

Rev 21:9-22:5, The Bride of Christ

Overview

The heart of the Revelation is a series of four visions that John receives “in the Spirit” (Figure 1, chart).¹ These visions form a chiasm. The outer two, the letters to the churches and the vision of the Bride of Christ, show God’s people in their presently struggle (ch. 2-3) and ultimate exaltation (ch. 21-22). The center two deal with God’s judgments. This section is the final vision.

9-11, Introduction to the Vision

The introduction to this vision shows numerous parallels with the vision of the Whore in 17:1ff (Table 1, chart), making the contrast between the

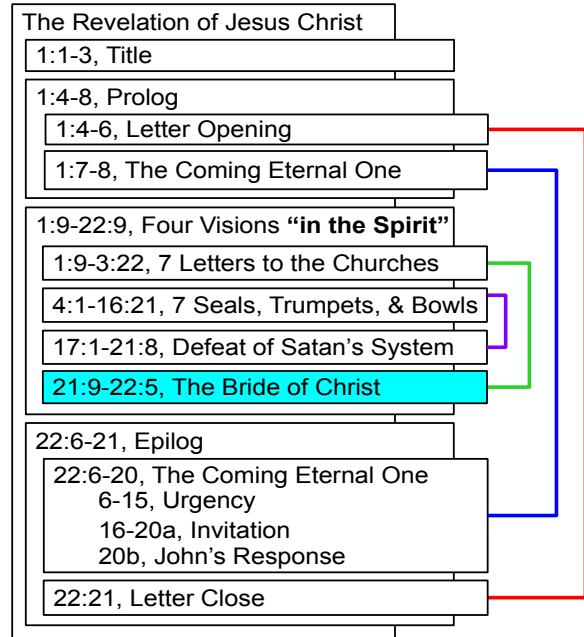


Figure 1: Structure of the Revelation

Revelation 17, The Great Whore	Revelation 21, The Bride, the Lamb's Wife
1 And there came one of the seven angels which had the seven vials,	9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues,
and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:	and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
... 3 So he carried me away in the spirit into the wilderness:	10 And he carried me away in the spirit to a great and high mountain,
and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy,	and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God:
... 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls,	and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ... 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. ... 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Table 1: Parallels between the Third and Fourth Visions "in the Spirit"

two explicit. The choices confronting the seven churches in chapters 2-3 will determine whether

1 This structure differs from that in earlier handouts in two ways. a) I am now suggesting that the epilog starts at 22:6 rather than 22:10, as in earlier analyses. See discussion below. b) It offers a new analysis of the epilog, based on the changes in speakers.

they become part of the apostate Whore, or whether they are part of the true Bride of Christ, sharing the glory presented in this section.

21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues,—Both the Whore and the Bride are introduced by one of the bowl angels. Of the four visions “in the Spirit” that make up the core of the book, only these two are directed by angels. The first two are introduced by the Lord directly (1:10; 4:1 voice like a trumpet).

and talked with me, saying, Come hither, I will shew thee—The same invitation as 17:1.

the bride, the Lamb’s wife.—Both visions are of a woman. The first is of “the great whore,” the apostate church. This vision is of the true church, which John has already glimpsed in the transition at 21:2 (chart):

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared **as a bride adorned for her husband.**

10 And he carried me away in the spirit to a great and high mountain,—The location of this vision sets up a parallel with Ezekiel’s final vision in the Spirit.

Ezk 40:1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. **2 In the visions of God** brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. **3** And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and **a measuring reed**; and he stood in the gate.

Both visions show an eschatological structure (a temple in Ezekiel, the city in the Revelation), with an angelic guide who uses a reed as a measuring stick (cf. Rev 21:15-16).

Ezekiel 40-48 provides many of the images we will see in the last two chapters (Table 1). In addition, the structure of the central part of the Revelation, a series of visions “in the spirit,” reflects the structure of Ezekiel’s three Visions of God in ch. 1-3, 8-11, and 40-48. These parallels reflect the parallel circumstances of the people to whom they were written (Table 3). Ezekiel was taken captive to Babylon in 597 BC, the second of the three waves of deportation (Daniel was in the first, in 606 BC). He writes to encourage exiles whose capital city, Jerusalem, has been conquered and their beloved temple destroyed by an oppressive political adversary. He assures them of a coming age in which God

