

## Notes on the Greek New Testament Week 249 – Revelation 20:7-21:14

### Day 1241: Revelation 20:7-10

#### Verses 7-10

Verses 7-10 echo the cataclysmic battle of Ezekiel 38-39. Mounce says, "It is worth noting that in Ezekiel and Revelation the assault *follows* the period of the messianic kingdom. In Ezekiel 36-37 Israel is restored to the land; then comes the warfare in chapters 38 and 39. This is followed by a portrayal of the eternal state under the figure of a rebuilt temple in the New Jerusalem (chaps. 40-48)."

#### Verse 7

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

ὅταν when

τελεω see v.3

λυω see v.3

φυλακη, ης f prison, imprisonment

#### Verse 8

καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γωγ καὶ Μαγωγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

ἐξελεύσεται Verb, fut midd dep indic, 3 s  
ἐξερχομαι

πλαναω see v.3

τεσσαρες neut τεσσαρα gen τεσσαρων  
four

γωνια, ας f corner

"Gog and Magog are symbolic figures representing the nations of the world which band together for a final assault upon God and his people." Mounce. Witherington quotes Reddish who writes concerning Gog and Magog, "Clearly they do not represent two specific nations or peoples, for John locates them 'at the four corners of the earth' and says 'they are as numerous as the sands of the sea'."

συναγαγεῖν Verb, aor infin συναγω

gather, gather together, assemble

πολεμος, ου m war, battle

ἀριθμος, ου m number, total

ἄμμος, ου f sand

θαλασσα, ης f sea

#### Verse 9

καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς·

ἀναβαινω go up, come up

πλατος, ους n breadth, width

Cf. Hab 1:6 where a similar expression is used of the invading Chaldeans.

ἐκύκλευσαν Verb, aor act indic, 3 pl

κυκλωω surround, gather round

παρεμβολη, ης f barracks; camp; army

"The camp of the saints is to be understood in the OT sense of the Israelite encampments during their wilderness wanderings (Ex 14:19f; Num 2:2ff; Deut 23:14). It is a reminder that while on earth the people of God will always be pilgrims in a foreign land." Mounce.

πολις, εως f city, town

ἡγαπημένην Verb, perf pass ptc, f acc s

ἀγαπαω love, show love for

The pictures of a camp for pilgrim people and a beloved city seem incongruous.

Witherington suggests that the latter "is another way of speaking of the society or the saints who are attacked." However, there may also be echoes of OT history concerning attacks on Jerusalem.

καταβαινω come or go down, descend

πυρ, ος n fire

κατέφαγεν Verb, aor act indic, 3 s

κατεσθιω eat up, devour

Cf. 2 Kings 1; Ezek 38:22; 39:6. Witherington comments, "Just when things look bleak, God sends down fire from heaven to consume the evil ones (cf. Ezek 39:6). This amounts to taking the Devil and his minions and throwing them into the lake of fire to be tormented forever (vs 10)."

#### Verse 10

καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

διαβολος, ου m the devil

ἐβλήθη Verb, aor pass indic, 3 s βαλλω

throw, throw down

λίμνη, ης f see 19:20

θειον, ου n see 19:20

όπου adv. where  
 θηριον, ου n see 19:19  
 ψευδοπροφητης, ου m see 19:20  
 βασανισθήσονται Verb, aor pass subj, 3 pl  
 βασανίζω torment  
 νύξ, νυκτος f night  
 αἰων, αἰωνος m age, eternity

"Following the great white throne judgement, Death, Hades, and all whose names are not found in the book of life are to be cast into the same fiery grave (20:14-15; cf. 14:10)." Mounce.

### Day 1242: Revelation 20:11-15

#### Verse 11

Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.

θρονος, ου m throne  
 λευκος, η, ον white, shining  
 καθημαι sit, sit down  
 προσωπον, ου n face, appearance, presence  
 φευγω flee, run away from  
 τοπος, ου m place  
 εὐρέθη Verb, aor pass indic, 3 s εὐρισκω  
 find, discover

Witherington comments, "The prospect of judgment causes the earth metaphorically to shrink or even flee in fear. But fleeing is of no use. There is nowhere to run and nowhere to hide."

#### Verse 12

καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν· καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

νεκρος, α, ον dead  
 μικρος, α, ον little, small, insignificant  
 ἐστῶτας Verb, perf act ptc, m acc pl ἵστημι  
 stand  
 ἐνώπιον prep with gen before

No one is so important as to be immune from judgment, and no one is so unimportant as to make judgment inappropriate." Mounce.

