21:1 Kai eido no ouranov kai ono kai gei kai nov. O gar protos ouranos kai h prwti gei apellathan kai h thalassa ouk estei eti.

The old physical world is gone in this vision. It is not a picture of renovation of this earth, but of the disappearance of this earth and sky (not heaven where God dwells).

2 Kai tie polin tie agian 'Ierousalihm kai nov eido no kakabainousan ek tou ouranou apo tou theou htoimasmenvn ws nymfen kekoismemvenf tì andre authe.

The New Earth must have a new metropolis, not another Babylon, but another and greater Jerusalem” (Swete).

3 Kai h kousa phonf megaleza ek tou thronon legyothesi. Idea ou skhni tou theou meta twn antrhopon, kai skhnasei met auth, kai autoi laoi autou esontai, kai autos o theos met auth enestei [auth theos],

The metaphor stands for the Shekinah Glory of God in the old tabernacle (Rev_7:15; Rev_13:6; Rev_15:5), the true tabernacle of which it was a picture (Heb_8:2; Heb_9:11). God is now Immanuel in fact, as was true of Christ (Mat_1:23).

4 Kai exeilesei pant dakryon ek twn ofthalmon auth, kai o thanatos ouk e stai eti outhe pencho auth kraughe auth pono ouk estei eti, [dite] t' prwta apellathan.

More exactly, “shall wipe out every tear out of their eyes” (repetition of ex) like a tender mother as in Rev_7:17 (Isa_25:8). There is no more that ought to cause a tear, for death (thanatos) is no more,

5 Kai eipen o kasthmenos epî to thronos idea kainva poio pantata kai legen grafven, dite outoi ol logoi pistoi kai altheinoi eisin.

The first time since Rev_1:8 that God has been represented as speaking directly, though voices have come out of the throne before (Rev_21:3) and out of the sanctuary (Rev_16:1, Rev_16:17), which may be from God himself, though more likely from one of the angels of the Presence.

6 Kai eipen mou: gegeovan. Ew [eimi] to alfa kai to ò, h arxh kai to telos. Ew to diwvonti dows ek tis pheges tou udatos tis zwhs dorean.

7 O vikov kleronomhsei taota kai esomai auth theos kai auth esetai mou uidos.

8 Tous dê deileis kai apistois kai ebdelugmenois kai foneusin kai poroi kai faramakoi kai eidholaltrais kai pasin tous psedevin to meros authn en tì lymn tì kaiomenvn puri kai theiw, o estin o thanatos o deuteros.

The state of “those who have disfranchised themselves from the Kingdom of God” (Charles) is given.
The New Jerusalem was briefly presented in Rev. 21:2, but now is pictured at length (21:9-22:5) in a nearer and clearer vision.

It is rectangular, both walls and city within. Babylon, according to Herodotus, was a square, each side being 120 stadia. Diodorus Siculus says that Nineveh was also foursquare. It is not clear whether the 1500 miles (12,000 furlongs) is the measurement of each of the four sides or the sum total. Some of the rabbis argued that the walls of the New Jerusalem of Ezekiel would reach to Damascus and the height would be 1500 miles high.

That would be 216 feet high. Though measured by an angel, a human standard was employed, man’s measure which is angel’s (Bengel).
21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλῶν ἦν ἐξ ἓνος μαργαρίτου. καὶ ἡ πλατεία τῆς πύλης χρυσίων καθαρῶν ως ἁλῶς διαγηγής.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἔστιν καὶ τὸ ἅρυνον.

The whole city is a temple in one sense (Rev_21:16), but it is something more than a temple even with its sanctuary and Shekinah Glory in the Holy of Holies.

23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἐνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λόχνος αὐτῆς τὸ ἅρυνον.

24 καὶ περιπατήσουσιν τὰ ἐθνεὶ διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν,

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

26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν πιστιν τῶν ἑθνῶν εἰς αὐτήν.

27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ [ὁ] ποιῶν βδέλυγμα καὶ ψεύδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἅρυνος.

These recurrent glimpses of pagan life on earth and of hell in contrast to heaven in this picture raise the question already mentioned whether John is just running parallel pictures of heaven and hell after the judgment or whether, as Charles says: “The unclean and the abominable and the liars are still on earth, but, though the gates are open day and night, they cannot enter.” In apocalyptic writing literalism and chronology cannot be insisted on as in ordinary books. The series of panoramas continue to the end.

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὅθατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἅρυνος.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλων ζωῆς ποιῶν καρποὺς δώδεκα, κατὰ μὴν έκαστον ἀποδιδοῦν τὸν καρπόν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἑθνῶν.

