

Fifth Sunday of Easter C Reading 2

[Rev 21:1-5a](#)

Reading 2

Then I, John, saw a new heaven and a new earth.
The former heaven and the former earth had passed away,
and the sea was no more.
I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.
I heard a loud voice from the throne saying,
“Behold, God’s dwelling is with the human race.
He will dwell with them and they will be his people
and God himself will always be with them as their God.
He will wipe every tear from their eyes,
and there shall be no more death or mourning, wailing or pain,
for the old order has passed away.”

The One who sat on the throne said,
“Behold, I make all things new.”

Jerome Biblical Commentary

THE NEW WORLD AND THE NEW JERUSALEM (21:1-8). The first creation has disappeared (20:11); the wicked have been driven off to punishment (20:15). Nothing remains but to wonder at the magnificence of the eternal Kingdom of God. The description of this new creation is the high point of the book. **1. a new heaven and a new earth:** Creation must be renewed or refashioned in order to befit redeemed humanity (Is 65:17; 66:22). *the sea was no more:* The sea, with its perilous storms aroused by brutal and implacable forces, may have given rise to the myths concerning monsters ruling over the primeval chaos: Tiamat in Babylonia, Rahab or Leviathan in the Bible. God conquered these monsters when he ordered the universe (Jb 25:2f.; Ps 74:13f. Is 51:9). He will annihilate them at the time of the new creation (Is 27:1); brutal power and violence are incompatible with the peace of the world to come. **2. the holy city:** Cf. 3:12; 22:19. It comes down from heaven (Jas 1:17), therefore it is of divine origin: God is the Architect and Builder of the city (Heb 11:10). It is “holy” because it is definitively consecrated to God. This is a theme found in the Pauline epistles (Gal 4:26; Phil 3:20; Heb 12:22), but already known in the [OT](#) (Is 54; 60; Ez 48:30-35). **3. a great voice:** One of the four living creatures gives an explanation of the new creation. *the dwelling of God:* This is the fulfillment of the prophecies that foretold the intimate union of God with the chosen people in the era of salvation (Lv 26:11f.; Jer 31:33f.; Ez 36:26-28; Zech 2:14f.; 8:8). The intimacy that the first man enjoyed in Paradise and that Israel experienced in desert and Temple is now granted to all members of the People of God, forever (7:15-17). There is some question whether the reading should be *laos* (sing.), according to the traditional theme of a single “people” of God (Jn 10:16), or *laoi* (pl.), which would express a modification of the same theme, adding a note of universalism. Skēnē perhaps suggests the glory of the Shekinah, the prefiguration of the Word Incarnate (Jn 1:14). **4.** The former world disappears, with all those

repulsive characteristics that gave it the appearance of a creation enslaved to sin. *every tear*: See 7:16f.; Jer 31:16. *death*: See 20:14. *pain*: See Is 35:10; 65:19. This new condition of the world is exactly the opposite of Babylon's fate (18:22-23).

89 **5.** *I make all things new*: Cf. Is 43:18f.; 2 Cor 5:17; Gal 6:15. This is the only passage in the Ap in which God himself speaks. He declares that everything described in vv. 1-4 will be accomplished. *trustworthy and true*: See 3:14; 19:11; 22:6. **6.** *the Alpha and the Omega*: See 1:8. *the water of life*: Cf. Is 55:1; Zech 14:8; Jn 4:10, 14; 7:37-39. **7.** *he who conquers*: See comment on 2:7; an echo of the promise made at the end of each of the letters to the seven churches (chs. 2-3). *his heritage*: A notion that implies the Christian's divine sonship and the gratuity of the reward he is to receive (Rom 4:13f.; 8:17; Gal 4:7). *I shall be his God and he shall be my son*: See Gn 17:7; 2 Sm 7:14; Ps 89:26-27. "His God," not "his Father," because John speaks of God as Father only in relation to Jesus. The point of view on this topic resembles that of Jn, where the divine sonship of Christians (though it is affirmed) is kept clearly distinct from the filiation of the only-begotten Son (Jn 20:17). But the Ap, as against Jn, looks primarily to the future for the fulfillment of eschatological hopes: "I shall be" and "he will be," on the great day of the final resurrection. **8.** John's enumeration of sinners gives the first position to those who have sinned against the faith. *the cowardly*: Those whose superficial and unstable faith has succumbed during persecution; they are like deserters from an army (Sir 2:12). *the faithless*: Those who do not have the faith include Christians who deny Christ, as well as pagans who blaspheme against him. *polluted*: Either those given to vices contrary to nature (so frequent in pagan cultures) or, better, those who have defiled themselves by participating in the imperial cult. *sorcerers*: See 9:21; 18:23. Lit., "the poisoners," those who mix potions and poisons (Acts 19:19). *all liars*: All the sinners who speak and act with deceit (21:27; 22:15; Jn 8:44). *the second death*: See 2:11; 20:6, 14; opposed to the "water of life" in v. 6.

90 (f) **THE SPOUSE OF THE LAMB AND THE HEAVENLY JERUSALEM** (21:9-22:5). This description of the new Jerusalem takes up and develops material from 19:7 and 21:2. The seer has borrowed nearly all the elements in the description from apocalyptic tradition, especially from Ez 40-48. **9.** This verse is essentially a literal repetition of 17:1—in this way, John points up the opposition between God's city Jerusalem and Babylon. **10.** *he carried me away*: The seer was taken into the desert to view the harlot; now he is transported to a high mountain to admire the spouse descending from the presence of God (see 17:3; Ez 40:2-3). **11.** *the glory of God*: God's presence, filling the Church, transfigures her. *like jasper*: The details of this description indicate that the glory of the Church is being compared with its source, the glory of God (4:3; 2 Cor 4:6). **12-13.** *twelve gates...twelve tribes*: Here again, as in 7:4-8, John alludes to the perfect continuity between God's people in the OT (Ez 48:30-35; Ex 28:17-21) and the Church in the NT (Mt 19:28; Lk 22:29). The frequent repetition of the number 12 in vv. 12-21 makes this proposition abundantly clear. *twelve angels*: Because the city comes from heaven it must have celestial guards. **14.** *twelve apostles*: The preaching of the apostles (and prophets: Eph 2:20) is to the constitution of the Church as the foundation to an edifice.

91 **15.** *a measuring rod*: Cf. Ez 40:3ff. All the numbers in the following verses contain factors of 12, symbolic of the People of God, and 1000, symbolic of great abundance. **16.** *foursquare*: The perfect geometric form (Ez 43:16; 48:16f.). *its length and breadth and height*: The heavenly Jerusalem forms a perfect cube, after the pattern of the Holy of Holies (1 Kgs 6:19f.); but its dimensions transcend any earthly possibility (12,000 stadia would equal about 1500 mi.). The figure is used as a sort of concretization of the city's supernal grandeur and perfection. **17.** *a hundred and forty-four cubits*: The height of the wall is insignificant (about

216 ft.) in comparison with the height of the city, which exceeds 7,000,000 ft. The wall seems to serve only as a dividing line between the city and the land around it. **18-21**. John lists the extraordinary materials used in the construction of the city-wall, the 12 foundations, the 12 gates, and the single thoroughfare running through the city. The pure gold and precious stones are catalogued only for the general impression they create: the splendor and sublimity of the city in which God dwells. Of the texts that resemble the present passage (Is 54:11f.; Ez 28:13; Tb 13:16f.), those that describe the high priest's breastplate (Ex 28:17-21; 39:10-14) seem most significantly analogous.

92 **22. no temple in it:** The Temple was the focal point of the historical Jerusalem, for there God dwelt among his people; hence Ezekiel (40-48) could not conceive of an ideal Jerusalem without the Temple, and John himself has previously spoken of a temple in heaven (11:19; 14:15, 17; 15:5-16:1). But God's presence in the new world is not bounded by temple walls (Jn 4:21, 24); the glory of God and the Lamb completely permeates the city (Jn 2:19-22; 2 Cor 6:16). *the Lamb:* He is consistently and intimately associated with God (7:9f.; 14:4; 22:1). **23. no need of sun or moon:** See 22:5; Is 24:23; 60:1f., 19f.; Jn 8:12; 1 Jn 1:5. **24-26.** These verses are inspired principally by Is 60:3, 5, 11: In the eschatological age the neighboring nations will come, not as enemy oppressors, but in submission to Yahweh and his people. Those who converge upon the heavenly Jerusalem are no longer pagans in John's eyes, but believers, admitted to the city because their names are written in the book of life. *no night there:* Cf. Is 60:11; Zech 14:6f. The glorious light of God's presence will never be extinguished. **27. nothing unclean:** Cf. Is 35:8; 52:1; Ez 44:9. *the book of life:* See comment on 3:5.

[OT](#) Old Testament

[NT](#) New Testament

Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Haydock's Catholic Commentary

Notes & Commentary:

From the seventh verse of the foregoing chapter, begins as it were the third part of the Apocalypse containing the coming of antichrist, the great day of judgment, the punishment of the wicked, and the eternal happiness of God's elect in heaven, or in the celestial Jerusalem, which St. John describes in this chapter as if it were like a large city, beautified and enriched with gold and all manner of precious stones, &c. (Witham)

Ver. 1. *New*, by their form and qualities, but not by their substance. --- *The first heaven and first earth was passed away:* being changed, not as to their substance, but in their qualities. (Challoner)

Ver. 2. *Coming down from God out of heaven.* By the city we must understand its citizens, the Angels and saints. (Witham) --- Justice, innocence, the good works of the saints, are the ornaments of the inhabitants of this new Jerusalem, the Church triumphant. If the world of the old Adam has appeared so beautiful, so magnificent, good God, what will be the riches of that

which is made for Jesus Christ, the second Adam, and for his members! O Jesus! Father of the world to come, render us worthy of this new and everlasting world, and give us a disgust, a mortal hatred, for that which perishes, and which is the cause of our perdition.

Ver. 3. *Behold the tabernacle of God with men*, inasmuch as God's elect shall there dwell with him for ever and ever. (Witham)

Ver. 6. *It is done.* The state of Christ's Church on earth, and in this world, is now finished; and the time is come to reward the good, and to punish the wicked in the lake burning with fire and brimstone, in hell, with the devils for all eternity. (Witham) --- This living water is God himself, of which the saints shall be inebriated at the source; i.e. in God himself. Enviably moment, when all the designs of God upon Jesus Christ and upon his Church will be accomplished: but how little thought of now! And how can we hope to be inebriated at this source of God above, if we do not aspire after it whilst we are in this dreary desert here below? He who begins and finishes gratuitously here below the work of our faith, crowns it still more liberally in heaven.

Ver. 9. *I will shew thee the bride, the wife of the Lamb:* all the Church triumphant in heaven. (Witham)

Ver. 16. *The city is situate four-square;*[1] and by what follows, so as to be a perfect square, though every thing that is quadrangular is not always a square, or perfect square. (Witham)

Ver. 17. *The measure of a man, which is of an Angel.*[2] This seems, without doubt, the sense of it. (Witham)

Ver. 22. *No temple in it.* No need of a temple for divine worship, where God is in such a perfect manner present to all the blessed, where nothing can distract or divert their souls from endless adorations, praises, &c. (Witham)

Ver. 23. *Needeth not sun nor moon,* where there is no vicissitude or succession of day and night, the divine brightness always shining to them. (Witham)

Ver. 24. *The kings of the earth shall bring their glory;* the elect, of all states and conditions, shall now be exalted like kings, or rather infinitely above the glory that we can imagine of any kings in this world. (Witham)

Ver. 27. *There shall not enter it any thing defiled.* This is what we ought always to remember and have in our minds. (Witham)

[1] Ver. 16. In quadro, *tetragonos*, quadrangularis.

