

**Notes on the Greek New Testament**  
**Day 365 – December 31<sup>st</sup> – Revelation 22:1-21**

**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 ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου

ἔδειξέν Verb, aor act indic, 3 s δεικνυμι  
show, point out, reveal

ποταμος, ου m river, stream

ὕδωρ, ὕδατος n water

ζωη, ης f life

Cf. Gen 2:10; Ps 46:4; Ezek 47:1-12; Jn 4:14; Rev 7:17; 21:6; 22:17.

λαμπρος, α, ον bright, shining, clear

κρυσταλλος, ου m crystal

ἐκπορευομαι go or come out

"The faithful and true will live at the source of the life-giving stream which proceeds from the very presence of God. In the hot and arid climate of Palestine this figure would hold special appeal." Mounce. Witherington comments, "A combination of Ezekiel and Genesis 1-2 is in the background. The river being crystal clear and pure is a perfect symbol of life flowing from God to God's people."

**Verse 2**

ἐν μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

μεσος, η, ον middle

πλατεια, ας f wide street

ἐντευθεν from here, on this side

ἐκειθεν from there, on that side

ξύλον, ου n wood, tree

"The exact placement of river, street, and trees is less than clear. If the initial phrase ('in the midst of the street thereof') goes with the preceding verse, then the river would flow down the centre of a wide avenue. If it is taken with what follows, then the street and river probably run side by side, with the trees in between. Other possibilities have been suggested, but the specific geographical layout is of no particular importance in understanding the symbolism of the verse." Mounce.

ποιοῦν Verb, pres act ptc, n nom/acc s ποιω

καρπος, ου m fruit

δωδεκα twelve

μην, μηνος m month

ἕκαστος, η, ον each, every

ἀποδιδούν Verb, pres act ptc, n nom/acc s

ἀποδιδωμι give, render

φυλλον, ου n leaf

θεραπεια, ας f healing

The picture brings together both the tree of life in Eden (Gen 2:9; 3:22) and the trees with fruit and healing leaves of Ezek 47:12.

"The glory of the age to come is necessarily portrayed by means of imagery belonging to the present age. The healing leaves indicate the complete absence of physical and spiritual want. The life to come will be a life of abundance and perfection." Mounce.

**Verse 3**

καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

καταθεμα, τος n something under God's  
curse

ἔσται Verb, fut indic, 2 s εἶμι

ἔτι still, yet, any more

Cf. Zech 14:3-11; Gen 3:14,17.

δουλος, ου m slave, servant

λατρευω serve, worship

**Verse 4**

καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

ὄψονται Verb, fut midd dep indic, 3 pl ὄραω

see

προσωπον, ου n face

"Perhaps the greatest of all eternity's blessings is reflected in the one phrase, 'and they shall see his face.' Moses, the great lawgiver of the old dispensation, was not allowed to see the face of God because God had declared, 'Man shall not see me and live' (Ex 33:20; cf. 33:23 where Moses is allowed to see only the back of God)... Jesus taught that only the pure in heart shall see God (Mt 5:8), and John in his first epistle speaks of the great transformation to take place at the return of Christ when 'we shall be like him, for we shall see him as he is' (1 Jn 3:2)." Mounce. Cf. Ps 17:15.

ὄνομα, τος n name

μετωπον, ου n forehead

"His name stands for his character. The faces of those who have experienced the beatific vision will reflect the unmistakable likeness of their heavenly Father. The process of transformation now under way in the life of the believer (2 Cor 3:18) will be brought to completion when the church enters its ultimate and ideal state. As the followers of the beast bore his mark upon their foreheads (Rev 13:16), so will the faithful bear the name of God upon theirs (cf. Rev 3:12). The metaphor stresses ownership and likeness." Mounce. Witherington adds, "We may contrast this with the brand of the Beast on those who serve him (13:6; 14:9; 17:5; 20:4)."

**Verse 5**

καὶ νῦξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

νῦξ, νυκτος f see 21:25

Everything that causes fear is banished, cf. 'no more sea' 21:1.