	Revelation	Ezekiel
Vision in the spirit	21:10	40:1-3; 43:5
High mountain		40:1-3
Tribal names on gates	21:12-13	48:31-35
Guide with measuring reed	21:15	40:3
River of living water	22:1	47:1-5
Trees with fruit and healing leaves	22:2	47:12

Table 2: Textual Parallels between Revelation 21-22 and Ezekiel 40-48

	Revelation	Ezekiel
Exiled Prophet	John, on Patmos	Ezekiel, in Babylon
God’s People	Seven churches, AD 100	Israel, 580 BC
Oppressor	Rome → Antichrist, Whore	Babylon
Hope	Eschatological (Millennium & NH/NE)	Return (538 BC) Millennium

Table 3: Contextual Parallels between Revelation and Ezekiel

will provide a new capital and a new temple. The Revelation builds on this prophecy to encourage end-time believers who are suffering the same kind of oppression that Ezekiel and his countrymen experienced.²

and shewed me that great city, the holy Jerusalem, descending out of heaven from God,— Instead of a blasphemous woman, he sees a city called “great” and “holy.” These adjectives invite us to recall how Jerusalem is described throughout the book (chart).

Initially, she is described to the church at Philadelphia as “the city of [my] God,”

Rev. 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of **the city of my God, which is new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him my new name.

There, as here, the city is heavenly, and descends from heaven to earth. Her name “Jerusalem,” “city of peace,” appears only here, in 3:12, and in the preview in 21:2.

The title “holy” first appears in chapter 11,

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city** shall they tread under foot forty and two months.

But that “holy city” appears to be on earth, for the Gentiles are able to oppress part of it during the reign of Antichrist. It seems to be a reference to the earthly Jerusalem, which the same chapter later describes in negative terms, due to the Gentile oppression:

Rev 11:8 And their dead bodies shall lie in the street of **the great city**, which spiritually is called **Sodom and Egypt**, where also our Lord was crucified.

This is the first time we read of a “great city.” Though historically a holy city, it is earthly, dominated by unbelievers, and hostile to the people of God. Seven times in chapters 16-18, “great city” refers to Babylon.³ We saw that her description as a whore reflected spiritual apostasy: the “holy city,” dominated by unbelievers, becomes “Sodom and Egypt.” The ambiguity is deliberate, emphasizing the danger of apostasy and spiritual counterfeits.

During the millennium, the believers inhabit a place called “the beloved city,” which is the focus of Satan’s final attack.

Rev. 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and **the beloved city**: and fire came down from God out of heaven, and devoured them.

Here again the reference is to an earthly city, now purged by Messiah’s personal reign, the glorious Zion of Isaiah 60.

Now we encounter “holy Jerusalem” as in 11:2. But instead of an earthly city vulnerable to corruption by Gentiles, she is in heaven, as in 3:12. And the apostate “great city” of 11:8 and ch.

2 J.B. Payne, *Encyclopedia of Biblical Prophecy* 39-46, 354-355 argues persuasively that Ezek 40-46 are instructions to Israel about the restoration temple that God wanted them to build (43:10-11), and only 47-48 describe the millennial temple and city.

3 Rev. 16:19; 17:18; 18:10, 16, 18-19, 21; also “strong city” 18:10.

16-18 is replaced by the true bride of Christ, reinforcing the parallel set up between the openings of ch. 17 and 21:9ff.

11 Having the glory of God:—Instead of names of blasphemy like the Whore, this city is adorned with the glory of God himself.

Recall that believers are promised to share in Christ's glory when he returns:

1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world **unto our glory**:

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come **to be glorified in his saints**, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself **a glorious church**, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The details about the city, such as its immense size and the prominence of jewels and gold, emphasize this promised glory, recalling the bride in the marriage Psalm, Psalm 45,

Psa 45:13 The king's daughter is all **glorious** within: her clothing is of wrought gold.

Whenever we are discouraged with the corruption of the world system around us, we should take comfort in the glory that God has prepared for us.

In making sense of the details that follow, we must balance spiritual and physical interpretations. John saw a city descending, with gates, foundations, and a wall, and we should take this physical object seriously. At the same time, we are told that it represents the bride of Christ, so we miss the point if we do not try to understand it symbolically as well.

and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;—To make the link with ch. 17 stronger, John brings forward an anticipation of the precious stones that characterize the city, the final point of comparison with the Whore. He will develop this parallel in more detail in 21:18-21.