[2] Ver. 17. Mensura hominis, quæ est Angeli; *metron anthropou, o estin aggelou.*

Apocalypse of St. John, Barclay (non-Catholic)

21:1–8. THE VISION OF A NEW HEAVEN AND A NEW EARTH.

καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν] All is now ready for a revelation of the bliss of .1 the Saints; cf. Bede: "finite iudicio quo males vidit damnandos, restat ut etiam de bonis dicat."

The passing away of earth and heaven before the Face of the Judge (20:11) has prepared the way for the present vision, but the conception of a New Heaven and Earth is not peculiar to St John or even to the N.T.; it occurs in Isa. 65:17 ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ ἃ ἐγὼ ποιῶ μένει ἐνώπιον 66:22 ,(הַשְׁדֵּה יִי אֶשְׁרֶה ,יִמְשֵׁ) ἔμοῦ—perhaps also in Isa. 51:16 (see Charles, *Eschatology*, p. 122 f., n. 2)—and in Enoch 45:4 f., “I will transform the heaven, and make it an eternal blessing and light. And I will transform the earth and make it a blessing; *ib.* 72:1, “the new creation ... which dureth till eternity”; 91:16 “the first heaven will depart and pass away, and a new heaven will appear, and all the powers of the heavens will shine sevenfold for ever”; the *Apocalypse of Baruch* 32:6 “the Mighty One will renew His Creation”; 4 Esdras 7:75 “tempera illa in quibus incipies creaturam renovare.” Compare the interesting Rabbinical parallel quoted by Schöttgen from *Debarim rabba* 4 f. 262. 4 “cum Moses ante obitum oraret, caelum et terra et omnis ordo creaturarum commotus est. tunc dixerunt: Fortasse adest tempus a Deo praestitutum, quo .(מלע תא שדנה) ”renovandus est orbis universus

On καινός see 2:17, note, and cf. 3:12, 5:9, 14:3. As the opposite of παλαιός, it suggests fresh life rising from the decay and wreck of the old world; cf. Heb. 8:13 ἐν τῷ λέγειν Καινήν [*sc.* διαθήκην], πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ. What is indicated is in fact a παλιγγενεσία of heaven and earth (Mt. 19:28), or to use another figure an ἀποκατάστασις πάντων (Acts 3:21). As Irenaeus sees, the New Heaven and Earth correspond to the New Man, whose renovation has now been completed by the Resurrection; 5:36. 1 ἀνανεωθέντος τοῦ ἀνθρώπου, καὶ ἀκμάσαντος πρὸς τὴν ἀφθαρσίαν, ὥστε μηκέτι δύνασθαι πέρα παλαιωθῆναι, ἔσται ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ· ἐν τοῖς [?] οἷς] καινοῖς ἀναμενεῖ ὁ ἄνθρωπος ἀεὶ καινός, καὶ [?] καινὰ] προσομιλῶν τῷ θεῷ.

ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν] Cf. 20:11, note; like ἔφυγεν, ἀπῆλθαν must not be pressed, and Andreas is not far wrong when he glosses: ἀντι τοῦ ἡλλάγη. The writer of 2 Peter conceives of a conflagration of the old order at the Parousia (3:12 οὐρανοὶ πυρῦμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται); but no such phenomena suggest themselves to the Apocalyptist, though fire is a frequent factor in his visions.

καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι] The Sea has fulfilled its last function (20:13), and when the Seer looks steadily at the New Earth, he sees that “the waters which are under the firmament” have vanished; no place is left for the Sea in the New Creation; it belonged to the order which has passed. There is no need to suspect with Augustine a reference to the effects of the conflagration (*de civ. Dei* 20:16 “utrum maxime illo ardore siccetur an et ipsum vertatur in melius non facile dixerim.” The Sea has disappeared, because in the mind of the writer it is associated with ideas which are at variance with the character of the New Creation. Cf. Aug. *l.c.* “tunc non erit hoc saeculum vita mortalium turbulentum et procellosum”; Andreas: τὸν παραχώδη βίον καὶ πολυκύμονα σημαίνουσης τῆς θαλάσσης. St John, an exile in sea-girt Patmos, regarded with no favour the element which mounted guard over his prison, and parted him from the Churches of Asia. For the ancients generally the Sea possessed none of the attractions which it has for moderns. To undertake a voyage without grave cause was to tempt Providence; Hor. *carm.* 1:3. 21 ff. “nequicquam Deus abscidit | prudens Oceano

dissociabili terras, si tamen impiae | non tangenda rates transsiliunt vada.” It is true that since the time of Horace facilities for travel had greatly increased, and, as Dill remarks (*Roman Society*, p. 205) “until the appearance of railways and steamboats it may be doubted whether there was any age in history in which travelling was easier or more general.” At the end of the first century Juvenal could write (14:275 ff.): “aspice portus | et plenum magnis trabibus mare, plus hominum est iam | in pelago, veniet classis quocumque vocarit | spes lucri”; and the Apocalypticist has told practically the same tale in c. 18:17 ff. Yet how great the risks of a seafaring life still were, the story of St Paul’s shipwreck shews: to the Apostolic age the ocean spoke of separation and isolation, rather than of a highway linking shore to shore. For this element of unrest, this fruitful cause of destruction and death, this divider of nations and Churches, there could be no place in a world of social intercourse, deathless life, and unbroken peace.

The disappearance of the Sea from the future order is a feature in other apocalyptic writings; cf. e.g. *Orac. Sibyll.* 5:158 ff. ἤξει δ’ οὐρανόθεν ἀστὴρ μέγας εἰς ἄλλα δεινὴν | καὶ φλέξει πόντον; *ib.* 447 ἔσται δ’ ὑστατίῳ καιρῷ ξηρὸς ποτε πόντος; *Assumption of Moses* 10:6 “the sea will return into the abyss, and the fulness of waters will fail”; in the Coptic Zephaniah, p. 129 flames break out and dry up the sea (Simcox, *ad l.*), and Bousset quotes from Plutarch, *de Is. et Osir.* 7, a similar belief entertained by the priests of Isis: ὅλως δὲ καὶ τὴν θάλατταν ἐκ πυρὸς ἡγούνται καὶ παρωρισμένην; but the Apocalypticist (see above) shews no knowledge of this form of the conception.

2. καὶ τὴν πόλιν τὴν ἁγίαν Ἰ. καινὴν εἶδον] The New Earth must have a new metropolis, not another Babylon, but another and greater Jerusalem. Of a καινὴ Ἰερουσαλήμ we have read in c. 3:12, from which this verse borrows its description as far as ἀπὸ τοῦ θεοῦ, adding τὴν ἁγίαν, which is here no mere conventional epithet (Mt. 4:5, 27:53), but one significant of the new holiness, the inner and permanent consecration of the new City of God. The Holy City of the O.T. (2 Esdr. 21:1, Dan. 9:24, Mt. 27:53) had been in ruins for a quarter of a century, and Hadrian’s new city was not yet planned. The New Jerusalem of the Seer belongs to another order; it is of heavenly origin, a city ‘whose builder and maker is God’ (Heb. 11:10), ἡ μέλλουσα πόλις (*ib.* 13:14). Some years before the fall of the old city the thought of a celestial city had been familiar to St Paul and his school; cf. Gal. 4:26 f. ἡ δὲ ἄνω Ἰερουσαλήμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν, Phil. 3:20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, Heb. 12:22 προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἰερουσαλήμ ἐπουρανίῳ. Jewish literature also is full of the hope of an ideal Jerusalem, based on O.T. prophecy (Isa. 54., 60., Ez. 40., 48.); cf. *Apoc. Baruch* 4:3 ff. (ed. Charles, p. 6 ff.): “it is not this building which is now built in your midst; it is that which will be revealed with Me, that which was prepared beforehand ... and now, behold, it is preserved with Me”; 4 Esdr. 10:27 ff. “vidi et ecce amplius mulier non comparebat mihi, sed civitas aedificabatur ... haec mulier ... est Sion ... ingredere et vide splendorem et magnitudinem aedificii”; *Orac. Sibyll.* 5:420 ff. καὶ πόλιν ἣν ἐπόθησε θεός, ταύτην ἐποίησεν | φαιδροτέρην ἄστρων τε καὶ ἡλίου ἢ δὲ σελήνης | κτλ.; *Test. xii. patr.*, Dan 5: ἐπὶ τῆς νέας Ἰερουσαλήμ εὐφρανθήσονται δίκαιοι, ἣτις ἔσται εἰς δόξασμα θεοῦ ἕως τοῦ αἰῶνος. The Rabbinical doctrine of an οὐρανόπολις is worked out by

Schöttgen (1:1208 ff., *de Hierusalem caelesti*); see also Schürer, *Geschichte*³, p. 536 f., Weber, *Jüd. Theologie*, pp. 374, 404. On the Christian Society as the realization of the heavenly Jerusalem see Westcott on Heb. 11:10 (additional note).

καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ] Repeated from c. 3:12 τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, where see notes. It is perhaps unnecessary to think of a future visible fulfilment, such as is suggested by 1 Thess. 4:14 ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ ... ἡμεῖς οἱ ζῶντες ... ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις. What is primarily intended is doubtless the heavenly origin (ἐκ) of the Church, and her Divine mission (ἀπὸ); as Primasius says: “de caelo descendere dicitur ista civitas, quoniam caelestis est gratia qua Deus eam fecit.” The metaphor appears also in the Rabbinical writings, e.g. *Sohar Gen.* f. 69, col. 271; “Deus ... aedificabit Hierosolyma, ut ipsam descendere faciat in medium sui de caelo.” In its measure the hope fulfils itself already in the daily experience of the Church. If, as St James says (1:17), πᾶν δῶρημα τέλειον ἄνωθεν ἐστίν, καταβαίνον ἀπὸ τοῦ πατρός, this is in an especial manner true of the highest form of corporate human life, the *Civitas Dei*.