χρεια, ας f see 21:23

φως, φωτος n see 21:24

λύχνου see 21:23

ἡλιος, ου m see 21:23

φωτιζω see 21:23

βασιλευω rule, reign

αιων, αιωνος m age, eternity

**Verses 6-21**

Verse 6 marks the beginning of the Epilogue of the book of Revelation. "The similarities between the Prologue and Epilogue of Revelation have often been noted. The book is genuine prophecy (1:3; 22:6, 9-10, 18-19) by a duly commissioned prophet (1:1, 9-10; 22:8-10) to be read in the churches (1:3; 22:7, 12,14). These and other similarities support the view that the Prologue may have been the last part of the book to be written and thus reflects the influence of the Epilogue." Mounce. Witherington comments, "It appears to most, however, to be a bit more disjointed than the Prologue. Perhaps the major difficulty is determining who is speaking at what juncture. Most scholars argue vv. 6-7 have Jesus speaking, vv 8-9 an angel, vv 10-16 again Jesus. Beasley-Murray urges that the angel is certainly the speaker in vs 6, and that the sayings that follow are all from Jesus but mediated through the angel. He argues that all of vv 6-15, which make up the Epilogue proper, are mediated through the angel, whoever they are from."

**Verse 6**

Καὶ εἶπέν μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει·

πιστος, η, ου faithful, trustworthy, reliable  
ἀληθινος, η, ου real, genuine, true

Mounce suggests that the plural πνευμάτων indicates that it is the human spirits of the prophets that are spoken of here rather than the Holy Spirit. I.e. God is the source of the prophets' inspiration.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

δεικνυμι see v.1

δει impersonal verb it is necessary, must

ταχος, ους n speed, quickness; ἐν τ.

speedily, quickly, soon

Witherington says that ἐν τάχει means 'soon' but then, considering also the opening sentence of v7 he asks "On whose clock? Cf. 2:16; 3:11...; 22:7, 12, 20... The question is, in part, how such language is meant to function in a work of apocalyptic prophecy. Does it function so as to dictate that the thief in the night must appear within a certain time frame or to warn that He *could* be coming soon and thus one must always be prepared? The latter seems more probable as John is not interested in date setting, unlike some writers of apocalyptic material, and as the hortatory and rhetorical function of the work as a whole points in this direction."

### Verse 7

καὶ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

ταχυ adv quickly, without delay, soon  
μακαριος, α, ον blessed, fortunate, happy

The penultimate of the seven beatitudes of the book of Revelation.

τηρεω keep, observe  
βιβλιον, ου n book, scroll

This book is not written for speculative purposes but as a guide for life!

### Verse 8

Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

κἀγω a compound word = καὶ ἐγὼ  
βλεπω see  
ὅτε conj when  
ἔπεσα Verb, aor act indic, 1 s πιτω fall, fall down  
προσκυνεω worship  
ἔμπροσθεν prep with gen before  
πους, ποδος m foot  
δεικνύοντός Verb, pres act ptc, m gen s  
δεικνυμι show, point out, reveal

Cf. 19:10.

### Verse 9

καὶ λέγει μοι: Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.

ὄραω see; make sure, see to it  
συνδουλος, ου m fellow-servant  
σος, ση, σον possessive adj. your, yours  
τηρεω see v.7

God's people are raised to the same status as angels, while none are to be offered worship save God and Jesus.

### Verse 10

Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

σφραγιζω seal, secure with a seal  
καιρος, ου m time  
ἐγγυς adv near

Cf. Dan 12:4, 9-10. Mounce outlines the discussion caused by this final statement. Some have suggested that John mistakenly supposed that the return of Christ would occur in the lifetime of many of his readers. Mounce favours the explanation of Ladd "who holds that the Apocalypse has a twofold perspective: it is primarily concerned with the struggle between Christ and Antichrist which comes to a climax at the end of the age, but this struggle also existed between church and state in the first century and has surfaced in history whenever the state has made totalitarian demands... Thus the time has always been at hand. The tension of imminence is endemic to that span of redemptive history lying between the cross and the parousia."