12-21, Architectural Description

The next ten verses describe city's architecture: its gates, its foundation stones, and their adornments. The gates recall the tribes of Israel, while the foundations recall the apostles. Together they show the unity of Jew and Gentile in the bride of Christ, like the 24 elders (4:4).

12-13, The Gates: Israel and the Old Testament Revelation

12 And⁴ It had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.—We can learn two lessons from these gates.

4 TR, with no mss support, adds τε, joining this with the features of v. 11. Without it, we have a section break.

Most gates of historical Jerusalem were not named after the tribes.⁵ Jerusalem was David’s city, and Nehemiah 3 lists nine gates in counterclockwise order (Figure 3, chart): the sheep gate (3:1), fish gate (3:3), old gate (3:6), valley gate (3:13), dung gate (3:14), fountain gate (3:15), water gate (3:26), horse gate (3:28), and the gate Miphkad (3:31).⁶ Neh 12:39 also mentions a prison gate and the gate of Ephraim, the only gate named after a tribe. Some of these names appear in descriptions of pre-exilic Jerusalem as well,⁷ suggesting that Nehemiah is reusing the old names where possible.

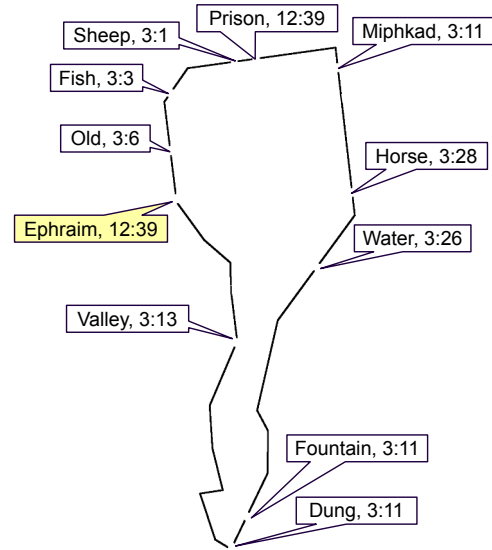


Figure 2: The City Gates of Jerusalem under Nehemiah (per L. and K. Ritmeyer, *Jerusalem in the Time of Nehemiah*, Carta, 2014)

The tribes had their own cities throughout their territories. When the OT talks to the nation about “thy gates” (36x, 28 of which are in Deuteronomy), it is referring to individual cities and villages, not the central sanctuary:

Deu 16:5 Thou mayest not sacrifice the passover within **any of thy gates**, which the LORD thy God giveth thee: 6 But at **the place which the LORD thy God shall choose to place his name in**, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Naming all the gates of the Jerusalem after the tribes marks a significant change. No longer is the capital city the private domain of the king, in which the people are only visitors. Now the people are full-fledged residents of the city, dwelling intimately with their king. Ezekiel also saw these gates in his vision of a future city (Figure 3):

Ezk 48:31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. 32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. 34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. 35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

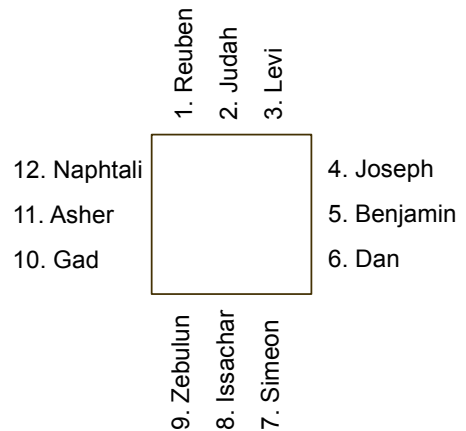


Figure 3: Ezekiel's vision of an eschatological Jerusalem (Ezek 48:31-35)

These gates do *not* correspond to the layout of Israel’s camp in the wilderness (Numbers 2). For example, the eastern gates are Joseph, Benjamin, and Dan, while in the wilderness, the eastern

5 Two exceptions were Ephraim (2 Ki 14:13; 2 Chr 25:23; Neh 12:39) and Benjamin (Jer 20:2; 37:13; 38:7).
 6 The east gate in 3:29 is probably the eastern gate in the temple enclosure, not in the outer city wall (Ritmeyer).
 7 Fish gate 2 Chr 33:14; horse gate 2 Chr 23:15; Ephraim gate 2 Ki 14:13; 2 Chr 25:23; valley gate 2 Chr 26:9.

tribes were Judah, Issachar, and Zebulun. Perhaps more importantly, in the camp, Levi was around the tabernacle, not among the twelve tribes, but here it is one of the twelve. All of God's people are now priests.