ἡτοιμασμένην ὡς νύμφην κεκοσμημένην κτλ.] In 19:7 the voice of a multitude proclaimed that the Wife of the Lamb has made herself ready for the nuptials; now at length she is revealed to the Seer in her bridal attire. Over her simple dress of white *byssus* (19:8) she wears that ornament usual for women of rank; cf. Judith 12:15 ἐκοσμήθη τῷ ἱματισμῷ καὶ παντὶ τῷ κόσμῳ τῷ γυναικείῳ—in what this consisted appears *ib.* 10:4 περιέθετο ... τὰ ψέλια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια καὶ πάντα τὸν κόσμον αὐτῆς; Ez. 16:11 ἐκόσμησά σε κόσμῳ, καὶ περιέθηκα ψέλια ... καὶ κάθεμα ... καὶ ἐνώτιον ... καὶ τροχίσκους ... καὶ στέφανον ... καὶ ἐκοσμήθης χρυσίῳ καὶ ἀργυρίῳ; cf. Isa. 3:18 ff. For the ethical significance of the Bride's ornaments see 3 Macc. 6:1 πάση τῇ κατὰ τὸν βίον ἀρετῇ κεκοσμημένος; 1 Pet. 3:3 οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ ἠσυχίου καὶ πραέως πνεύματος; cf. also 1 Tim. 2:9 f. Ὁν ὡς νύμφην see Isa. 49:18 περιθήσεις αὐτοὺς ὡς κόσμον, ὡς νύμφη; *ib.* 61:10 ὡς νύμφην κατεκόσμησέν με κόσμῳ; and for τῷ ἀνδρὶ αὐτῆς cf. 2 Cor. 11:2, Eph. 5:23.

Fuller particulars of the bridal array of the New Jerusalem are given below (v. 9 ff.), where see notes.

καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου κτλ.] The voice is that of one of the Angels of .3 the Presence, as in 16:17, 19:5 (notes), not of God Himself, Who speaks for the first time in v. 5. The present voice interprets the New Creation; it is that condition of humanity in which will be realized at length the long promised life of fellowship with God. The words ἰδοὺ ἡ σκηνή κτλ. rest upon a series of O.T. predictions, e.g. Lev. 26:11 f. θήσω τὴν διαθήκην μου (F, τ. σκηνὴν μου) ἐν ὑμῖν ... καὶ ἔσομαι ὑμῖν θεός, καὶ ὑμεῖς ἔσεσθέ μου λαός; Jer. 38. (31.) 33 ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν; Ez. 37:27 ἔσται ἡ κατασκήνωσις μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς θεός καὶ αὐτοὶ μοι ἔσονται λαός; Zech. 8:8 κατασκηνώσω ἐν μέσῳ Ἱερουσαλήμ, καὶ ἔσονται μοι εἰς λαόν, κἀγὼ ἔσομαι αὐτοῖς εἰς θεόν ἐν ἀληθείᾳ, καὶ ἐν δικαιοσύνῃ. One important and doubtless deliberate change has been made in the terms of

these prophecies; our writer has substituted λαοί for λαός—the many peoples of redeemed humanity for the single elect nation, the world for Israel. Neither in the O.T. prophecies nor in their Apocalyptic echoes does the use of σκηνή and its derivatives suggest a merely temporary dwelling of God with man. As in 7:15, 13:6, 15:5, they carry us back to the original settlement in Canaan, when the Sanctuary was still but a tent; they point to a σκηνή ἀληθινή, a μείζων καὶ τελειότερα σκηνή (Heb. 8:2, 9:11); perhaps they also suggest by the assonance the Shekinah, realized in the Incarnation (Jo. 1:14) and in the mystical $\rho\psi$ of σκηνοῦν and Mt. 1:23), and all that that name holds for) $\lambda\chi$ $\iota\eta\eta\nu$ Body of Christ. Ὁ θεὸς μετ' αὐτῶν recalls both the present and the coming age

4. καὶ ἐξαλείψει πᾶν δάκρυον κτλ.] The effect of the Divine indwelling on the circumstances of life is described in negative terms; as to the positive conditions of the future existence, αὐπῶ ἐφανερώθη τί ἐσόμεθα (1 Jo. 3:2). Ὁ ἐξαλείψει πᾶν δάκρυον (Isa. 25:8) see 7:17, note; ὁ θάνατος οὐκ ἔσται ἔτι renews the assurance of 20:14; cf. *Shemoth rabba* 15. f. 114. 4, “temporibus Messiae mors cessabit in aeternum.” For οὔτε πένθος κτλ. cf. Isa. 35:10 ἀπέδρα ὁδὺνη καὶ λύπη καὶ στεναγμός; *ib.* 65:19 οὐκέτι μὴ ἀκουσθῆ ἔν αὐτῇ φωνῇ κλαυθμοῦ καὶ φωνῇ κραυγῆς—the exact opposite of what is said of Babylon in c. 18:22; see also Enoch 10:22. Ὁ πόνος, ‘pain,’ cf. c. 16:10, note. Τὰ πρῶτα ἀπῆλθαν: ‘the first things are gone by’—not, as in A.V., ‘the former things’ simply, but the things belonging to the first heaven and the first earth, the whole order of things which existed in the first creation. The thought is remarkably close to that of 2 Cor. 5:17 εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοῦ, γέγονεν καινά; but the reference is wider, including the Church as a whole, and not only the individual life in Christ.

5. καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ κτλ.] The Speaker is now, probably for the first time in the Book, God Himself; cf. 20:11, 21:3. The words are suggested by Isa. 43:18 f. μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε· ἰδοῦ ἐγὼ ποιῶ καινά, but the scope of the old prophecy is enlarged indefinitely by πάντα; all the fruits of the New Covenant (cf. 2:17, note) are included. For ἐπὶ τῷ θρόνῳ in this connexion cf. 7:10, 19:4: the more usual ἐπὶ τοῦ θρόνου occurs in 4:9 f., 5:1, 5:7, 5:13, 6:16, 7:15, 20:12.

Καὶ λέγει, coming between καὶ εἶπεν (v. 5) and καὶ εἶπεν (v. 6), indicates a change of speaker. The direction to the Seer to write what he has just heard comes doubtless from an angel, as in 14:13, 19:9 f. He is to write, because the words he has heard are as true as they are tremendous; cf. Arethas: μὴ νόμιζε, φησίν, ὦ Ἰωάννη, τῇ τοῦ μεγέθους τῶν καινοποιουμένων ἀλλοιώσει ὡς καθ' ὑπερβολὴν φαντασίας ὑποπτεσεῖν ψευδεῖ τινὶ ἐκβάσει τὰ λεγόμενά σοι· τοσοῦτον γὰρ ἀληθῆ ὥστε καὶ γραφῆ καταθέσθαι σε ταῦτα παρεγγυῶμαι εἰς ἀνεπίληστον τοῦ ὅτι γενήσεται. For πιστὸς καὶ ἀληθινός in this Book compare cc. 3:14, 19:11; λόγος π. καὶ ἀλ. occurs again in 22:6 and λόγος ἀλ. in 19:9. These great sayings which concern the future of humanity and the world must be seen to rest on a secure basis; men need to be assured that they are not only worthy of confidence, but answer to realities which in due time will enter into the experience of life, though for the present they cannot be fully realized or adequately expressed. “Haec credi oportet, non exponi” (Primasius).

6. και εἶπέν μοι Γέγοναν] The Divine Voice speaks again. Not only are these sayings true; they have come to pass (cf. 16:17 γέγονεν). They have found a fulfilment already in the regeneration of life and thought which exists within the present Church, and the larger fulfilment which awaits the Parousia is potentially realized in the Divine foreknowledge. The aoristic termination of the perfect (-av for -ασιν) has perplexed the scribes, and the vv. // γέγονα, γέγονε, are attempts to evade this difficulty; on γέγοναν see Blass, *Gr.* p. 46, and cf. Rom. 16:7.

ἐγὼ τὸ ἄλφα καὶ τὸ ὦ κτλ.] Cf. 1:8, note. Here as there the reference is to the Eternal Father, whilst in 21:6 it is equally clear that the Incarnate Son is in view; see note *ad loc.* Ἡ cf. *ib.* ;יְהוָה יְהוָה יְשׁוּעָה יְהוָה ἀρχὴ καὶ τὸ τέλος reflects a phrase of the second Isaiah (Isa. 44:6 41:4, 48:12). Ἀρχή is used in Col. 1:18 in reference to the relation of Christ to the Church, and in Apoc. 3:14 of His relation to the cosmos; here it represents God as the First Cause, the Source and Origin of all things, a sense already found in Aristotle, by whom the Deity is called a πρώτη καὶ κυριωτάτη ἀρχή. Τέλος, as complementary to ἀρχή, is the end and goal—a meaning of the word which is rare in the N.T., but see 1 Tim. 1:5 τὸ δεῖν τέλος τῆς παραγγελίας ἐστὶν ἀγάπη, and perhaps Rom. 10:4 τέλος γὰρ νόμου Χριστός (see, however, SH. *ad loc.*). The full phrase is used in reference to the Divine life by Josephus, antt. 8. 11. 2 [ὁ θεὸς] ὅς ἔργον ἐστὶν αὐτοῦ καὶ ἀρχὴ καὶ τέλος τῶν ἀπάντων; *contr. Ap.* 2:22 ὁ θεὸς ἔχει τὰ σύμπαντα παντελῆς καὶ μακάριος, αὐτὸς αὐτῷ καὶ πᾶσιν αὐτάρκης, ἀρχὴ καὶ μέσα καὶ τέλος οὗτος τῶν πάντων. St Paul expresses the same fundamental belief in other terms, when he writes: ἐξ αὐτοῦ καὶ δεῖν αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα (Rom. 11:36), and speaks of the Father as ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν (Eph. 4:6). The Infinite Life originates, embraces, and transcends the Universe

ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς κτλ.] The Source and End of all life is the bountiful Giver of life in its highest perfection. Cf. Jac. 1:5 αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος; *ib.* 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων. With the form of this Divine offer cf. c. 7:16 f. οὐδὲ διψήσουσιν ἔτι .ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων, where see notes. There, however, the perfect state is anticipated; here, and in 22:17, it is to the Church and the world in their present condition that the water of life is promised, as τῷ διψῶντι, ὁ διψῶν, clearly shew. Δωρεάν, ‘gratuitously,’ as in Mt. 10:8 δ. ἐλάβετε, Rom. 3:24 δικαιούμενοι δ.; for the sense see Isa. 55:1 οἱ διψῶντες, πορεύεσθε ἐφ’ ὕδωρ ... καὶ φάγετε ἄνευ ἀργυρίου καὶ τιμῆς; Jo. 4:10 εἰ ἦδεις τὴν δωρεάν τοῦ θεοῦ ... σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν; Acts 8:20 τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. That God’s gifts are gratuitous is rightly urged as an argument for free Sacraments, but the fact has a far wider significance, and lies at the root of the Pauline doctrine of justification by faith without ‘works of law.’ In the present case the Gift is one which comes here and now from the very Source (ἐκ τῆς πηγῆς; cf. 7:17) —a point emphasized here but not repeated in 22:17. Cf. Bede, “de hoc fonte irrorat nunc credentes in via quem vincentibus ubertim hauriendum praebet in patria, utrumque autem gratis”; and the experience of the Viennese deacon Sanctus in the fires of persecution, related in the letter of the confessors (Eus. *H. E.* 5:1. 18): παρέμενεν ἀνεπίκαμπτος καὶ

ἀνένδοτος, στερρὸς πρὸς τὴν ὁμολογίαν, ὑπὸ τῆς οὐρανίου πηγῆς τοῦ ὕδατος τῆς ζωῆς τοῦ ἐξιόντος ἐκ τῆς νηδύος τοῦ χριστοῦ δροσιζόμενος καὶ ἐνδυναμούμενος).