βιβλιον, ου n book, scroll  
 ἠνοιχθησαν Verb, aor pass indic, 3 pl  
 ἀνοιγω open  
 ἄλλος, η, ο another, other  
 ζωη, ης f life

Cf. Is 4:3; Dan 12:1; Mal 3:6; Rev 3:5; 17:18; 21:27.

ἐκρίθησαν Verb, aor pass indic, 3 pl κρινω  
 judge, pass judgement on  
 γεγραμμένων Verb, perf pass ptc, gen pl  
 γραφω write

Cf. Rom 2:6; 1 Peter 1:17. Witherington comments, "There are two books that settle the issue – the book of deeds and the book of life. We have an image of God fairly reviewing all the deeds of a person's life. God will not be unjust in his judgment, for he will take everything into account."

#### Verse 13

καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

ἔδωκεν Verb, aor act indic, 3 s διδωμι  
 θαλασσα, ης f sea

Witherington comments, "The dead from the sea are likely to be mentioned separately because of ancient beliefs that those not properly buried did not make it to Sheol or the land of the dead called Hades (see Achilles Tattius 5.16.2)."

θανατος, ου m death  
 ἄδης, ου m Hades, the world of the dead  
 ἕκαστος, η, ον each, every

Emphasises the universal nature of the judgement – no-one can escape.

#### Verse 14

καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δευτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

ἐβλήθησαν Verb, aor pass indic, 3 pl  
 βαλλω throw

λιμνη, ης f see 19:20; 20:10  
 δευτερος, α, ον second

Cf. 20:6.

"Death is the last enemy to be destroyed (cf. 1 Cor 15:54-55). Coupled with Hades (that 'grim receptacle of death's prey'; Moffatt...), it symbolises the effects of sin and wickedness that entered the world through the sin of the first man (Rom 5:12). In a great psalm of thanksgiving the prophet Isaiah declares that God 'will swallow up death for ever' (Isa 25:8). The last vestige of sin's unlawful hegemony is cast into the lake of fire." Mounce.

**Verse 15**

καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

εὐρέθη see v.11

Witherington comments, "Presumably the book of life is opened because believers are also present on this occasion, and though their deeds may fall short, they are not cast into the lake of fire because they have believed in the Lamb and the life he gives."

"In Matthew 25:41 Jesus indicated that the eternal fire was prepared for the devil and his angels. In the final judgement all whose names do not appear in the book of life will share their fate." Mounce.

**Day 1243: Revelation 21:1-4****Verse 1**

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς 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'."

πρῶτος, η, ον first, earlier

ἀπῆλθαν Verb, aor act indic, 3 pl

ἀπερχομαι

θάλασσα, 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 Ἱερουσαλήμ καινὴν εἶδον καταβαίνουσαν 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*."

καταβαίνουσαν Verb, pres act ptc, f acc s  
καταβαινω come down, descend  
ἔτοιμαζω prepare, make ready  
νύμφη, ης f bride  
κεκοσμημένην Verb, perf pass ptc, f acc s  
κοσμεω adorn, decorate, put in order  
ἀνὴρ, ἀνδρὸς 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 σκηνοῦσιν μετὰ αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετὰ αὐτῶν ἔσται, [αὐτῶν θεός,]

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· [ὅτι] 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."

## Day 1244: Revelation 21:5-8

### 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.

γράφω 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 [εἴμι] τὸ Ἄλφα καὶ τὸ Ὠ, 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."

διψῶ be thirsty, thirst for

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

δώσω Verb, fut act indic, 1 s δίδωμι  
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.

νικῶ conquer, overcome

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

κληρονομεω receive, inherit  
ἔσομαι see v.3

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

### Verse 8

τοὶς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, 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 pl βδελυσομαι 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

δυτερος, 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.

**Day 1245: Revelation 21:9-14****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 εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἑσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

εἷς, μία, ἐν gen ἑνος, μίας, ἑνος one  
ἑπτὰ seven

φιαλη, ης f bowl

γεμω be full

πληγη, ης f plague

ἑσχατος, 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 Ἱερουσαλήμ 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 τιμιωτάτῳ, 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

τιμιωτατος, 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 δωδεκα, καὶ ἐπὶ τοῖς πυλώσιν ἀγγέλους δωδεκα, καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἔστιν [τὰ ὀνόματα] τῶν δωδεκα φυλῶν υἱῶν Ἰσραὴλ·

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 ἐπιγραφῶ write on or in  
 φυλῆ, 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·

ἀνατολή, ης f rising sun, east  
 τρεις, τρια gen τριων dat τρισιν three  
 βορρας, α m the north  
 νοτος, ου m south wind, south  
 δυση, ης f west (always pl.)

### Verse 14

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

θεμελιος, ου m (also θεμελιον, ου n)  
 foundation, foundation stone  
 ἄρνιον, 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.