

Rev. 22:1-5 mws

V. 1

ἔδειξέν ΑΑΙ3sg fr. δεικνυμι
to exhibit something that can be apprehended by one or more of the senses, point out, show,
make known
to make known the character or significance of something by visual, auditory, gestural, or
linguistic means, to make known, to demonstrate, to show

ποταμὸν
river, stream, the river of living water in the heavenly Jerusalem, cf. v. 2
a river or stream normally flowing throughout the year, river, stream

ὑδατος
transcendent life-giving medium, water
water

ζωῆς
transcendent life, life, cf. v. 2, 14, 17, 19, 21:6
to be alive, to live, life

λαμπρὸν
pertaining to being free from anything that impedes clear perception, clear, transparent
pertaining to being clear and also bright, bright, sparkling, ‘a river of the water of life, sparkling
like crystal’

κρύσταλλον
rock-crystal
frozen water, ice, ‘showed me the river of the water of life’ sparkling like ice’ cf. 4:6
a very hard, translucent, and usually transparent type of quartz, crystal, cf. 4:6

ἐκπορευόμενον PM/PdepPtcpMSA fr. ἐκπορευομαι
to come forth from, come/go out, proceed in imagery, of streams of water, flow out, cf. Ezek.
47:1, 8, 12
to move out of an enclosed or well defined two or three-dimensional area, to go out of, to depart
out of, to leave from within

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

ἀρνίου

a sheep of any age, sheep, lamb, in imagery, as a designation of Christ, cf. v. 3, 5:6, 8, 12f. 6:1, 16, 7:9, 14, 18, 12:11, 13:8, 14:1, 4, 10, 15:3, 17:14, 19:7, 9, 21:9, 14, 22f, 27

Lamb, a title for Christ, the supplementary components of meaning involve the atoning sacrifice of Jesus Christ on the cross, symbolism of lamb in terms of OT sacrificial practices

V. 2

μέσῳ

pertaining to a middle position spatially or temporally, middle, in the middle, substantive, the middle, ‘through the middle of the street’

a position in the middle of an area (either an object in the midst of other objects or an area in the middle of a larger area) in the middle, in the midst

πλατείας

wide road, street, cf. 11:8, 21:21

a wide street within a city, avenue, wide street

ποταμοῦ

see above

ἐντεῦθεν

pertaining to extension from a source near the speaker, from here, ‘from here and from there = on each side’ cf. Num. 22:24, Jn, 19:18

extension from a source, with the point of reference near the speaker, from here

ἐκεῖθεν

from there

extension from a source which is away from the speaker, from there, from that place

ξύλον

tree, cf. v. 14, 19, 2:7

tree

ζωῆς

see above

ποιοῦν

PAPtcpNSN

fr. ποιεω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc., of the natural processes of growth, in plant life, send out, produce, bear, yield

to produce fruit or seed (of plants), to bear fruit, to produce fruit, to produce seed, to yield, 'once every month it yields its fruit'

καρπός

product or outcome of something, fruit, in a physical sense, of plants, trees, bear or yield fruit
any fruit part of plants, including grain as well as pulpy fruit, fruit

δώδεκα

twelve

κατά

marker of temporal aspect, distributively, x period by x period, 'each month'

marker of distributive relations, whether of place, time, or number, throughout, from...to..., ...after...

μήνα

month, accusative of time answering the question how long? 'every month' cf. 9:5, 10, 15, 11:2, 13:5

a period of time measured by a complete cycle in the phases of the moon, month

ἕκαστον

one of an aggregate in a distributive sense, each, every, distributive pronoun, as adjective, probably refers to μήνα, but may refer to ξύλον

each one of a totality in a distributive sense, each

ἀποδιδόν

PAPtcpNSN

fr. ἀποδιδωμι

to give out, give, give up, yield, of plants, yield fruit, cf. Heb 12:11, Lev. 26:4

to produce fruit or seed (of plants), to bear fruit, to produce fruit, to produce seed, to yield, 'once every month it yields its fruit'