7. ὁ νικῶν κληρονομήσει ταῦτα] While ‘he that is athirst’ receives the Gift of the Water of Life, it is ‘he that conquers’ alone whose heritage it will permanently be. Ὁ νικῶν carries the reader back to the seven promises of cc. 2., 3., to which κληρονομήσει ταῦτα adds an eighth promise that completes and in effect embraces the rest. On the pre-Christian history of κληρονομεῖν see Mc. 10:17, note, and cf. Dalman, *Words of Jesus*, E. Tr., p. 125 ff.; in the N.T. the use of this verb and its cognate nouns in reference to the future of man is well distributed, but specially frequent in St Paul, with whose doctrine of the sonship of believers it accords; cf. Rom. 8:17 εἰ δὲ τέκνα, καὶ κληρονόμοι, Gal. 4:7 εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ. That in the solitary instance where it occurs in the Apoc. the word has the same reference is one indication among many of the radical agreement between St John and St Paul.

The heritage of the conquerer will embrace the contents of this vision (ταῦτα)—the new creation with its immunities from sorrow and death, the indwelling of God, the consciousness of a filial relation with Him, and the Water that quenches the thirst and quickens the life of the human soul. The *v. l.* πάντα, with its larger but vaguer outlook, offers a less really satisfying prospect.

καὶ ἔσομαι αὐτῷ θεός, καὶ αὐτὸς ἔσται μοι υἱός] The words link themselves on to a catena of O.T. prophecies, e.g. Gen. 17:7 f., 2 Regn. 7:14, Ps. 88. (89.) 27; the last of these passages is applied to Christ in Heb. 1:5, but may obviously include, in a laxer sense, His συνκληρονόμοι. Their sonship, even their relationship with God is here regarded as belonging to the future (ἔσομαι, ἔσται), when it will be manifested by the resurrection; cf. Lc. 20:36 υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες; Rom. 8:23 υἰοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. St John is not unconscious of the present existence of both (1 Jo. 3:1 ποταπὴν ἀγάπην δέδωκεν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν· καὶ ἔσμεν ... νῦν τέκνα θεοῦ ἔσμεν), but in this passage he has in view the son who is entering on his full inheritance, and not him to whom but the ἀρραβῶν (Eph. 1:13 f.) has as yet been given.

8. τοῖς δὲ δειλοῖς καὶ ἀπίστοις κτλ.] Bede: “blandis semper, ad cautelam insinuandam, austera permiscet”; the doom of the impenitent is placed in sharp contrast with the heritage of the conqueror. First among the condemned are the δειλοί—members of the Church who, like soldiers turning their backs upon the enemy, fail under trial; not, as A.V. and R.V., ‘the fearful,’ but the cowards or craven in Christ’s army. Cf. Arethas: δειλοὺς καλεῖ τοὺς ἐκουσίῳ ἀσθενείᾳ πρὸς τὰ ἀπολαυστικά τοῦ παρόντος αἰῶνος ἀποκλίναντας. When Tertullian writes (*de fuga* 7): “in Apocalypsi non fugam timidus offert sed inter ceteros reprobos particulam in stagno sulphuris et ignis,” he is led, partly by his Latin version, partly by his personal tendencies, into undue severity; it is not fear or even flight which incurs the penalty, but the cowardice which in the last resort prefers ease or earthly life to Christ; cf. Mc. 8:35 ff. Such δειλία betrays instability of purpose, lack of any deeper faith or loyalty; cf. Sir. 2:12 f., and Origen on Ps. 26. (27.) 1 f.: προσκόπτει δὲ ψυχὴ τυφλώπτουσα καὶ πάντα φοβεῖται, καὶ τὴν εἰς θεὸν ὁμολογίαν

ἀρνήσεται· ἀπὸ θεοῦ δὲ φωτισθεῖσα, πρῶτον μὲν τὸν πρόμαχον αὐτῆς καὶ σωτῆρα ἔστι θεωροῦσα, μετὰ δὲ ταῦτα τῶν αὐτῆς πολεμίων καταθαρρεῖ. The remedy for δειλία is πίστις, cf. Jo. 14:1, 14:27 μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε ... μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω. The ἄπιστος, in the technical sense which appears in the Pauline Epistles, is the non-Christian, the pagan (cf. 1 Cor. 6:6, 7:12 ff., 10:27, 14:22 ff., 2 Cor. 6:14 f.); but here, following immediately after δειλός, it is probably not to be limited in this way, or referred to the heathen as such, but means simply 'faithless,' 'unbelieving' (Mc. 9:19, Lc. 12:46, Jo. 20:27, Tit. 1:15; cf. 1 Tim. 5:8), and applies to the Christian who by act or word denies his faith, as well as to the pagan who insults and blasphemes it. The other characters described, though they might be found on the fringe of the Christian brotherhood (cf. 2:15, 2:20), are such as heathenism produced on a large scale; see 9:21 where the heathen are clearly in view, and the list of sins is nearly the same. Ἐβδελυγμένοι, not simply βδελυκτοί, as in Tit. 1:16, but persons whose very natures have been saturated with the abominations which they practised in their lifetime; the context suggests that in this case the βδελύγματα are not simply idolatrous acts (cf. 17:4), but the monstrous and unnatural vices of heathendom. Καὶ φονεῦσι καὶ πόρνοις κτλ. Φόνοι are included among prevalent sins in Mc. 17:21, Rom. 1:29, Apoc. 9:21 (cf. Jac. 4:2, 1 Pet. 4:15), but perhaps the reference is here chiefly to the violent deaths of Christians whether at the hands of the mob or by order of the courts. Πόρνοι abounded in Greek cities—at Corinth, St Paul admits it was impossible to avoid meeting them in society (1 Cor. 5:10 ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν)—and they fitly follow φονεῖς; cf. 1 Tim. 1:9 f. ἀνδροφόνοις πόρνοις—the M.T. order of the Decalogue. On φαρμακοί see 9:21, 18:23, notes; in Gal. 5:20 φαρμακία follows εἰδωλολατρία, whilst here φαρμακός precedes εἰδωλολάτρης; for the connexion of sorcery and magic with idolatry in Asian cities see 13:13 ff., notes. The list ends with καὶ πᾶσιν τοῖς ψευδέσιν, 'all the false,' i.e., as is explained below in 22:15, πᾶσιν τοῖς φιλοῦσιν καὶ ποιοῦσιν ψεῦδος. All the insincerities of heathendom are here—the conscious frauds practised by the pagan priesthood and the dealers in 'magic,' and the support rendered to them by those who 'loved to have it so'; the tricks of trade and deceits of domestic life. But the insincerities of Christians are not of course to be excluded; the baptized liar is the worst of his kind, since he lies to the Holy Ghost (Acts 5:3 f.). Tertullian, indeed, seems to limit the reference of the whole passage to Christians: *de pud.* 19 "non enim de ethnicis videbitur sapere, cum de fidelibus pronuntiarit *Qui vicerint*, etc."; but the inference is too sweeping. A better exposition will be found in *de Anticher.* 38 Hipp. (ed. Lagarde, p. 116).

None such have any part in the inheritance of the Saints (Eph. 5:5); their names are not in the roll-call of the living in the New Jerusalem. The alternative is a part in the Second Death, the Lake of Fire. Exclusion from eternal life burns and consumes like a perpetual fire; whether the function of the fire is to destroy or to punish or to purify is not within the scope of the revelation entrusted to the Seer; cf. 19:20, 20:10, 20:14 f., notes. Contrast the dogmatic tone of the Slavonic Enoch (ed. Charles, p. 10): "this place, Enoch, is prepared for those who do not honour God; who commit evil deeds on earth ... witchcraft, enchantments, devilish magic, and who boast of their evil deeds ... for all these this place is prepared for an eternal inheritance."

21:9–22:5. THE VISION OF THE NEW JERUSALEM.

9. και ἦλθεν εἰς ἐκ τῶν ἑπτὰ κτλ.] The announcement of v. 2 (καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καινὴν εἶδον κτλ.) is here resumed and worked out in detail. The Seer tells us that this nearer view of the City was obtained through the ministry of one of the Angels of the Seven Bowls. Compare c. 17:1 και ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, και ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξω σοι τὸ κρίμα τῆς πόρνῆς, where the same formula is used to introduce the vision of the Harlot City; its repetition here serves to place the νύμφη in marked contrast with the πόρνη—Jerusalem the Holy with Babylon the Great. For τῶν ἐχόντων τὰς ἑπτὰ φιάλας, cf. 15:1, note. Τῶν γεμόντων is unexpected; possibly it is a slip on the part of an early scribe or perhaps of the writer himself for τὰς γεμούσας (15:7), or it may be meant to suggest that these angels were still full of the great task they had accomplished, and that St John's guide came fresh from the scene of the Last Plagues to this widely different office. Both participles are timeless; the Seven Angels have emptied their bowls, and doubtless have ceased to carry them, but they are still known as οἱ ἔχοντες τὰς φιάλας τὰς γεμούσας (or οἱ γέμοντες) τῶν ἑπτὰ πληγῶν. That one of these Angels of wrath should be deputed to shew the Seer the Holy City is a Divine paradox which has not escaped the ancient commentators; cf. Andreas: ὁ γὰρ τότε τὴν πληγὴν τοῖς ἀξίοις ἐπάγων, νῦν τὴν μακαριότητα τῆς ἐκκλησίας τῷ ἀγίῳ ὑποδείκνυσι; Bede: "praedicatores iidem qui plagam septimariam (id est, universalem) irrogant impiis, ecclesiae quoque futura gaudia pandunt."

Τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου takes up a thread dropt at c. 19:7 ἦλθεν ὁ γάμος τοῦ ἀρνίου, και ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν. The espoused wife (Mt. 1:18, 1:20) is now the Bride (21:2) of the Lamb; the nuptials have begun; indeed, as Andreas remarks: ὅτε ὡς ἀμνὸς ἐσφαγιάσθη ὁ Χριστός, τότε αὐτὴν τῷ οἰκείῳ αἵματι ἐνυμφεύσατο ... τῇ ἐκχύσει τοῦ ἐκ τῆς πλευρᾶς αἵματος ἡ ἐκκλησία συστᾶσα τῷ τυθέντι δι' ἡμᾶς ἡρμοσται. The metaphor belongs to the first days of the Gospel, and had been employed by St Paul in a passage which has some affinity with the present; see the note on c. 19:7.

10. και ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος κτλ.] Compare 17:3 ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. The Harlot City is seen in a wilderness, the Bride City from a mountain. The mountain is not Mount Zion (14:1), for the New Jerusalem is not founded upon it, but is seen from it; the indefinite ὄρος μέγα και ὑψηλόν points to no particular height, but rather symbolizes the elevation of spirit (Apringius: "in fidel altitudine elevatur") necessary for one who would see the heavenly vision. Cf. Ez. 40:2 ἤγαγόν με ἐν ὄρασει θεοῦ ... και ἔθηκέν με ἐπ' ὄρος ὑψηλὸν σφόδρα; Mt. 4:8 παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν. The Seer is carried thither 'in spirit' (cf. 1:10, 4:2); the Angel's δεῦρο is a *sursum cor* to which his spirit under the influence of the 'Spirit of revelation' (Eph. 1:17) at once responds.

και ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ κτλ.] For τὴν πόλιν κτλ. see v. 2, note. Καινήν is not repeated here, for the City is not now regarded in its relation to the rest of the New Creation, but in its specific character, which is Holiness.

11. ἔχουσιν τὴν δόξαν τοῦ θεοῦ] The Church possesses the Divine Presence, which, with its illuminating and elevating powers, she brings with her from her place of origin, and she is

transfigured by it; cf. v. 23, 22:5. Cf. Isa. 40:1 ἡ δόξα Κυρίου ἐπὶ δὲ ἀνατέταλκεν. The description belongs even to the present condition of the Christian Society: 2 Cor. 3:18 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένω προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι (R.V. ‘reflecting as in a mirror’) ... μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν.

ὁ φωστήρ αὐτῆς ὁμοῖος λίθῳ τιμιωτάτῳ κτλ.] Her luminary resembled a rare crystalloid gem, every facet of which is radiant with a Divine light. For φωστήρ, as distinguished from φῶς, see Gen. 1:3, 1:14 καὶ εἶπεν ὁ θεὸς Γενηθήτω φῶς ... καὶ εἶπεν ὁ θεὸς Γενηθήτωσαν φωστῆρες, and cf. Sir. 43:7 φωστήρ μειούμενος ἐπὶ συντελείας. A φωστήρ is “something in which light is concentrated and thence radiates” (Benson)—*luminare* rather than *lumen* Syr.^{9w}; see Dr Gwynn’s notes here and on) □□□□□ Syr.) rather than) □□□□□ ,(Prim., Vg 4:5). Our Lord is represented as having spoken indiscriminately of Himself and His disciples as τὸ φῶς τοῦ κόσμου (Mt. 5:14, Jo. 8:12), but in the underlying Aramaic there may well have the saints are properly φωστῆρες (Dan. ;ⲓⲕⲁ and ⲓⲕ been a distinction such as that between 12:3, LXX. φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ, Phil. 2:16 φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ), and not τὸ φῶς τὸ ἀληθινόν (Jo. 1:8 f.). The distinction is ignored here by patristic commentators (e.g. Andreas: φωστήρ τῆς ἐκκλησίας ὁ χριστός), and by some moderns, who point to v. 23 ὁ λύχνος αὐτῆς τὸ ἀρνίον. But it is unnecessary to depart from the strict sense of φωστήρ. The light which illuminates the Church is Divine; it is the φωτισμὸς ... τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ (2 Cor. 4:6); but it shines in the hearts and lives of men. The ‘luminary’ of the Holy City is her witness to Christ: her teaching, her sacraments, her whole corporate life—the light of tens of thousands of saintly lives

On λίθος ἴασπις see 4:3, note. Κρυσταλλίζοντι (ἄπ. λεγ.) modifies λ. ἰάσπιδι, ‘having the effect of rock crystal,’ ‘crystal-clear’ (Benson); cf. 22:1 λαμπρὸν ὡς κρύσταλλον. Wetstein quotes Psellus: ἡ ἴασπις φύσει κρυσταλλοειδῆς. King (*Hist. of Precious Stones*, p. 281) proposes to identify the ἴασπις with the true emerald, green in colour, but lustrous as crystal. There seem to have been two kinds known to the ancients: cf. Dioscor. 5:160 λίθος ἴασπις ὁ μὲν τις ἐστὶ σμαραγδίζων, ὁ δὲ κρυσταλλώδης. St John combines their qualities.

12. ἔχουσα τείχος μέγα καὶ ὑψηλόν] Ἐχουσα carries on the description of the City, which was broken by the parenthetic clause ὁ φωστήρ αὐτῆς ... κρυσταλλίζοντι; in his eagerness to note each detail of the transient picture the Seer forgets that he had written ἔχουσαν in v. 11. The wall is, perhaps, a conventional feature, necessary to the description of an ancient city; the earlier commentators, however, regard it as a symbol, but interpret variously; e.g. Primasius, “*murus ecclesiae Christus*”; Bede, “[*murum*], id est, *inexpugnabilem fidei spei caritatisque firmitatem*”; and see note on v. 17. Cf. Zech. 2:5 (9) ἐγὼ ἔσομαι αὐτῇ, λέγει Κύριος, τείχος πυρὸς κυκλόθεν; Isa. 26:1 ἰδοὺ πόλις ἰσχυρά, καὶ σωτήριον θήσει τὸ τείχος καὶ περίτειχος.

ἔχουσα πυλῶνας δώδεκα κτλ.] Ezekiel’s city also has twelve gates (Ez. 48:31 ff.). Πυλῶν may be either the vestibule of a great house, through which visitors pass from the street into the courtyard (cf. Gen. 43:18 ἐλάλησαν αὐτῷ ἐν τῷ πυλῶνι τοῦ οἴκου, Lc. 16:20 Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ, Acts 12:13 κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος);

or, as here, the gate-tower of a city-wall (cf. 3 Regn. 17:10 ἐπορεύθη εἰς Σάρεπτα, εἰς τὸν πυλῶνα τῆς πόλεως, Acts 14:13 ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας ... ἤθελεν θύειν). In both cases πυλῶν is more than πύλη, viz. the whole structure through which admission is gained.

The twelve angels posted at the gateways are apparently there as πυλωροί or φύλακες—a feature suggested perhaps by Isa. 42:6 ἐπὶ τῶν τειχῶν σου, Ἱερουσαλήμ, κατέστησα φύλακας ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα. The city which descends from heaven has celestial gatekeepers; cf. Heb. 1:14, and *Yalkut Shim.* f. 7. 1 “duas portas paradisi statuunt lx myriadibus angelorum munitas.”

καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἔστιν τῶν δώδεκα φυλῶν] Again the writer is indebted to Ezekiel (48:31 ff. αἱ πύλαι τῆς πόλεως ἐπ’ ὀνόμασιν φυλῶν τοῦ Ἰσραὴλ κτλ.); cf. *syn. Sohar* 115. 27 “in atrio mundi futuri xii portae quarum singulis inscriptum est nomen quoddam e xii tribubus.” The O.T. prophet allocates the gates to the several Tribes (N., Reuben, Judah, Levi; E., Joseph, Benjamin, Dan; S., Simeon, Issachar, Zebulun; W., Gad, Asher, Naphtali); but the Christian Apocalypticist does not follow him in this: the enumeration in c. 7. suffices. The Seer’s object in referring to the Tribes is simply to assert the continuity of the Christian Church with the Church of the O.T. The new Society inherits all that was permanent in the number and order of the Tribes, without their limitations; it is constituted ἐκ πάσης φυλῆς καὶ γλώσσης (5:9, 7:9), and the gateways standing open on all sides represent its catholicity (cf. Lc. 13:29).

13. ἀπὸ ἀνατολῆς πυλῶνες τρεῖς κτλ.] In Num. 2:3 ff. the Tribes are marshalled in a square the sides of which look ESWN; the gates of Ezekiel’s city which bear their names follow the order NESW. St John’s order, ENSW, not only differs from both, but suggests that the Seer after surveying the east and north walls returns to his starting place in order to examine those on the south and west. It is difficult to understand the purpose of this change, yet it seems to be deliberate; see v. 19 note.

Ἀπὸ ἀνατολῆς, ἀπὸ βορρᾶ κτλ., ‘starting from the east,’ ‘from the north,’ etc.; in Ezekiel the etc. by τὰ πρὸς ἀνατολᾶς κτλ. Archbp Benson ηַיִתָּה לַחֶפְז־לֵךְ LXX. satisfactorily renders .renders ἀπὸ similarly here, ‘facing sunrise,’ ‘facing north’ etc., without explanation

14. καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα] As there are twelve gate-towers, so there are also twelve foundation stones. The wall is broken into twelve sections by the twelve gates, and each section is seen to rest on a single θεμέλιος—a vast oblong block of worked and bevelled stone, such as the stones which may still be seen in the lower ranges of the Herodian masonry at Jerusalem. For θεμέλιος see 2 Esdr. 5:16 ἔδωκεν θεμελίους τοῦ οἴκου τοῦ θεοῦ τοῦ εἰς Ἱερουσαλήμ; 1 Cor. 3:10 ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, Heb. 11:10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν. It is properly an adjective (sc. λίθος), and in the plural may be either masc. or neuter; τὰ θεμέλια is frequent in the LXX., and occurs in Acts 16:26.

καὶ ἐπ’ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων κτλ.] Another series of inscribed names; if the gateways bear the names of the Twelve Tribes, the foundation stones are distinguished by those of the Twelve Apostles. On the juxtaposition of these two dodecads

see Mt. 19:28 καθήσεσθε και ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ; in the Apocalypse it has been suggested already by the vision of the 24 Elders (c. 4:4, note). In Eph. 2:20 the Apostles and Prophets themselves are a θεμέλιος (ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ)—a train of thought which goes back to our Lord's promise to Peter (Mt. 16:18) and, beyond it, to Ps. 118:22, Isa. 28:16; cf. Acts 4:11, and 1 Pet. 2:6, with Dr Hort's note on the latter verse. The Apocalyptist, as his wont is, seizes a current idea and adapts it to his own purpose. The λίθος ἀκρογωνιαῖος does not come into sight here; the Prophets are not joined with the Apostles, as by St Paul; the foundation stones are these not of the Holy City, but of the exterior wall, and they are not the Apostles, but only bear their names. As the wall gives form and compactness to the City, so the Apostolic Church is conditioned, through the ages, by the preaching and work of the Apostolate.

The Twelve Apostles are not individually named; it is the college of the Apostles as a whole to which reference is made; cf. Mt. 19:28, Acts 6:2, 1 Cor. 15:7. When Renan observes (*l'Antechrist*, p. 479), "Paul ... n'a pas de place parmi les douze apôtres de l'Agneau, seule base de l'Église de Dieu," he overlooks this fact. There is nothing to shew how the number is made up, and it must not be assumed that St Paul is excluded. On the other hand it is certainly probable that St John refers here to the original Apostolate, and does not stop to consider the question raised by the lapse of Judas.

15. καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρ. κτλ.] The measuring of the City is here, as in c. 11:1, suggested by Ez. 40:3 ff. In 11:1 the earthly city is measured by the Seer himself; to measure the City which is from heaven requires the capacities of an Angel, and it is done by the Angel who had been talking with the Seer about the City (ὁ λαλῶν μετ' ἐμοῦ, cf. v. 9 ἐλάλησεν μετ' ἐμοῦ). The κάλαμος which the Angel carries is not, as in the Seer's case, a natural reed, cut perhaps in the Jordan valley (Mt. 11:7), or in the valley of the Upper Nile (Job 40:16), but a rod of gold such as befitted an instrument used in the service of God; cf. 1:12, 5:8, 8:3, 9:13, 15:7.

The Angel is commissioned to take the measure of the City, its gate-towers and its walls. The measurements of the City are given in v. 16, and those of the wall in v. 17; the gate-towers are merely described (v. 21).