Ezekiel's city is much smaller than the one that John sees,⁸ and is probably Millennial Jerusalem. But the naming of the gates after the tribes shows the greater intimacy between the Lord and his people that will occur after his return, and that continues into the new heavens and new earth. The tribes are no longer under the domination of the royal city, but are full citizens of it.

A second lesson to draw from the gates is that they, rather than some other architectural feature, bear the names of the tribes of Israel. It was to Israel that God gave the scriptures that teach us our sin, the nature of God, the promise of the Messiah, and the possibility of salvation through his sacrifice (chart):

Rom 3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that **unto them were committed the oracles of God.**

Rom 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and **the giving of the law, and the service of God, and the promises;**

The first people to believe on the Lord Jesus did so because of the OT promises of the redeemer. Even to Gentiles, Paul wrote,

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

We become part of the bride of Christ because we respond to the teaching embodied first of all in the OT scriptures. We enter the city through the legacy left us by Israel.

14-17, The Foundations: The Apostles and the New Testament

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.—As the gates give entrance into the city, the foundations assure its stability. We recall the Lord's teaching in Matthew 7. After warning of the danger of false teachers who can lead God's people astray, he says,

Mat 7:24 Therefore whosoever heareth these **sayings** [*λόγος logos* G3056] of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these **sayings** of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The key to stability lies in following the words of the Lord Jesus. In the upper room, the night before his crucifixion, he emphasized the importance of keeping his words:

8 Its circumference is 18,000 undefined units (Ezek 48:35). Cooper (NAC), taking the numbers as cubits and citing Wever, reckons 6 miles in circumference, or 1.5 on a side, nearly 100x smaller than the city in the Revelation, while Plumptre and Whitelaw (Pulpit), taking them as reeds, compute 30 miles circumference, 7.5 on a side.

Jhn 14:23 Jesus answered and said unto him, If a man love me, **he will keep my words λόγος**: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not **my sayings [λόγος]**: and the word which ye hear is not mine, but the Father's which sent me.

But this emphasis, combined with his imminent departure, leads one to ask how succeeding generations will be able to keep his words. He anticipates this problem:

Jn 14:25 These things have I spoken unto you, being yet present with you.

Then he provides a solution:

Jn 14: 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and **bring all things to your remembrance**, whatsoever I have **said** unto you.

This is a promise to the apostles, not to believers in general. The apostles were entrusted with the responsibility of passing on the words and works of the Lord Jesus, and a major criterion for a book to be recognized as Scripture was that it was written either by, or under the supervision of, an apostle. One role of the Spirit was to quicken their memories so that they could accurately recall the words of the Lord Jesus and record them for later generations. Thus Paul explains to the Gentile Ephesians how they can become part of the people of God:

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon **the foundation of the apostles and prophets**, Jesus Christ himself being the chief corner stone;

“Foundation of” here is probably subjective genitive, the foundation laid by the NT apostles and OT prophets in their writings. Paul, like John, emphasizes our debt to both the OT and NT channels of God’s revelation.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.—Like Ezekiel’s guide (Ezek 40:3), John’s has a measuring reed to measure the things he sees.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.—The city is a huge cube. “Furlong” στάδιον *stadion* G4712 is about 600 feet, so 12,000 furlongs is about 1400 miles, the distance (as the crow flies) from Ann Arbor to Mexico, or Arizona, or Montana (Figure 4 top, chart). It’s not clear whether each side is this large, or (Alford) whether this is the circumference of the city, with 1000 furlongs between each successive pair of gates. That would be 350 miles on a side (Figure 4 bottom), and reach from here to Marquette, or the far side of West Virginia.

