

## Rev. 21:1-8 mws

### V. 1

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

οὐρανὸν  
the portion or portions of the universe generally distinguished from planet earth, heaven,  
mentioned with the earth, standing independently beside the earth or contrasted with it, cf. Isa.  
65:17, 66:22  
space above the earth, including the vault arching high over the earth from one horizon to  
another, as well as the sun, moon, and stars, sky

καινὸν  
pertaining to that which is recent in contrast to something old, new, in the sense that what is old  
has become obsolete, and should be replaced by what is new, In such a case the new is, as a rule,  
superior in kind to the old, especially in eschatological usage, cf. v. 2, 5, 3:12, Isa. 65:17, 66:22,  
2 Pet 3:13  
pertaining to that which is new or recent and hence superior to that which is old, new, ‘new  
heavens and new earth’

γῆν  
surface of the earth as the habitation of humanity, earth, in contrast to heaven, vanishing with  
heaven at the end of time and replaced by a new earth, cf. 2 Pet, 3:13, Isa. 65:17, 66:22  
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and  
the world below, earth, world

γὰρ  
marker of clarification, for, you see  
marker of cause or reason between events, though in some contexts the relation is often remote  
or tenuous, for, because

πρῶτος  
pertaining to being first in a sequence, inclusive of time, set, or space, first of several, but also  
when only two things are involved, of time, first, earliest, earlier  
first in a series involving time, space, or set, first

ἀπῆλθαν                      ΑΑΙ3pl                      fr. ἀπερχομαι  
to discontinue as a condition or state, generally, pass away, cf. v. 4, 9:12, 11:14, 18:14  
to go out of existence, to cease to exist, to pass away, to cease

θάλασσα  
sea, cf. 5:13, 10:6, 14:7  
a generic term for all bodies of water, contrasted with the sky and land, the sea

ἔστιν                      ΠΙ3sg                      fr. εἶμι  
to take place as a phenomenon or event, take place, occur, become, be, be in, cf. v. 4  
be, exist, be on hand  
to exist, in an absolute sense, to be, to exist

ἔτι  
pertaining to continuance, yet, still, in negative statements, to denote that something is stopping,  
has stopped or should stop, ‘no longer’ cf. v. 4, 18:21, 22, 23  
extension of time up to and beyond an expected point, still, yet

## V. 2

πόλιν  
the (heavenly) city = the New Jerusalem, cf. v. 10, 14-16, 18, 21, 23, 3:12, 22:14, 19  
a population center of relatively greater importance, due to its size, economic significance, or  
political control over a surrounding area, city

ἁγίαν  
pertaining to being dedicated or consecrated to the service of God, in the cultic sense, dedicated  
to God, holy, sacred, i.e. reserved for God and God’s service, of the heavenly Jerusalem, cf. v.  
10, 22:19  
pertaining to being dedicated or consecrated to the service of God, devout, godly, dedicated

καινήν  
see above

εἶδον                      ΑΑΙ1sg                      fr. εἶδον  
see above

καταβαίνουσιν      ΠΑΡτϵρFSA      fr. καταβαινω  
to move downward, come/go/climb down, of coming down from heaven, cf. v. 10, 3:16, 10:1, 18:1, 20:1  
to move down, irrespective of the gradient, to move down, to come down, to go down, to descend

ἐκ  
marker denoting origin, cause, motive, reason, from, of  
extension from an area or space, usually with the implication of removal out of a delimited area, from, out from, out of

οὐρανοῦ  
transcendent abode, heaven, cf. v. 10, 3:12  
the supernatural dwelling place of God and other heavenly beings, heaven

ἀπὸ  
to indicate origin or source, from, to indicate responsible agents for something, from, of  
marker of agent which may also be regarded as a source, by, from

ἡτοιμασμένην      ΠfPPτϵρFSA      fr. ἑτοιμαζω  
to cause to be ready, put/keep in readiness, prepare, of a bride, cf. 9:15, 19:7  
to cause to be ready, to make ready, to prepare

ὥς  
comparative particle, marking the manner in which something proceeds, as, like  
relatively weak marker of a relationship between events or states, as, like

νύμφην  
bride, of the bride of the lamb, cf. v. 9, 18:23, 22:17  
a woman who is about to be married or who has just been married, bride