16. καὶ ἡ πόλις τετράγωνος κείται κτλ.] That the external walls form a square whose sides face the four winds appears from v. 12 f. It is now seen that the City itself is not only an equilateral quadrangle, but a perfect cube (cf. v. 17), length, breadth, and height being equal.

The tetragon occurs more than once in the legislation of Exodus. Both the altar of burnt offering and the altar of incense were of this form (Ex. 27:1, 30:2), and so was the High Priest's breastplate (*ib.* 28:16, 36:16=29:9); the feature reappears in Ezekiel's new city and temple (Ez. 41:21, 43:16, 45:1, 48:20). In Solomon's Temple the Holy of Holies was a perfect cube, 20 cubits each way, cf. 3 Regn. 6:19 (20) εἴκοσι πήχεις μῆκος, καὶ εἴκοσι πήχεις πλάτος, καὶ εἴκοσι πήχεις τὸ ὕψος αὐτοῦ—words which may have suggested St John's τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν; the New Jerusalem answers as a whole to the ἅγια ἁγίων

of the old city and therefore assumes its shape. In ancient cities the four-square form was not unusual. Archbishop Benson, fresh from his tour in North Africa, thought of Cirta, the modern Constantine, “située sur un cube rocheux” (Tissot). Of Babylon Herodotus writes (1:178): κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτωπον ἕκαστον εἴκοσι καὶ ἑκατὸν σταδίων, ἐοῦσης τετραγώνου, and a similar account is given of Nineveh by Diodorus Siculus (1:3). As is well known, the rectangular tetragon was to Greek thinkers a symbol of perfection; see Simonides *ap. Plat. Protag.* 339 B ἄνδρ’ ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν, χερσὶ τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου τετυγμένον, and cf. Arist. *eth. Nic.* 1:11, *rhet.* 3:11; similarly Hermas *vis.* 3, 5 οἱ μὲν οὖν λίθοι οἱ τετράγωνοι ... οὗτοί εἰσιν οἱ ἀπόστολοι καὶ ἐπίσκοποι καὶ διδάσκαλοι καὶ διάκονοι οἱ πορευθέντες κατὰ τὴν σεμνότητα τοῦ θεοῦ. To this the cube adds the suggestion of solidity, stability, and permanence: cf. Andreas: ἐδραιότητα δὲ δηλοῦν λέγεται [ὁ κύβος]; Primasius sees in the cube-like form of the Holy City the “soliditas veritatis invictae.” The early commentators allegorize freely: e.g. the anonymous writer *de monte Sion et Sina*, 10: “dicit Hierusalem Novam civitatem quadratam per quattuor evangelia”; Victorinus: “civitatem ... quadratam sanctorum adunatam turbam ostendit, in quibus nullo modo fides fluctuare potuit”; while Bede thinks of the three dimensions as representing the “longitudo fidei,” the “latitudo caritatis,” and the “altitudo spei.” All such speculations must be taken for what they are worth. With regard to the dimensions of the cube, though it is natural to see in them a forecast of the extension, the comprehensiveness, and the elevation of Catholic Christianity, neither this nor any other particular interpretation can safely be pressed; cf. Eph. 3:18 τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος, with Dean Robinson’s note *ad l.*

καὶ ἐμέτρησεν τὴν πόλιν ... ἐπὶ σταδίων δ. χ. κτλ.] Each side of the cube measured 12,000 stades, which, counting a stade as 606¾ feet, gives the stupendous sum of nearly 1500 English miles. Such dimensions defy imagination, and are permissible only in the language of symbolism. Renan (*l’Antechrist*, p. 473) with truth calls the Apocalypse “le parfait antipode du chef-d’œuvre grec,” but when he proceeds, “sa Jérusalem céleste est gauche, puérile, impossible,” he judges the book by Greek standards, rather than by those of Semitic thought. It must indeed be confessed that these measurements exceed the wildest fancies of Jewish writers; cf. e.g. *Orac. Sibyll.* 5:251 ἄχρι δὲ καὶ Ἰόπης τεῖχος μέγακυκλώσαντες | ὑψὸς’ αἰρῶνται ἐσάχρισ νεφέων ἐρεβεννῶν. The Rabbinical writers are content to say that Jerusalem will reach to the gates of Damascus, will cover as much ground as the whole land of Israel, and rise to the height of twelve miles (*Shir. R.* 7. 5, *Yalkut Shim.* f. 57. 2, *Baba bathra* f. 75. 2, quoted by Wetstein). But their city was but a glorified Jerusalem; a vastly greater City, expressed in the terms of symbolism, needed greater dimensions in proportion to its magnificence.

Ἐπὶ σταδίων, ‘at so many stades’; the variant ἐ. σταδίουσ offers the more usual construction (cf. e.g. Dan. 3:47 ἐπὶ πήχεις).

17. καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς κτλ.] The wall is found to measure 144 cubits, again a multiple of 12 (cf. 7:4, 14:1), but falling far below the dimensions of the City. It is not clear whether the writer means to give the breadth or the height of the wall; its length, of course, is determined by the cube which it surrounds. Babylon, with a circuit of 480 stades, was

encircled by a wall 50 ‘royal’ cubits broad and 200 high (Herod. 1:178): the porch of Solomon’s Temple, according to the Chronicler (2 Chr. 3:4), was 20 cubits wide and 120 high. Judged by these standards, 144 cubits would not be an inordinate breadth for a wall intended to protect such a city as the Apocalypticist has conceived. But he probably intends to give its height—τὸ ὕψος immediately precedes—and a wall 144 cubits=216 feet high, though in itself it might fairly be called μέμα καὶ ὑψηλόν (v. 12), is insignificant when compared with a cube whose height is over 7,000,000 feet. But this great disproportion may be the very point to which the writer desires to call attention. The walls of the City are not for defence—for there is no enemy at large any more (Isa. 54:14)—but serve for delimitation, marking the external form of the *civitas Dei*. And the order and organization of the Church, necessary as they are, fall infinitely below the elevation of its spiritual life.

μέτρον ἀνθρώπου ὃ ἐστὶν ἀγγέλου] “Man’s measure which is angel’s measure” (Benson). The measurements taken by angelic hands are such as are in common use among men; no fantastic standards are to be employed by the reader. There is perhaps the further thought that men and angels are σύνδουλοι (19:10, 22:9), and men shall one day be ἰσάγγελοι; there is no reason therefore why angelic mensuration should differ from human. Compare the warning in c. 13:18 ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, and see note there.

καὶ ἡ ἐνδῶμησις τοῦ τείχους αὐτῆς ἴασπις] Only one other instance is quoted of the use .18 of ἐνδῶμησις (or ἐνδόμεσις—on the spelling see WH.³, Notes p. 159, and cf. app. crit. above). Josephus describing the construction of the great mole at Caesarea writes (antt. 15. 9. 6): ἡ δὲ ἐνδόμεσις (v.l. ἐνδῶμησις) ὅσον ἦν ἐβάλλετο κατὰ τῆς θαλάσσης διακοσίου πόδας, where the word appears to mean simply ‘structure.’ And so Arethas here (‘ἐνδόμεσιν’ τὴν οἰκοδομὴν λέγει), and the Latin versions, which render the word *aedificatio*; the Syriac Syr.). But the verb ἐνδομεῖν is properly ‘to) □□□□□□□□ Syr.^{9w}.) or) □□□□□ versions give build into’ (cf. Jos. antt. 15. 11. 5 τοίχου κίονας ἔχοντος ἐνδεδομημένους), and such a sense suits the present passage; ἡ ἐνδῶμησις κτλ. is apparently the equivalent of ἐνεδομήθη τῷ τείχει ἴασπις, i.e. the wall had ἴασπις built into it, it was cased with the precious stone, so that .it sparkled with its crystalline radiance. On ἴασπις see 4:3, 21:11, notes

καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ] In contrast with the (? emerald) lustre of the outer wall, the City itself shews like a mass of gold—no gilded toy, but ‘pure gold, like pure glass,’ i.e. so pure that it seemed to be transparent like the best glass (see 4:6, note). The same is said in v. 21 of the street of the City; here it is the buildings or their towers and roofs, seen high above the walls, that are described. The writer possibly remembers the burnished gold of the Herodian Temple, as he had seen it at sunrise from the neighbourhood of Jerusalem: cf. Jos. B. J. 5. 5. 6: οὐδὲν οὐτ’ εἰς ψυχῆς οὐτ’ εἰς ὀμμάτων ἔκπληξιν ἀπέλειπεν· πλαξὶ γὰρ χρυσοῦ στιβαραῖς κεκαλυμμένος πάντοθεν ὑπὸ τὰς πρώτας ἀνατολάς πυρωδεστάτην ἀπεπάλλεν αὐγὴν ... τοῖς γε μὴν ἀφικνουμένοις ξένοις πόρρωθεν ὅμοιος ὄρει χιόνος πλήρει κατεφαίνετο· καὶ γὰρ καθὰ μὴ κεχρύσωτο λευκότατος ἦν. The symbolism of the double καθαρὸς has been well caught by Bede: “nihil simulatum est et non perspicuum in sanctis ecclesiae”—a remark conspicuously exemplified in the commentator’s own life.

οἱ θεμέλιοι τοῦ τείχους τ. π. παντὶ λίθῳ τιμίῳ κεκοσμημένοι] The eye of the Seer .19 returns to the foundation stones of the outer wall (v. 14), and he observes that they are decked (κεκοσμημένοι, cf. v. 2) with precious stones of every shade of colour, or rather that each stone is itself one vast gem. The idea comes originally from Isa. 54:11 ἰδοὺ ἐγὼ ἐτοιμάζω σοι ἄνθρακα τὸν λίθον σου καὶ τὰ θεμέλιά σου σάπφειρον; cf. Tobit 13:16 ὅτι οἰκοδομηθήσεται Ἱερουσαλήμ σαπφείρῳ καὶ σμαράγδῳ, καὶ λίθῳ ἐντίμῳ τὰ τεῖχη σου, ... καὶ αἱ πλατεῖαι Ἰ. βηρύλλῳ καὶ ἄνθρακι καὶ λίθῳ ἐκ Σουφείρ (corr. ἐξ Ὠφείρ) ψηφολογηθήσονται; for Rabbinical illustrations see Schöttgen *ad l.* But with the general conception of a jewelled city St John combines his recollections of the names and order of the stones set in another sacred τετράγωνον, the High Priest's breast-plate (Ex. 28:17 ff., 36:17 ff.=Heb. 39:10 ff.); cf. Ez. 28:13, where the same list is partly used in a description of the dress of the King of Tyre. ,(דַּרְא) The twelve stones of the breastplate are disposed in four rows as follows: 1. σάρδιον .3 ;(ד'להי) ἴασπις ,(רִפְּו) σάπφειρος ,(רַפְּו) ἄνθραξ .2 ;(תַּרְבֵּב) σμάρραγδος ,(הַטַּוּפּ) τοπάζιον ,(מִה'שׁ) βηρύλλιον ,(שׁ'שׁרַת) χρυσόλιθος .4 ;(הַלְהִא) ἀμέθυστος ,(יבשׁ) ἀχάτης ,(מַשֵּׁל) λιγύριον Comparing these with the foundation stones in the Apocalypse, it will be seen .(הַשֵּׁל) ὀνύχιον that, while eight of the names are common to both lists, the Apocalypticist omits ἄνθραξ, λιγύριον, ἀχάτης, and ὀνύχιον, substituting χαλκηδών, χρυσόπρασος, ὑάκινθος and σαρδόνυξ —words unknown to the LXX. as the names of precious stones. In the arrangement of the stones, again, he differs from his model; his third and fourth rows answer roughly to the third and fourth in the breastplate, but his first and second reverse the order of the first and second as given in Exodus (see *Enc. Bibl.*, 4811); in other words he has started as in v. 13 from the SE. corner of his city-wall, and after traversing the east and north sides has returned to the .same corner to examine the south and the west

