

Rev. 21:9-14 mws

V. 9

ἦλθεν

AAI3sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come, of movement itself

to move toward or up to the reference point of the viewpoint character or event, to come, coming

εἷς

a single person or thing, with focus on quantitative aspect, one, in contrast to more than one, as noun with partitive genitive or with ἐκ

one, in contrast to more than one, one

ἐκ

marker used in periphrasis, from, of, for the partitive genitive, after words denoting number
marker of a part of a whole, whether consisting of countable or of mass, one of, one among, a part of

ἐπτά

seven, especially in Rev. cf. 1:4, 11, 12, 13, 16, 20, 2:1, 3:1, 4:5, 5:1, 6, etc.

seven, in ancient times, seven was regarded as a particularly important sacred number, and this is especially relevant in a number of passages in the book of Revelation

ἀγγέλων

a transcendent power who carries out various missions or tasks, messenger, angel

a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

ἐχόντων

PAPtcpMPG

fr. ἔχω

to possess or contain, have, own, to possess something that is under one's control, own, possess, have = hold in one's charge or keeping, cf. 1:18, 3:7

to have or possess objects or property, to have, to own, to possess, to belong to

to hold on to an object, to hold on to, to retain in the hand, to seize

φιάλας

bowl, specifically a bowl used in offerings, cf. 5:8, 15:7, 16:4, 8, 10, 12, 17, 17:1

broad, shallow bowl, normally used for cooking or for serving liquids, 'golden bowls filled with incense

γεμόντων PAPtcpNPG fr. γεμω
to be full of something (of state rather than procedure), be full, cf. 5:8, 15:7, 17:4
to be full of some substance or objects, to be full of, to contain

πληγῶν
a sudden calamity that causes severe distress, blow in the sense ‘a blow of fate’, etc., plague, misfortune, cf. 9:18, 20, 11:6, 15:1, 6, 8, etc.
a type of trouble or distress causing widespread and/or intense suffering, plague, great suffering, distress

ἐσχάτων
pertaining to being the final item in a series, least, last in time, with reference to a situation in which there is nothing to follow the last, cf. 15:1
pertaining to being the last in a series of objects or events, last, final

ἐλάλησεν AAI3sg fr. λαλεω
to utter words, talk, speak, of persons, of the act of speaking, speak, express oneself, speak to or with someone, cf. v, 15, 1:12, 10:8, 17:1
to speak or talk, with the possible implication of more informal usage, to speak, to say, to talk, to tell

μετ’
marker of association in general sense denoting the company within which something takes place, with, with genitive of person in company with whom something takes place
marker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

Δεῦρο
of place, functioning as interjection, over here, (come) here, come! followed by 1st person subjunctive hortatory, cf. 17:1
extension toward a goal at or near the speaker and implying movement, here, hither, come here

δείξω FAI1sg fr. δεικνυμι
to exhibit something that can be apprehended by one or more of the senses, point out, show, make known, of apocalyptic visions, cf. 1:1, 4:1, 17:1, 22:1, 6, 8
to make known the character or significance of something by visual, auditory, gestural, or linguistic means, to make known, to demonstrate, to show

νύμφην

bride, of the bride of the lamb, cf. 22:17

a woman who is about to be married or who has just been married, bride

γυναῖκα

a married woman, wife, a newly married woman, bride, cf. 19:7

a woman who is married to a man, wife

ἀρνίου

a sheep of any age, sheep, lamb, in imagery, as a designation of Christ, cf. v. 14, 22f, 27, 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, 22:1, 3

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. 10

ἀπήνεγκέν

AAI3sg

fr. ἀποφέρω

to carry off from a point, carry/take away someone or something to a place, of being transported in or by the spirit, cf. 17:3

to lead or take away from a particular point, to lead off, to lead away, to take away, to take aside

ἐν

marker of a state or condition, in

to designate a close personal relation in which the referent of the term is viewed as the marker of close association within a limit, in, controlling influence, under the control of, under the influence of, in close association with, to be under the impulsion of the spirit, i.e. the new self, 'I was in a state of inspiration', cf. 4:2

marker of close personal association, in, one with, in union with, joined closely to

πνεύματι

God's being as controlling influence, with focus on association with humans, Spirit, spirit as that which differentiates God from everything that is not God, because of His heavenly origin and nature, this Spirit is called (the) Holy Spirit
Spirit, Spirit of God, Holy Spirit

ἐπὶ

marker of location or surface, answering the question 'where?' on, upon, near, with accusative, answering the question 'where?' on, over something

a position on a surface of an object, whether vertical or horizontal, and in contact with the object, on, upon

ὄρος

a relatively high elevation of land that projects higher than a hill, mountain, mount, hill, cf. 8:8, 17:9

a relatively high elevation of land, in contrast with hill, which is by comparison, somewhat lower, mountain

μέγα

pertaining to exceeding a standard involving related objects, large, great

a large size, relative to the norm for the class of objects in question, large, big, great

ὑψηλόν

pertaining to considerable extension upward, tall, high, ‘a high mountain’ cf. v. 12

pertaining to being high, tall

ἔδειξέν

AAI3sg

fr. δεικνυμι

see above

πόλιν

the (heavenly) city = the New Jerusalem, cf. v. 2, 14-16, 18f, 21, 23, 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 things, of Jerusalem, Jerusalem is called the holy city, of the heavenly Jerusalem, cf. v. 2, 22:19

pertaining to being dedicated or consecrated to the service of God, devout, godly, dedicated

καταβαίνουσιν

PAPtcpFSA

fr. καταβαινω

to move downward, come/go/climb down, of things, come down, of the New Jerusalem, of coming down from heaven, cf. v. 2, 3:12, 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 separation, from, out of, away from, with the place or thing from which separation takes place, especially with verbs of motion

marker denoting the direction from which something comes, from

marker of the source of an activity or state, with the implication of something proceeding from or out of the source, from, by