κεκοσμημένην      ΠfPPτϵρFSA      fr. κοσμεω  
to cause something to have an attractive appearance through decoration, adorn, decorate, ‘a bride adorned for her husband’  
to cause something to be beautiful by decorating, to beautify, to adorn, to decorate, adornment, adorning

ἀνδρὶ  
an adult human male, man, husband, in contrast to woman, man, bridegroom  
a man who is married to a woman, husband

## V. 3

ἤκουσα

AAI1sg

fr. ἀκούω

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

φωνῆς

the faculty of utterance, voice, any form of speech or other utterance with the voice can take place  
the human voice as an instrument of communication, voice

μεγάλης

pertaining to being above standard in intensity, great, especially of sound, loud  
the upper range of a scale of extent, with the possible implication of importance in relevant contexts, great, greatly, greatness, to a great degree, intense, terrible

ἐκ

see above

θρόνου

chair, seat, specifically, a chair set aside for one of high status, throne, of God  
a relatively large and elaborate seat upon which a ruler sits on official occasions, throne

Ἴδου

marker of strong emphasis, see, can be rendered 'here or there is (are), as a formula, cf. v. 5, 6:2, 8, 7:9, 14:14, 19:11  
prompter of attention, which serve also to emphasize the following statement, look, listen, pay attention, come now, then

σκηνῆ

transcendent celestial tent, tent, dwelling, cf. 9:11, 9:2, 13:6, 15:5  
the relatively large tent used as a central place of worship by the Jews prior to the building of the Temple, tent, tabernacle tent

μετὰ

marker of placement, with, among, in company with someone  
marker of the experiencer of an event, with the added implication of association, with, to

ἀνθρώπων

a member of the human race, with focus on limitations and weaknesses, a human being  
a human being, people, persons, mankind

σκηνώσει                      FAI3sg                      fr. σκηνοω  
live, settle, take up residence, cf. 7:15, 12:12, 13:6, Jn. 1:14  
to come to dwell in a place defined psychologically or spiritually, to take up residence, to come  
to reside, to come to dwell, ‘he will come to dwell with them’

λαοὶ  
people of God, people, of Christians, cf. Rev. 18:4, 1 Pet. 2:9  
a collective for people who belong to God (whether Jews or Christians), people of God

ἔσονται                      FI3pl                      fr. εἶμι  
to be in close connection (with), is, frequently in statements of identity or equation, as a copula,  
the equative function, uniting subject and predicate  
to possess certain characteristics, whether inherent or transitory, to be

## V. 4

ἐξαλείψει                      FAI3sg                      fr. ἐξάλειψω  
in accordance with the primary meaning, to cause to disappear by wiping, wipe away, cf. 3:5,  
7:17  
to remove a liquid by wiping off, to wipe away

δάκρυον  
fluid that drops from the eye, tear, cf. 7:17, quoting Isa. 25:8  
the watery fluid which flows from the eye, tear

ὀφθαλμῶν  
eye as organ of sense perception, eye  
eye (normally including the eyelids)

θάνατος  
the termination of physical life, death, death as personified, cf. 1:18, 6:8, 20:13, cf. Hos 13:14  
the process of dying, to die, death

ἔσται                      FI3sg                      fr. εἶμι  
see above v. 1

ἔτι  
see above

οὔτε

and not, 'neither...nor...'

marker of coordinate negativized expressions, neither...nor

πένθος

sorrow as experience or expression, grief, sadness, mourning, cf. 18:7-8

to experience sadness or grief as the result of depressing circumstances or the condition of persons, to be sad, to grieve for, to weep for, sorrow, grief

κραυγή

outcry in grief or anxiety, wailing, crying, cf. Exo. 3:7, 11:6, Esther 4:3, Isa. 65:19

to weep or wail, with emphasis upon the noise accompanying the weeping, to weep, to wail, to lament, weeping, crying, 'there will be...no more grief, no more crying'

πόνος

experience of great trouble, pain, distress, affliction, cf. 16:10-11, Isa. 53:4, 10

the experience of pain, normally involving both continuity and intensity, pain, suffering, 'there will be no more death, no more grief, crying or pain'

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

πρῶτα

see above

ἀπῆλθαν

see above

ΑΑΙ3pl

fr. ἀπερχομαι

## V.5

καθήμενος

PM/PdepPtcpMSN fr. καθημαι

to be in a seated position, sit, with the place indicated by a preposition, seated on throne, cf. v. 7, 13, 4:2, 9, etc.