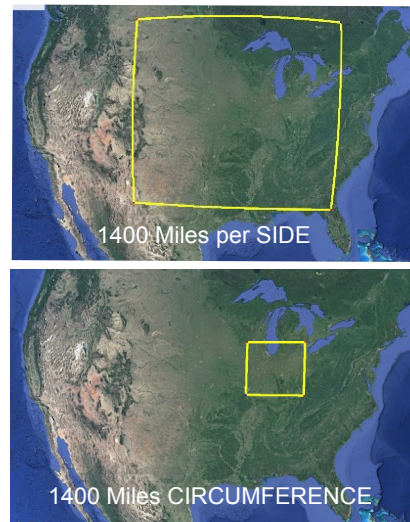


Figure 4: Footprint of the New Jerusalem (21:16)

In either case, this is a huge structure. Symbolically, it reminds us that though the gate is strait and the way narrow (Matt 7:14), in the end God's redeemed cannot be numbered:⁹

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

The size of the city should encourage us when we are tempted to think that we are alone in our Christian walk. It leads us to remember God's encouragement to Elijah on Mount Sinai:

1Ki 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.—144 cubits is about 70 yards. A wall this high would be completely out of proportion to a city 1400 miles high, or even 350 miles. The measurement probably refers to the thickness of the wall.

18-21, The Adornments

18 And the building of the wall of it was of jasper:—As suggested in the introduction (21:11), and completely outshining the Whore (17:4), the city is adorned with precious gems.

and the city was pure gold, like unto clear glass.—Note inclusio with the end of 21:21, marking off the description of the city's jewels. 21:18-20 describe the adornments of the foundations, while 21:21 brings us back to the gates, thus establishing a chiasm with the initial descriptions of the gates and foundations (Figure 5, chart).

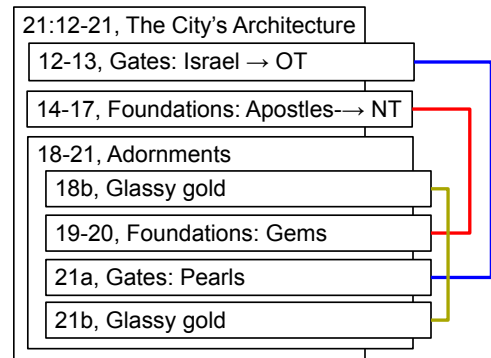


Figure 5: Alignment of Adornments with Gates and Foundations

The foundations were described after the gates, so their adornments come first.

19 And the foundations of the wall of the city were garnished [made beautiful] with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.—The Hebrew expression for “precious stone,” אבן יקרה, has two uses in the OT. It can refer to jewels, as in a royal crown:

2Sam. 12:29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it. 30 And he took their king's crown from off his head, the weight whereof was a talent of gold **with the precious stones**: and it was set on David's head.

The queen of Sheba brought “gold and precious stones” to Solomon (1 Ki 10:2, 10). But the expression also describes costly building stones, carefully hewn to precise dimensions to make a sound structure. For example,

⁹ If 1400 miles is one side, the volume of the city is 4E20 feet, while if it is the circumference, the volume is 6.3E18. Allocating each person E4 cubic feet (a 1000 square foot apartment), such a structure can hold many trillions (E12) of people. By the most generous estimates, only E11 people have ever lived (<https://ourworldindata.org/the-future-is-vast>).

1Kings 5:17 And the king commanded, and they brought great stones, **costly stones**, and hewed stones, to lay the foundation of the house. [cf. 1 Ki 7:9-11]

Isaiah combines these two senses of “jewels” and “hewn stones” when he foretells how Israel’s divine husband will rebuild her:

Isa 54:5 For **thy Maker is thine husband; the LORD of hosts is his name**; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. ... 11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and **lay thy foundations with sapphires**. 12 And I will make thy windows of **agates**, and thy gates of **carbuncles**, and all thy borders of **pleasant stones**.

There are two lists of precious stones in the OT comparable to the list in Rev 21:19-20 (chart). The first one we encounter is the breastplate of the high priest (chart),

Exo 28:17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18 And the second row shall be an emerald, a sapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyst. 20 And the fourth row a beryl, and an onyx, and a jasper: **they shall be set in gold** in their inclosings. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. ... 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

Eight out of the twelve stones are the same Greek words, and the other four are probably John’s independent translations from the Hebrew (see note).

In Hebrew, nine of the twelve stones in the breastplate are also described as the adornment of “the anointed cherub that covereth” who ministered in “Eden, the garden of God” and “upon the holy mountain of God”:

Ezk 28:13 Thou hast been in **Eden the garden of God**; every precious stone was thy covering, **the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold**: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art **the anointed cherub that covereth** (כַּכָּב G *sakak* H5526); and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, **till iniquity was found in thee**.