οὐρανοῦ

transcendent abode, heaven, as the dwelling place (or throne) of God, the New Jerusalem will come down to earth, cf. v. 2, 3:12

the supernatural dwelling place of God and other heavenly beings, heaven

ἀπὸ

to indicate origin or source, from, literal, with verbs of motion

marker of source of an implied event, from, by

V. 11

ἔχουσιν

PAPtcpFSA

fr. ἔχω

to possess or contain, have, own, to contain something, have, possess, of the whole in relation to its parts, of living beings, of parts of the body in men and animals, of animals and animal-like beings, cf. 2:7, 11, 4:7, 8, 5:6, 8, 8:9, 9:8, 12:3

to have or possess objects or property, to have, to own, to possess, to belong to

δόξαν

the condition of being bright or shining, brightness, splendor, radiance, of humans involved in transcendent circumstances, and also transcendent beings, especially of God's self, cf. v. 23, 15:8, 19:1

honor as an element in the assignment of status to a person, honor, respect, status

a state of being great and wonderful, greatness, glory

φωστήρ

state of brightness or shining, splendor, radiance

the state of brightness or shining, brightness, shining, radiance, 'its radiance is like a most valuable stone'

ὅμοιος

of the same nature, like, similar, with dative of persons or thing compared, similar in appearance to..., cf. v, 18, 1:15, 2:18, 4:3, 6, 9:7, 19, 11:1, 13:2

pertaining to being similar to something else in some respect, like, such as, likewise, similar

λίθω

stone, of a special kind, of precious stones, jewels, cf. v, 19, 15:6, 17:4, 18:12, 16

valuable stones and hard substances, especially gems and jewels, precious stone, gem

τιμιωτάτῳ

pertaining to being of exceptional value, costly, precious, cf. v, 19, 17:4, 18:12, 19:12, 16

pertaining to being of considerable value or worth, valuable, precious

valuable stones and hard substances, especially gems and jewels, precious stone, gem

ὥς

conjunction marking a point of comparison, as
marker of a relationship between events or states, as, like

ιάσπιδι

jasper, a precious stone found in various colors, mostly reddish, in antiquity the name was not limited to the variety of quartz now called jasper, but could designate any opaque precious stone, ‘a stone of crystal-clear jasper’, cf. v. 18, 4:3, Isa. 54:12
jasper, probably green in color

κρυσταλλίζοντι

PAPtcpMSD

fr. κρυσταλλίζω

shine like crystal, be as transparent as crystal, of jasper
to shine in the same way that crystal shines, to shine like crystal, to shine brightly, ‘like a jasper shining clear as crystal’

V. 12

ἔχουσα

PAPtcpFSN

fr. ἔχω

see above v. 11

τειχος

wall, especially city wall, cf. v. 14-19
a particularly strong wall, primarily the wall of a city, city wall

μέγα

see above

ὕψηλόν

see above

πυλῶνας, πυλῶσιν

an entrance that contains a gate or gates, gateway, entrance, gate, especially of the large impressive gateways at the entrance of temples and palaces, cf. v. 13, 15, 21, 25, 22:14
doors or gates used to close off entranceways, door, gate, may refer to house doors and gates or to large doors and gates such as were used in a palace, temple, or in a city wall

δώδεκα

twelve

ἐπὶ

marker of location or surface, answering the question ‘where?’ on, upon, near
a position in proximity to or in the immediate vicinity of an object or other position, at, by, cf.
3:20

ἄγγέλους

see above

δώδεκα

twelve

ὀνόματα

proper name of an entity, name, cf. v. 14
the proper name of a person or object, name

ἐπιγεγραμμένα

PfPPtcpNPA

fr. ἐπιγραφῶ

to form letters or words on any kind of surface, write on/in, of inscription
to write on a surface, to write on

φυλῶν

a subgroup of a nation characterized by a distinctive blood line, tribe, of the 12 tribes of Israel,
cf. 5:5, 7:4-8
a subgroup of a nation which is regarded as being more closely related biologically than the
entire nation, tribe

υἱῶν

a male who is in a kinship relationship either biologically or by legal action, son, offspring,
descendant, the direct male issue of a person, son
an immediate male offspring, son

V. 13

ἀπὸ

to indicate the point from which something begins, whether literally or figuratively
extension from or away from a source, from, away from

ἀνατολῆς

the position of the rising sun, east, orient, cf. 7:2, 16:12
east (as the direction of the rising sun)

πυλῶνες
see above

τρεῖς
three

βορρᾶ
the north, ‘on the north’
north

νότου
direction to the right as one faces east, south, of the direction in general, ‘on the south’
south

δυσμῶν
the action of appearing to sink and so disappear from view, going down, setting (of the sun), ‘in the west’
west (as the direction of the setting sun), ‘three gates on the south and three gates on the west’

V. 14

τεῖχος
see above

πόλεως
see above

ἔχων
see above

PAPtcpMSN	fr. ἔχω
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θεμελίους
the supporting base for a structure, foundation, of a stone that constitutes a foundation, cf. v. 19
a stone used in the construction of a foundation, foundation stone, ‘the city’s wall was built on twelve foundation stones’

δώδεκα
see above

ὀνόματα
see above

ἀποστόλων

of messengers with extraordinary status, especially of God's messenger, envoy, predominately in the NT of a group of highly honored believers with a special function as God's envoys, especially of the 12 apostles

one who fulfills the role of being a special messenger (generally restricted to the immediate followers of Jesus Christ, but also extended, as in the case of Paul, to other early Christians active in proclaiming the message of the gospel), apostle, special messenger

ἀρνίου

see above