to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

θρόνον

chair, seat, specifically, a chair set aside for one of high status, throne, of God

a relatively large and elaborate seat upon which a ruler sits on official occasions, throne

Ἴδου

see above

καινὰ  
see above

ποιῶ                                  PAI1sg                                  fr. ποιέω  
to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, with focus on causality, with a double accusative, of the object and the predicate, make someone or something (into) something  
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

πάντα  
pertaining to totality with focus on its individual components, each, every, any, substantive, ‘all things, everything’ cf. Eph. 1:22, Psa. 8:7  
the totality of any object, mass, collective, or extension, all, every, each, whole

Γράψον                                  AAImp2sg                                  fr. γράφω  
to express thought in writing, of pronouncements and solemn proceedings, write down, record to write

ὅτι  
see above

οὗτοι  
adjective, pertaining to an entity perceived as present or near in the discourse, this, cf. 19:9  
a reference to an entity regarded as a part of the discourse setting, this, this one

λόγοι  
a communication whereby the mind finds expression, word, of utterance, chiefly oral, as expression, word  
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

πιστοὶ  
pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith, of things, especially of words, cf. 22:6  
pertaining to being trusted, faithful, trustworthy, dependable, reliable  
pertaining to being sure, with the implication of being fully trustworthy, sure

ἀληθινοί

pertaining to being in accordance with fact, true, cf. 3:14, 19:9, 11, 22:6

pertaining to being in accordance with historical fact, true, truth

## V. 6

Γέγοναν

PfAI3pl

fr. γινομαι

to occur as process or result, happen, turn out, take place, it came to pass

to happen, with the implication that what happens is different from a previous state, to happen, to

occur, to come to be

Ἄλφα

Alpha, the name of the first letter of the Greek alphabet, figurative, as a title for Christ, ‘the Beginning’

The first in a series, with implications of significance or importance, alpha, the first, the beginning, could refer to Christ’s dominion over the universe, there is obviously also an important element of status. cf. 1:8, 22:13

ᾠ

The last (24<sup>th</sup>) letter of the Greek Alphabet, omega, as symbol of an entity that is in control of everything from beginning to end, last, end, omega, cf. 1:8, 22:13

The last in an inclusive series beginning with alpha, implying an all-inclusive sphere of authority and high status, omega, the last, the end

ἀρχή

one with whom a process begins, beginning, figurative of persons, of God or Christ, cf. 1:8, 22:13

one who or that which constitutes an initial cause, first cause, origin

τέλος

the last part of a process, close, conclusion, end, in contrast to ἀρχη of God, cf. 1:8, 22:13

the purpose of an event or state, viewed in terms of its result, purpose, intent, goal

διψῶντι

PAPtcpMSD

fr. διψαω

to have a strong desire to attain some goal, thirst, i.e. long for something, of thirst for the water of life, cf. 22:17, Jn 4:14, 6:35, 7:37, Matt. 5:6, Psa. 42:2, 63:1

figurative extensions of meaning ‘to thirst’ to have a strong desire to attain some goal, with the implication of an existing lack, to desire strongly

δώσω                      FAI1sg                      fr. διδωμι  
to give something out, give, bestow, grant  
to give an object, usually implying value, to give, giving

ἐκ  
marker denoting the direction from which something comes, from  
extension from an area or space, usually with the implication of removal out of a delimited area,  
from, out from, out of

πηγῆς  
a source of something that gushes out or flows, spring, fountain, flow, ordinarily of water,  
spring, fountain, symbolic, ‘the spring of the water of life’ cf. 7:17, 8:10, 14:7, 16:4, Jn. 4:14  
a source of water flowing onto the surface or into a pool somewhat below ground level, spring

ὑδατος  
transcendent life-giving medium, water, ‘water of life’ cf. 22:1, 17  
water

ζωῆς  
transcendent life, life, of the life of the believers, which proceeds from God and Christ, of  
references to future glory, cf. 22:1, 17  
to be alive, to live, life

δωρεάν  
pertaining to being freely given, as a gift, without payment, gratis, receive or give without  
payment, 22:17  
pertaining to being freely given, without cost, as a free gift, without paying