### Verse 11

ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

ἀδικεω wrong, treat unjustly, harm  
ἔτι still  
ῥυπαρος, α, ον impure, filthy (of persons)  
ῥυπανθήτω Verb, aor pass imperat, 3 s  
ῥυπαινομαι be filthy or impure  
δικαιος, α, ον righteous  
δικαιοσυνη, ης f righteousness  
ἅγιος, α, ον holy  
ἁγιασθήτω Verb, aor pass imperat, 3 s  
ἁγιαζω sanctify, make holy

"The major thrust of the verse is that since the end time is now at hand men are certain to reap the consequences of the kinds of lives they have led. The time arrives when change is impossible because character has already been determined by a lifetime of habitual action. The arrival of the end forecloses any possibility of alteration. 'The deliberate choice of each man has fixed his unalterable fate' (Erdman...)." Mounce.

### Verse 12

Ἴδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

ταχυ adv quickly, without delay, soon  
μισθος, ου m wages, reward, retribution

ἀποδοῦναι Verb, aor act infin ἀποδίδωμι  
give, pay, render, give back, repay  
ἕκαστος, η, ον each, every

Cf. Isa 40:10; 62:11; Jer 31:16; Rom 2:6; Gal 6:7-8; 1 Pet 1:17. "The reward will be spiritual blessedness to the righteous but judgement for those who are evil. It is the quality of a man's life which provides the ultimate indication of what he really believes." Mounce.

### Verse 13

ἐγὼ τὸ Ἄλφα καὶ τὸ ἸΩ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

πρῶτος, η, ον first  
ἔσχατος, η, ον adj last  
ἀρχη, ης f beginning  
τέλος, ους n end

Cf. Isa 41:4; 44:6; 48:12. "In 1:8 and 21:6 it was God who identified himself as the Alpha and the Omega. The risen Christ now applies the title to himself. Its meaning is essentially the same as that of the two following designations – 'the first and the last, the beginning and the end' – the first of which Christ has already applied to himself in 1:17 and 2:8. The names set him apart from the entire created order." Mounce.

### Verse 14

Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

This is the last of the seven beatitudes in Revelation.

μακαριος, α, ον see v.7  
πλυνω wash  
στολη, ης f robe, long robe; pl clothes

Cf. 7:14 – though note here that the verb is a present participle rather than aorist; the emphasis is upon present activity and benefit, in particular the righteous life, in contrast with those mentioned in the following verse.

ἔσται Verb, fut indic, 2 s εἰμι  
ἐξουσία, ας f authority, right, power  
ξύλον, ου n see v.2  
πυλων, ωνος m see 21:12  
εἰσερχομαι enter, go in, come in

### Verse 15

ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόλατραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

ἔξω adv. & prep out, outside  
κυων, κυνος m dog

Witherington suggests that, "Dogs in the Greco-Roman world were viewed as sexually immoral." The reference would have been to pariah dogs around cities of that day which would have scavenged on carcasses and waste.

φαρμακος, ου m one who practices magic  
πονηρος, α, ον evil, bad, wicked  
φονευς, εως m murderer  
εἰδωλόλατρης, ου m idolater  
φιλεω love  
ψευδος, ους n lie, untruth

Cf. 1 Cor 6:9-10; Rev 21:8, 27.

### Verse 16

Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωῖνός.

πεμπω send  
μαρτυρεω bear witness, testify  
ἐκκλησια, ας f congregation, church

"The plural 'you' indicates that it was intended for others besides John. It stresses that the revelation is not a private affair but for the entire church." Mounce.

ρίζα, ης f root, source  
γενος, ους n family, offspring

Cf. Isa 11:1,10; Rom 1:3.

ἀστὴρ, ερος m star  
λαμπρος, α, ον bright, shining  
πρωῖνος, η, ον morning

Cf. Num 24:17. "The morning star is a promise that the long night of tribulation is all but over and that the new eschatological day is about to dawn." Mounce.

Witherington comments, "Martial, a contemporary of John's, wrote a poem for Domitian, praying for his return from the northern part of the Empire, that included the lines,

'Thou morning star  
Bring on the day!  
Come and expel our fears,  
Rome begs that Caesar may soon appear.'

It is thus quite possible that we have more anti-imperial rhetoric from John here."