ὁ θεμέλιος ὁ πρῶτος ἴασπις κτλ.] See notes on 4:3, 21:11, 21:18, and cf. Isa. 54:12 θήσω τὰς ἐπάλξεις σου ἴασπιν. That the first foundation stone is of the sort with which the whole wall is eased (v. 18) shews how little our writer studies effect, even in this great picture of the New Jerusalem. Ὁ δεύτερος σάπφειρος: cf. Isa. 54:11 ἰδοὺ ἐγὼ ἐτοιμάζω σοι ... τὰ θεμέλιά σου σάπφειρον, Tob. 13:16 οἰκοδομηθήσεται Ἱερουσαλήμ σαπφείρῳ, *Shem. rabba* 5 “aedificabit Hierosolyma lapide sapphiri.” The σάπφειρος is mentioned several times in the O.T.; the most interesting examples are Ex. 24:10 εἶδον τὸν τόπον οὗ ἰστήκει ὁ θεὸς τοῦ Ἰσραήλ· καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαπφείρων Ez. 1:26, 9:2, 10:1. As the margin of R.V. suggests, the ancient ‘sapphire’ was probably *lapis lazuli*; see Pliny, *H.N.* 33:21, 37:39, 37:54, who describes it as a sky-blue stone, flecked with gold; and cf. Eriphanius *de gemmis* 5 λίθος σάπφειρος πορφυρίζων ... πολλὰ δὲ γένη τούτου ὑπάρχουσιν· ἔστι γὰρ ὁ βασιλικὸς χρυσοσιγής. Ὁ τρίτος χαλκηδών. Χαλκ. is ἄπ. λεγ. in Biblical Greek; in Exodus ἄνθραξ occupies the corresponding place. The word is supposed to denote a green silicate of copper found in the mines near Chalcedon. In Pliny *H.N.* 37:18 “Chalcedonii nescio an in totum exoleverint postquam metalla aeris ibi defecerunt ... fuere ... colore incerti et virentium in caudis pavonum columbarumque e collo plumis similiter.” Ὁ τέταρτος σμάρραγδος. Of the σμάρραγδος (Ex. *ll. cc.*, Ez. *l.c.*, Tob. 13:16, Judith 10:21, Esth. 1:6, Sir. 35:6 (32:8)) Pliny writes (*H.N.* 37:16): “Smaragdus vero tanto libentius, quoniam nihil omnino viridius comparatum illis viret.” Nero, he adds, used it for the purpose of a field-glass (“gladiatorum

pugnans spectabat smaragdo”), doubtless to protect his eyes against the glare of the sun; cf. Eriph. *de gemm.* 3 ὁ μὲν Νερωνιανὸς μικρὸς ἐστὶ τῷ εἶδει, σφόδρα χλωρίζων, διειδῆς καὶ διαυγῆς. In view of this evidence the σμάραγδος of the Apocalypse must be identified with the emerald, or some other green stone, and not with rock crystal (*Encl. Bibl.* 4804 f.). Cf. c. 4:3, note.

ὁ πέμπτος σαρδόνυξ κτλ.] The σαρδόνυξ was a variety of onyx in which the white was .20 broken by layers of red or brown. Cf. Pliny, *H.N.* 37:23 “Sardonyches olim ut ex ipso nomine apparet intellegebantur candore in sarda, hoc est, velut carne ungui hominis imposita, et utroque translucido.” The sardonyx was much in request for cameos (King, *Engraved Gems*, pp. 55, 363), and was highly valued; cf. Juvenal 13:138 “gemmaque princeps | sardonychum, loculis quae custoditur eburnis.” Ὁ ἔκτος σάρδιον: see c. 4:3, note. Ὁ ἔβδομος χρυσόλιθος, Pliny, *H.N.* 37:42 describes these stones as “aureo fulgore translucetes.” In the LXX. the i.e. the stone of Tarshish (Ez. 10:9) in Ex. 28. and 36. and Ez. 28., ψιψρητ word represents and similarly in Aquila (Ez. 1:26, 10:9, Dan. 10:6). The identification of the ancient chrysolite is uncertain; a yellow beryl or a gold-coloured jasper much used in Egyptian art have been suggested (*Enc. Bibl.* 819, Hastings, *D.B.* 4:620). Ὁ ὄγδοος βήρυλλος (βηρύλλιον. Ex., Ez.; βήρυλλος, Tob.). The beryl, as Pliny points out (*H.N.* 37:20), has much in common with the emerald, but in colour the best stones are blue or sea green: “probatissimi sunt ex iis qui viriditatem maris puri imitantur”: similarly Eriphanius: γλαυκίζων μὲν ἐστὶ, θαλασσοβαφῆς. Ὁ ἔνατος τοπάζιον: another green stone, highly prized both by the Hebrews and in the West; cf. τὸ πάζιον, ? τρ =) Ps. 118. (119.) 127 ἠγάπησα τὰς ἐντολάς σου ὑπὲρ τὸ χρυσίον καὶ τοπάζιον cf. *Enc. Bibl.* 4802), Job 28:19 οὐκ ἰσωθήσεται αὐτῇ τοπάζιον Αἰθιοπίας; Hilary on Ps. *l.c.*: “praestat autem, ut ceteris metallis aurum, ita et aliis lapidibus topazion, est enim ipse rarissimus et speciosissimus omnium”; Pliny *H.N.* 37:32 “egregia etiam nunc topazio gloria est suo virente genere.” The green of the τοπάζιον was of a golden hue: Strabo 16:770 λίθος δὲ ἐστὶ διαφανῆς, χρυσοειδὲς διαλάμπων φέγγος, Diod. Sic. 8:39 λίθος ... ὑέλῳ παρεμφερῆς, καὶ θαυμαστὴν ἔγχρυσον πρόσωπιν παρεχόμενος. Ὁ δέκατος χρυσόπρασος. The χρυσόπρασος, which is not mentioned in the LXX., but answers to the λιγύριον of Ex., was akin to the beryl, but of a paler green; Pliny, *H.N.* 37:32 “vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque chrysoprasus.” According to King (*Precious Stones*, pp. 130, 163) it is to be distinguished from the modern chrysoprase, which is apple-green, an agate coloured by oxide of nickel. Ὁ ἑνδέκατος ὑάκινθος. On the word ὑάκινθος see 9:17, where ὑακίνθινος is associated with πύρινος and θειώδης, apparently meaning ‘of the colour of blue smoke.’ In Ex. the corresponding stone is the dark red ἀχάτης (cf. *Enc. Bibl.* 4812), but in the Apocalypse at all events it is safer to follow the account of Pliny (“violaceus,” see below), and Eriphanius (ὑποπορφυρίζων); the modern sapphire is said to be the stone intended. Ὁ δωδέκατος ἀμέθυστος: distinguished from the ὑάκινθος by its greater brilliancy; see Pliny *H.N.* 37:41 “differentia haec, quod ille emicans in amethysto fulgor violaceus dilutus est in hyacintho”; Eriph. *de gemm.* 9 οὗτος κατὰ τὴν αὐτοῦ περιφέρειαν φλογίζων ἐστὶ .βαθέως, ἢ δὲ αὐτῇ ἐστὶ λευκότερα ἐκ τοῦ μέσου οἰνωπὸν ἀποπέμπουσα εἶδος

The Libyan sort ἐστὶν ὑακίνθω καθαρῷ παραπλήσιος.

Collecting results, we observe that the stones are in the main of four colours, blue (σάπφειρος, ύάκινθος, άμέθυστος), green (ίασπις (?), χαλκηδών, σμάραγδος, βήρυλλος, τοπάζιον, χρυσόπρασος), red (σαρδόνυξ, σάρδιον), and yellow (χρυσόλιθος). But the stones of the same general colour vary greatly both in hue and brilliancy, as the descriptions shew. In several cases different shades of the same colour appear to be arranged in groups, e.g. the two reds are placed together (5, 6), and the greens form two sequences (3, 4 and 8, 9, 10); but it is precarious to attach significance to this order, which appears to depend on an arbitrary modification of that of the stones in the High Priest's breastplate. If we ask ourselves what purpose the writer had in this enumeration of precious stones beyond the general design of connecting the New Jerusalem with the symbols of the Twelve Tribes, a key to the most probable answer is supplied by Clement of Alexandria, *paed.* 2:12, § 119 τὰς δώδεκα τῆς οὐρανοπόλεως πύλας τιμίους ἀπεικασμένας λίθοις τὸ περίοπτον τῆς ἀποστολικῆς φωνῆς αἰνίττεσθαι χάριτος ἐκδεχόμεθα ... συμβολικῶς τούτοις εἰκότως τειχίζεται τῶν ἁγίων ἡ πόλις πνευματικῶς οἰκοδομουμένη · πρὸς τὸ ἄνθος οὖν τῶν λίθων τὸ ἀμίμητον, τὸ ἄνθος τὸ πνεύματος, τὸ ἀκήρατον καὶ ἅγιον τῆς οὐσίας νενοήκασιν. He does not pursue the train of thought, but it is easy to do so. The Apostolic College itself was composed of men of greatly varying capacities and characters, and in passing under the hand of the great ἀρχιτέκτων, Who made them foundation stones of the wall of the new City of God, no one of these lost his own individuality. The same is true of the entire building; every colour, every shade of colour, every degree of brilliancy is found among the living stones which make up the ideal City. The πολυποίκιλος σοφία τοῦ θεοῦ (Eph. 3:10) reflects itself in the Saints, but not wholly in any one Saint. The High Priest alone wears all the colours on His breast; of the rest it is said: διαιρέσεις χαρισμάτων εἰσὶν ... διαιρέσεις διακονιῶν ... διαιρέσεις ἐνεργημάτων (cf. Bede *ad l.*).

21. καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται] From the foundation stones the Seer's eye turns back to the gateways which divide them (v. 12 ff.). Of these also each is a gem, not however a precious stone as in Isa. 54:12 θήσω ... τὰς πύλας σου λίθους κρυστάλλου, but a single pearl. The pearl has no place in the O.T. lists of jewels, though a reference to it has been suspected in one or two doubtful passages (see *Enc. Bibl.* ad 5.). But in N.T. times the dealer in 'goodly pearls' was not unknown on the great roads of Galilee (Mt. 13:46), and the pearl was among the treasured ornaments of the wealthier class (Mt. 7:6, 1 Tim. 2:9). The later Jews looked forward to a time when pearls would abound in Israel; *Yalkut Shim.* f. 54. 1 "fore ut limites Israelis repleantur gemmis et margaritis, venturosque Israelitas et inde accepturos quantum lubuerit." There is a remarkable parallel to the present verse in *Baba barbra*, f. 75. 1. "Deus adducer gemmas et margaritas triginta cubitos longas totidemque latas easque excavabit in altitudinem viginti cubitorum et latitudinem decem cubitorum, collocabitque in portis Hierusalem."

