metaphors, not a literal blueprint in the OT prophecies. Thus he could use images flexibly and freely... There is no more separation of secular and sacred zones, no more separation between God and God's people. This contrasts strongly with OT and early Jewish expectations about the eschatological Jerusalem."

παντοκρατωρ, ορος m Almighty

ἄρνιον, ου n lamb

Cf. Jn 4:21; 2 Cor 6:16. Note the way in which the Lamb and God are juxtaposed, implying their unity.

**Verse 23**

καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

χρεια, ας f need, want

ἡλιος, ου m the sun

σεληνη, ης f moon

φαινω shine, give light

δοξα, ης f glory

φωτιζω give light to, light, shine on

λυχνος, ου m lamp

Cf. Is 60:19-20; Jn 1:9; 8:12.

**Verse 24**

καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν

περιπατεω walk

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation

φως, φωτος n light

βασιλευς, εως m king

φερω bring, carry, bear, lead

δοξα, ης f glory

Cf. Is 60:1-5, 6, 9, 11, 13, 17. To interpret this literalistically raises all kinds of problems – how is it that the nations and their kings are present in this final state? Glasson says "The prophets were thinking mainly of a future under the historical conditions of our present life. John makes use of their sublime visions, lifting them up to the eternal plane; and at times he retains words not entirely appropriate to their new settings." Mounce adds, "This is certainly the answer to the presence of the nations 'outside the new Jerusalem' throughout eternity. The imagery of the Apocalypse must of necessity be concrete and spacial, but its significance is inevitably spiritual." Keener writes, "In Revelation the gifts that the nations bring are not simply wealth but 'glory' (21:24 ... 26); they offer their glory to God in light of God's greater glory (21:23), forsaking idolatry."

Cf. Is 52:1; Ezek 44:9; 1 Cor 6:9-10; 2 Peter 3:13. Witherington writes that v27 "served to reassure the audience that the coming in of the pagan nations did not mean the entrance of uncleanness or sin into the holy city."

### Verse 25

καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν  
ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ,

πυλων, ωνος m see v.12

κλεισθῶσιν Verb, aor pass subj, 3 pl κλειω  
shut, shut up, lock

νύξ, νυκτος f night

ἔσται Verb, fut indic, 3 s εἶμι

ἐκεῖ there, in that place

There is no darkness and no threat which demands the protection of locked gates. Cf. Is 60:11.

### Verse 26

καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν  
ἔθνῶν εἰς αὐτήν.

οἴσουσιν Verb, fut act indic, 3 pl φερω  
bring, carry, bear

τιμη, ης f honour, respect, price

### Verse 27

καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ  
ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ  
γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ  
ἁρνίου.

εἰσερχομαι enter, go in, come in

κοινος, α, ον common, profane, unclean

βδελυγμα, τος n something detestable

ψευδος, ους n lie, that which is false

γεγραμμένοι Verb, perf pass ptc, m nom pl

γραφω write

βιβλιον, ου n book, scroll

ζωη, ης f life