**Verse 17**

καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου· καὶ ὁ ἀκούων εἰπάτω· Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

"Verse 17 consists of four invitations. It is possible to take the first two as requests directed to Christ for his return and the second two as invitations to the world to come and take of the water of life. It is more likely, as Ladd indicates, that the first half of the verse should be interpreted by the second, and [that we should read] the entire invitation as addressed to the world." Mounce.

Witherington however, prefers to read the first sentence as addressed to Christ, the Spirit joining with and energising the intercessory prayers of God's people (cf. Rom 8:26-27).

νύμφη, ης f bride

ἔρχου Verb, pres midd/pass dep imperat, 2 s ἐρχομαι

εἰπάτω Verb, aor act imperat, 3 s λεγῶ

διψῶ be thirsty, thirst for

θέλω wish, will

λαβέτω Verb, aor act imperat, 3 s λαμβανῶ

ὕδωρ, ὕδατος n water

δωρεάν without cost, freely

Cf. Is 55:1; Jn 7:37.

**Verse 18**

Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἔπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

βιβλίον, ου n book, scroll

John refers to his work as 'prophecy' – it is the Word of God, inspired and authoritative.

ἐάν if

τις, τὶ acc τινά, τὶ gen τινός dat τινί anyone, anything

ἐπιθῆ Verb, aor act subj, 3 s ἐπιτιθημι place on, add

ἐπιθήσει Verb, fut act indic, 3 s ἐπιτιθημι

πληγῆ, ης f plague

γεγραμμένας Verb, perf pass ptc, f acc pl

γραφῶ write

Cf. Deut 4:2. "The warning is against wilful distortion of the message. It is not unlike Paul's stern words in Galatians 1:6,7 to those who would pervert the gospel." Mounce.

**Verse 19**

καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

ἀφέλῃ Verb, aor act subj, 3 s ἀφαιρέω take away

ἀφελεῖ Verb, fut act indic, 3 s ἀφαιρέω μέρος, ους n part

**Verse 20**

Λέγει ὁ μαρτυρῶν ταῦτα· Naί· ἔρχομαι ταχύ. Ἀμήν· ἔρχου, κύριε Ἰησοῦ.

ναί yes, yes indeed

ταχύ adv quickly, without delay, soon

ἔρχου Verb, pres midd/pass dep imperat, 2 s ἐρχομαι

"Come, Lord Jesus' is the equivalent of the transliterated Aramaic in 1 Corinthians 16:22, *maranatha*." Mounce.

**Verse 21**

Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

χάρις, ιτος f grace

Witherington suggests that these last two verses, amount to "two more pieces of evidence that our author knew Paul's letters, or at least some of them. Of course, the benediction is also understandable as an epistolary closing element. The book ends as it began – as a letter to the churches. But note that it also ends as it began (1:4), with the word grace. In fact, these are the only two places in the book where the word occurs, but the theology of grace undergirds John's whole understanding of God in Christ's work of redemption. The work ends not so much on a Pauline note as on a Christian note."

**Postscript**

I close with a reflection on the book as a whole from Witherington, who writes, "One of the major emphases in homiletics these days is on storytelling. John is most certainly a storyteller par excellence. But he does not make up the story as he goes along. As many sources as he uses and as flexibly as he uses various OT, early Jewish, early Christian, and even pagan images, he still recognisably believes in and bases what he says on the common story he shares with other Christians that focuses particularly on the role of Christ in history. There is a lot to be said for a dramatic reading of the book of Revelation. Such a way of dealing with the text is by no means a recent phenomenon. One of the famous circuit riders of the early nineteenth century who helped generate the camp meeting movement, James McGready, was a compelling storyteller. He 'would so describe Heaven, that you would almost see its glories.' In an age of TVs, computers, and the cinema, that is, in an age of increasingly visual learners, it makes good sense that a work like Revelation could and should be used to reach a postmodern audience. Just as retelling the parables has become a popular homiletical move, so also Revelation's retelling could be profitable. But this presupposes that the proclaimer understands at least a good deal of what is proclaimed, for he or she will be called upon to explain things."