φύλλα

leaf, foliage

leaf

θεραπείαν

the use of medical resources in treating the sick, treatment, especially healing, figurative to cause someone to recover health, often with the implication of having taken care of such a person, to heal, to cure, to take care of, healing

ἔθνῶν

a body of persons united by kinship, culture, and common traditions, nation, people
the largest unit into which the people of the world are divided on the basis of the constituting a socio-political community, nation, people

V. 3

κατάθεμα

that which is devoted or given over to a deity, i.e. under a curse, hence accursed thing
that which has been cursed, cursed, accursed, ‘there will no longer be anything which is accursed’

ἔσται

FMdepI3sg

fr. εἶμι

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. 5, 12:8, 18:21, 22, 23
extension of time up to and beyond an expected point, still, yet

θρόνος

see above

ἄρνιου

see above

δοῦλοι

pertaining to being under someone’s total control, slavish, servile, subject, one who is solely committed to another, slave, subject, slaves are duty-bound only to their owners or masters, or those to whom total allegiance is pledged, especially of the relationship of humans to God, ‘slave of God = subject to God, owned body and soul’ of God-fearing people generally, cf. v. 6, 1:1, 2:20, 7:3, 19:2, 5
one who is a slave in the sense of becoming the property of an owner, slave, bondservant

λατρεύουσιν FAI3pl fr. λατρευω
serve, of the carrying out of religious duties, especially of a cultic nature, by human beings, cf.
7:15
to perform religious rites as a part of worship, to perform religious rites, to worship, to venerate,
worship

V. 4

ὄψονται FMdepI3pl fr. ὄραω
to perceive by the eye, catch sight of, notice
to see, sight, seeing

πρόσωπον
the front part of the head, personal presence or relational circumstance, figurative, in all kinds of
imagery which, in large part, represent OT usage, and in which the face is often to be taken as
the seat of the faculty of seeing, see the face of God
the personal presence of an individual at a particular place, presence, being at a place

ὄνομα
proper name of an entity, name
the proper name of a person or object, name

ἐπὶ
marker of location or surface, answering the question ‘where?’ on, upon, near
a position on a surface of an object, whether vertical or horizontal, and in contact with the object,
on, upon

μετώπων
forehead, as the place marked with a sign of some kind, cf. 7:3, 9:4, 13:16, 14:1, 9, 17:5, 20:4,
Ezek. 9:4
the front part of the head above the eyes, forehead

V. 5

νύξ
period between sunset and sunrise, night, cf. 21:25
darkness of the night in contrast with daylight, night, ‘there will be no more night’

ἔσται FMdepI3sg fr. εἶμι
see above

ἔτι

see above

χρείαν

that which should happen or be supplied because it is needed, need, what should be, have need of something, cf. 21:23

that which is lacking and particularly needed, need, lack, what is needed

φωτὸς

light in contrast to darkness, light, cf. 18:23

light, in contrast with darkness, usually in relationship to some source of light such as the sun, moon, fire, lamp, etc. light

λύχνου

lamp, light of a lamp

a light made by burning a wick saturated with oil contained in a relatively small vessel, lamp

ἡλίου

the sun, sunlight

the sun

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

κύριος

one who is in a position of authority, lord, master, as a designation of God

one who exercises supernatural authority over mankind, Lord, Ruler, One who commands

φωτίσει

FAI3sg

fr. φωτιζω

to function as a source of light, to shine, of God, upon someone

to cause light to shine upon some object, in the sense of illuminating it, to illuminate, to shine upon

βασιλεύσουσιν

FAI3pl

fr. βασιλευω

to exercise authority at a royal level, be king, rule, of God and those closely united with him, faithful Christians, who have been called to rule with God

to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule, reign

αιῶνας

a long period of time, without reference to beginning or end, of time to come which, if it has no end, is also known as eternity, to eternity, eternally, in perpetuity, formulaically = eternal, cf.

14:11, 19:3, 20:10

unlimited duration of time, with particular focus upon the future, always, forever, forever and ever, eternally