Here again the problem occurs whether this picture is heaven before the judgment or afterwards. Charles distinguishes sharply between the Heavenly City for the millennial reign and the New Jerusalem that descends from heaven after the judgment. Charles rearranges these chapters to suit his theory. But chronology is precarious here.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ οἱ θρόνοι τοῦ θεοῦ καὶ τοῦ ἅρυνος ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ

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

5 καὶ νῦξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς ἥλιου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπὶ αὐτοὺς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
“The visions of the Apocalypse are now ended; they have reached their climax in the New Jerusalem” (Swete). Now John gives the parting utterances of some of the speakers, and it is not always clear who is speaking.

6 Καὶ εἶπέν μοι· οὐτοὶ οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ, καὶ ο κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ· δ δὲ γενέσθαι εν τάχει.

7 καὶ ἤδει ξαφνικῶς χαμένος ο πρῶτος τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτου.

8 Καὶ γὰρ Ἰωάννης ο ἀκούων καὶ βλέπων ταῦτα. καὶ ὡς ἤκουσα καὶ ἤβλεψα, ε ἠνέργησαν· ἠμέτρητον τῶν ποιῶν τὸν ἄγγελον τοῦ δεικνύοντός μοι ταῦτα.

9 καὶ λέγει μοι· ὡρα μὴ σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προσώπων τούτων λόγους τοῦ βιβλίου τοῦτο, τῷ θεῷ προσκυνήσων.

Hora me. The angel promptly interposes (legei, dramatic present). See note on Rev_19:10 for discussion of this same phrase hora me when John had once before started to worship the angel in his excitement. Here we have added to the words in Rev 19:10 “the prophets” (tôn prophêtôn) and also “them which keep the words of this book” (tôn ieroun ton logous tou bibliou toutou), the last a repetition from Rev 22:7. In both places we have “Worship God” (tôi theôi proskunêson). And not an angel.

10 Καὶ λέγει μοι· μὴ σφαγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτου, ὁ καρπὸς γὰρ ἐγγὺς ἦστιν.

This book is to be left open for all to read.

11 ὁ ἁδικόν ἁδικησάτω ἦτι καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἦτι, καὶ ὁ δίκαιος δικαιοσύνην ποιήσατω ἦτι καὶ ὁ ἁγιός ἁγιασθήτω ἦτι.

The states of both the evil and the good are now fixed forever. There is no word here about a “second chance” hereafter.

12 Ἠδον ἤρχομαι ταχὺ, καὶ ὁ μισθὸς μου μετ’ ἐμοῦ ἀποδοῦναι ἐκάστῳ ως τὸ ε ἄργον ἐστίν αὐτοῦ.

13 ἔγω τὸ ἀλφα καὶ τὸ θ’, ὁ πρῶτος καὶ ὁ ἐσχάτος, ἡ ἀρχὴ καὶ τὸ τέλος.

14 Μακάριοι οἱ πλούνοντες τὰς στολὰς αὐτῶν, ἵνα ἐσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ἐξὸν τῆς ζωῆς καὶ τοῖς πολῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰρωνέλατραι καὶ πᾶς φιλῶν καὶ ποιῶν ἰσχύος.

16 Ἐγὼ Ἰησοῦς ἐπεμψά τὸν ἄγγελον μου μαρτύρησαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἔγω εἰμὶ ἡ ρίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωτῖνος.

17 Καὶ τὸ πνεῦμα καὶ ἡ νῦμφη λέγουσιν· ἤρχου. καὶ ὁ ἀκούων εἰπάτω· ἤρχου. καὶ ὁ διψῶν ἤρχεσθω, ὁ θέλων λαβέτω ὅσπερ ζωῆς δωρεάν.
In Rev_22:17 we hear the voice of the Spirit of God inviting all who hear and see to heed and to come and drink of the water of life freely offered by the Lamb of God.

18 Μαρτυρώ ἕγω παντί τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἔδω τις ἔπιθη ἐπ’ αὐτά, ἐπιθείσαι ο θεὸς ἐπ’ αὐτόν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ,

This warning is directed against perversions of this book, not about the New Testament or the Bible as a whole, though it may be true there also. Surely no warning was more needed when we consider the treatment accorded the Apocalypse, so that Dr. Robert South said that the Apocalypse either found one crazy or left him so.

19 καὶ ἕδω τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ο θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἔκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

20 Λέγει ο Μαρτυρῶν ταύτα· ναί, ἔρχομαι ταχὺ. Ἀμήν, ἔρχομαι κύριε Ἰησοῦ. 21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

---

Select Bibliography


Buchanan, George W.: John of Patmos and the Angel of Revelation. In: Shinan, Avigdor (Hg.), Proceedings of the sixth World Congress of