## V.7

νικῶν                      PAPtcpMSN                      fr. νικαω  
to win in the face of obstacles, be victor, conquer, overcome, prevail, in a battle or contest, the  
Christian as ‘the one who is victorious’ cf. 2:7, 11, 17, 26, 3:5, 12, 21  
to win a victory over, to be victorious over, to be a victor, to conquer, victory

κληρονομήσει                      FAI3sg                      fr. κληρονομω  
acquire, obtain, come into possession of something  
to receive something of considerable value which has not been earned, to receive, to be given, to  
gain possession of

ἔσομαι FI1sg fr. εἶμι

ἔσται FI3sg fr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate

to possess certain characteristics, whether inherent or transitory, to be

to belong to a particular class, to be

υἱός

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, in a special sense the devout, believers, are sons of God, i.e. in the light of the social context, people of special status and privilege  
a person of any age for whom there is a special relationship of endearment and association, my child, my dear friend, my dear one

## V. 8

δειλοῖς

cowardly, timid

pertaining to being cowardly, cowardly, coward, 'but for cowards and traitors...the place for them is the lake burning with fire and brimstone'

ἀπίστοις

without faith, disbelieving, unbelieving, with the connotation of evil-doing

one who does not believe the good news about Jesus Christ, one who is not a believer, unbeliever

ἐβδελυγμένοις PFM/PdepPtcpMPD fr. βδελυσσομαι

to detest something because it is utterly offensive or loathsome, abhor, detest something, pf. pass ptcp = detestable (because of polytheistic worship), cf. Lev. 18:30, Prov. 8:7, Job 15:16

to strongly detest something on the basis that it is abominable, to abhor, to abominate, 'traitors and the abominable and murderers' it is possible that it refers to sexual pervers

φονεῦσιν

murderer, in lists of vices, cf. 22:15

a person who murders another person, murderer

πόρνοις

one who practices sexual immorality, fornicator, the (sexually) immoral persons in this world, with other sinners, cf. 22:15, 1 Cor. 6:9

one who engages in sexual immorality, whether a man or a woman, and in some contexts, distinguished from an adulterer or adulteress, a sexually immoral person

φαρμάκοις

one who does extraordinary things through occult means, sorcerer, magician, cf. 22:15  
one who uses magic and sorcery, sorcerer

εἰδωλολάτραις

image-worshipper/idolater, derogatory term, cf. 22:15  
a person who worships idols, idolater, worshiper of idols

ψευδέσιν

pertaining to being contrary to the truth, false, lying, of persons, substantive – liar, cf. 2:2  
one who utters falsehoods and lies, liar

μέρος

share, have a share in something, ‘their place is in the lake’ cf. 20:6, 22:19  
a group of people having specific membership and forming a part of a larger constituency, party, group

λίμνη

a transcendent lake-like phenomenon, lake, ‘lake of fire’ in which the enemies of God are punished, cf. 20:10, 14, 15, 19:20  
idiom, ‘lake of fire’ a place of eternal punishment and destruction, lake of fire, hell

καιομένη

PPPtcpFSD

fr. καίω

to cause to be lighted or be on fire, to light, to have/keep burning, passive – be lit, burn, cf. 19:20, Isa. 30:33  
the process of burning, to burn, burning, to be on fire

πυρὶ

fire, of fire that is heavenly in origin and nature, the fire with which God punishes sinners, cf. 14:10, 18, 15:2, 19:20, 20:10, 14, 15  
fire, idiom, ‘lake of fire’ a place of eternal punishment and destruction, lake of fire, hell

θείω

sulphur, cf. 14:10, 19:20, 20:10, 21:8  
sulfur, brimstone, associated in some way with fire and refers to the kinds of burning hot rocks involved in volcanic eruptions  
idiom, ‘lake of fire (and sulfur)’ a place of eternal punishment and destruction, lake of fire, hell

## θάνατος

death viewed transcendentally in contrast to a living relationship with God, death, of spiritual death, to which one is subject unless one lives out of the power of God's grace, eternal death, this (final) death is called 'the second death' cf. 2:11, 20:6, 14  
the process of dying, to die, death

## δεύτερος

next to the first in a sequence or series, second, the second item in a class, cf. 2:11, 11:14, 20:14  
second in a series involving either time, space, or set, second, in the second place, secondly