Bede finds a spiritual significance in the gates of pearl: "sicut *lux vera* ... sanctis donsvit lumen esse mundi, sic et ipse cum sit *margarita singularis* ... suos nihilominus margaritarum fulgori comparat."

ἀνὰ εἷς ἕκαστος ... ἦν ἐξ ἑνὸς μαργαρίτου] Each gate-tower seemed to have been carved

out of a single monstrous pearl. With this use of ἀνά cf. the use of κατά in Mc. 14:19 εἷς κατά εἷς, note, 'Jo.' 8:9 εἷς καθ' εἷς, Rom. 12:5 τὸ δὲ καθ' εἷς, and see Blass, *Gr.*, p. 179. The punctuation of Syr.^{9w} shews that the translator had before him εἷς ἀνά εἷς in the present place; see Dr Gwynn's note *ad l.*

καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν κτλ.] See v. 18, where the same is said of the Holy City as a whole. Διαυγής brings out the special point of καθαρός; the gold was so pure that men seemed to look into and through its clear depths as they walked upon it; the word is unknown to the LXX. and ἄπ. λεγ. in the N.T., but used by Philo, and by Aquila in Prov. 16:5, where the LXX. has φανερά; Aq. uses also διαυγάξειν, διαύγασμα. For πλατεῖα see Mc. 6:56, D, and c. 22:1; the ideal City has no narrow ῥῦμαι (Lc. 14:21), but only the broad thoroughfare of a perfect fellowship—how striking a feature those will understand who have threaded their way through the lanes of an Eastern town; even in Tobit's picture of a restored Jerusalem they are not absent, and he is content to present them in a new light: ἐροῦσιν πᾶσαι αἱ ῥῦμαι αὐτῆς Ἀλληλουῖά (Tob. 14:18).

Victorinus allegorizes: "*plateae* ... ostendunt cords ab omnibus mandata sordibus.. perspicua lace fulgida ut merito in iis deambulet Dominus."

22. καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ] The City possesses no Sanctuary, for it is itself a Holy of holies, as its cubic form suggests (v. 16); cf. 2 Cor. 6:16 ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς. The Eternal Presence (v. 3) renders the new Jerusalem one vast ναός. There is therefore no conflict between this verse and c. 3:12 ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου, which in the light of the present passage is simply a promise of permanent citizenship in the Holy City. Nor do St John's words here condemn the present use or building of magnificent churches. Material sanctuaries, nevertheless, are a confession that the perfect has not yet come; the ideal Church has no need of them; cf. Andreas: τίς γὰρ χρεῖα ναοῦ αἰσθητοῦ τῇ ἐχούσῃ τὸν θεὸν φρουρὸν καὶ σκέπην;

ὁ γὰρ κύριος ... ναὸς αὐτῆς ἐστίν] The Divine Presence in Itself constitutes a Sanctuary which supersedes material structures; cf. Jo. 4:21 ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. For [ὁ] κύριος ὁ θεὸς ὁ παντοκράτωρ see 1:8, note; of the O.T., Who is here significantly associated with the *תאבֿרָה לְאֵלֵינוּ* it answers to the Lamb; cf. 7:9 f., 14:4, 22:1 f. The revelation of the O.T. finds its consummation in the Incarnate Son; the promise of God's Presence with His people is realized in the Person of the .sacrificed and exalted Christ

23. καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου κτλ.] A second distinction of the Holy City. As it needs no material temple, since it is pervaded by the Presence of God, so it needs no created light, since the same Presence irradiates it unceasingly. Cf. Andreas: ἐνθα γὰρ ὁ τῆς δικαιοσύνης νοητὸς ἥλιος, αἰσθητῶν φωστήρων οὐ χρεῖα. Sun and moon, the luminaries of the first creation (Gen. 1:14), have no place in the second; cf. Isa. 60:19 f. οὐκ ἔσται σοι ἔτι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σελήνης φωτιεῖ σοι τὴν νύκτα, ἀλλ' ἔσται σοι Κύριος φῶς αἰώνιον. The thought recurs in c. 22:5 οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φωτὸς ἡλίου. No

words could more clearly demonstrate the purely spiritual character of St John's conception of the New Jerusalem.

For a Rabbinical parallel see *Yalkut Ruben*, f. 7. 3 "neque in mundo futuro necesse habebunt lumen solis interdiu et lumen lunae noctu."

ἡ γὰρ δόξα τοῦ θεοῦ κτλ.] The Divine Glory, the revelation of the fulness of the Divine attributes, is the Sun of the ideal order—"lumen (as Victorinus eloquently writes) cuius splendorem nullus potuerit sensus cogitare nec lingua proloqui"; cf. Ps. 35. (36.) 10 ἐν τῷ φωτί σου ὀψόμεθα φῶς. We expect the writer to proceed, καὶ ἡ σελήνη αὐτῆς τὸ ἀρνίον, but for ἡ σελήνη he writes ὁ λύχνος, perhaps because he shrank from likening Christ to 'the lesser light' (Gen. 1:16 τὸν φωστῆρα τὸν ἐλάσσω), perhaps because he wished to contrast the one Lamp which illuminates the ideal Church with the many λυχνίαι of the churches on earth (1:12, 1:20).

24. καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωρὸς αὐτῆς κτλ.] Based on Isa. 60:3 καὶ πορεύσονται βασιλεῖς τῷ φωτί σου, καὶ ἔθνη τῇ λαμπρότητί σου. No such world-wide influence was ever the lot of the older Jerusalem. Rome came nearer to the ideal in her relation to the provinces of the Empire, and her influence over the countries where she exercised the rights of suzerain. But the light of Rome was in the end to go out in darkness, as the Seer foresaw (18:23). The Church alone possesses an unfailing source of illumination, which radiates far beyond her borders. Nations not yet Christian, or Christian chiefly in name, reap the benefit of Christian opinion and Christian standards of life. Whatever there is in modern life which promises amelioration of social evils is probably to be ascribed to the influence, direct or indirect, of a dominant Christianity, even where that influence is most stoutly denied. On the other hand Christianity derives certain advantages from contact with the world. From the fourth century the Church has received the tribute of recognition from the State; the kings of the earth—not as some of the Latin commentators suggest, the "reges spirituales" of her own body, but secular princes—have heaped honours upon her. So far history has verified the Seer's forecast, and the fulfilment continues to this day. How it will accomplish itself when the ideals of the Church have been realized must be left to the future to disclose. The words may have reference to the present order, or they may indicate some gracious purpose of God towards humanity which has not yet been revealed: cf. c. 22:2 τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων, and the note there.

25. καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας κτλ.] The Seer still follows, and while he follows expands Isaiah (60:11 καὶ ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός, ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται). In the ideal City night is unknown, because the sun of the Divine Presence never sets; cf. Isa. 60:20 οὐ γὰρ δύσεται ὁ ἥλιός σοι ... ἔσται γὰρ Κύριός σου φῶς αἰώνιον. In the history of nations, as in nature, darkness succeeds to light, civilization is followed by outbursts of barbarism. In the ideal Church no such relapses are possible; the future holds no Dark Ages for the City of God. In c. 7:15 ἡμέρας καὶ νυκτὸς savours of the present condition of the Church, and the vision there is expressed in the terms of the present.

The gates of the New Jerusalem stand open through the Eternal Day to allow of the freest

ingress and egress, cf. Jo. 10:9 δι' ἐμοῦ ἐάν τις εἰσέλθῃ ... εἰσελεύσεται καὶ ἐξελεύσεται; the cry ἐπάρθητε, πύλαι αἰώνιοι (Ps. 23. (24.) 7, 9) is heard no more at the approach of the King, nor is there any hasty closing of the portals as an enemy is seen to be near. Ἐκλείσθη ἡ θύρα (Mt. 25:10) has reference to other circumstances, which can never occur in the ideal City.

26. καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν] A further presentation of the thought expressed in v. 24; cf. Isa. 60:5 μεταβαλεῖ εἰς σέ πλοῦτος θαλάσσης καὶ ἐθνῶν καὶ λαῶν. As Rome in her time attracted the merchandise of the world (18:11 ff.), so in days to come all that is best in human life will flow into the City of God. The Seer foresees the consecration to the service of Christ, in the coming centuries, of art, literature, and science, of national character and power, of social and civic life.

27. καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινόν κτλ.] In the ideal condition of the Church the influx of the nations with their several offerings will not bring with it the elements of evil which hitherto have been associated with wholesale conversions. The open gates of the City of Light exclude the works of darkness; τίς γὰρ (Andreas appositely asks) κοινωνία φωτὶ πρὸς σκότος; Cf. Isa. 35:8 οὐ μὴ παρελθῆ ἔκει ἀκάθαρτος; *ib.* 52:1 οὐκέτι προστεθήσεται διελθεῖν διὰ σοῦ ἀπερίτμητος καὶ ἀκάθαρτος; Ez. 44:9. The realization of this vision of purity belongs to the future, but not exclusively so; the remark of Primasius: “*futuri temporis circumscreibt ecclesiam quando non sicut nunc permixtos cum bonis cohabitantes patitur malos*” must be taken with Bede’s reservation: “*sed et nunc omnium immundus et mendax non est in ecclesia.*” On κοινόν see Mc. 7:2, note, and cf. Acts 10:14 πᾶν κοινόν καὶ ἀκάθαρτον. Here as in Mc. 7:20, 7:23 the word has passed into an ethical meaning; the verdict by which Christ ‘cleansed all meats’ (*ib.* 19) leaves moral pollution the only true κοινόν. Ὁ ποιῶν βδέλυγμα καὶ ψεῦδος. Babylon the Great was full of βδέλυγματα (17:4); the New Jerusalem has no place for the ἐβδελυγμένος (21:8). Falsehood, the antithesis of ἡ ἀλήθεια, is no less absolutely excluded. The Apocalypticist, who had experience of pagan life at Ephesus, loses no opportunity of condemning its insincerity; cf. 14:5, 21:8, 22:15. But as the last passage shews, his exclusion of the insincere from the City of God must be limited to those who are consciously and contentedly insincere; ὁ ποιῶν ψ.=ὁ φιλῶν καὶ ποιῶν.

εἰ μὴ οἱ γεγραμμένοι κτλ.] ‘but only those whose names are inscribed etc.’; cf. Dan. 12:1. The exception refers not to ὁ ποιῶν βδ. καὶ ψ., but to all who seek to enter, as if the sentence had run οὐ μὴ εἰσέλθῃ οὐδεὶς, εἰ μὴ κτλ. For the ‘Book of Life’ see 3:5, note, 20:15, and for the qualifying τοῦ ἀρνίου cf. 13:8, note.

The apocalypse of St. John. 1907 (H. B. Swete, Ed.) (2d. ed.) . The Macmillan company: New York