This passage is best understood as a description of Satan before his fall. The “cherub that covereth” alludes to the cherubim on the ark of the covenant, who “cover” or guard the ark, where the Lord is enthroned:

Ex. 25:20 And the cherubims shall stretch forth their wings on high, **covering** (כַּכָּב G) the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

The earthly tabernacle was a reflection of the heavenly sanctuary (Hebrews 9), suggesting that the covering cherubs of the ark represent the living creatures that attend the divine throne in heaven (Rev 4:6-8). This office would bring him into the closest possible contact with the Lord.

Both the anointed cherub of Ezekiel 28 and the High Priest in Exodus 28 are adorned with precious stones, set in gold, to minister in the presence of God. Their uniform may be designed to reflect how God appears to people: he is regularly described in terms of the luster of precious stones, showing the many colors of the rainbow (chart):

Exo 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they saw the God of Israel: and there was under his feet as it were a paved work of a **sapphire stone**, and as it were the body of heaven in his clearness.

Ezk 1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible **crystal**, stretched forth over their heads above. . . . 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a **sapphire** stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of **amber**, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of **the bow that is in the cloud in the day of rain**, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.

Rev 4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3 And he that sat was to look upon like a **jasper** and a **sardine stone**: and there was a **rainbow** round about the throne, in sight like unto an **emerald**.

Paul describes the Lord as dwelling in unapproachable light:

1 Tim 6:16 dwelling in **the light which no man can approach unto**; whom no man hath seen, nor can see:

This imagery may have guided the architects who designed the stained glass structures of the middle ages. Gothic architecture maximized the wall space available for brilliantly colored stained glass windows. A visitor on a sunny day to Sainte Chapelle in Paris, or Chartres Cathedral, is bathed in incredible color, anticipating what it will be like to dwell in God's presence. We should rejoice in the privilege we have now to enter boldly into the very presence of God, rejoicing in his beauty, and reflecting it to others.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.—The foundation stones that bear the names of the apostles do not monopolize the glory of precious stones. The gates are represented by mammoth pearls. There is no clear reference to pearls in the OT,¹⁰ but our Lord uses a pearl to describe the infinite value of the kingdom of God (chart):

Mat 13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found **one pearl of great price**, went and sold all that he had, and bought it.

They are singled out as an ostentatious show of wealth:

10 Job 28:28 probably refers to rock crystal, see G. Post, "Pearl," in Hastings' *Dictionary of the Bible*. He suggests that "פְּרִיָּים", which occurs in the same passage, and in Pr 3:15 (*Kerê*) 8:11; 20:15; 31:10; La 4:7," and is usually rendered "coral" or "rubies," may refer to pearls. Isa 54:12 promises that Jerusalem's gates will be of אֲבִיבֵי אֶקְדָּח . אֲבִיבֵי אֶקְדָּח *eqdax* H688 is a *hapax* whose meaning is uncertain. The root אֶקְדָּח *qdx* H6919 means to kindle fire, as with a flint, and may imply a reddish color, or perhaps a sparkling or flickering appearance. Perhaps the iridescence of pearls is in view here also.

1Ti 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or **pearls**, or costly array;

Pearls can occur in all the colors of the rainbow, and often show multiple colors together as one turns them in the light.

God “dwell[s] in the light which no man can approach unto” (1 Tim 6:16), glorious with all the colors of the rainbow, brilliant like the most precious jewels. Those who minister before him are similarly adorned. Now the bride of Christ is adorned in this same way—and not with tiny stones, but with gems the size of building stones. In fact, as we join to worship him together, we are described as his most precious possession:

Mal 3:16 Then they that feared the LORD **spake often one to another**: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that **thought upon his name**. 17 And they shall be mine, saith the LORD of hosts, in that day **when I make up my jewels**;¹¹ and I will spare them, as a man spareth his own son that serveth him.

The activities that make us precious in his sight are our joint meditations on his name, the focus of our worship at the breaking of bread, exercising our role as priests:

Rev 1:6 And hath made us **kings and priests** unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev 5:10 And hast made us unto our God **kings and priests**: and we shall reign on the earth.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be **priests** of God and of Christ, and shall **reign** with him a thousand years.

Thus the bride of Christ is adorned like the guardian cherub, and like the high priest, reflecting the glory of the One in whose presence she is privileged to serve.

21:22-22:5, Life in the City

Having described the architecture of the city, John now tells us what life there is like. These verses fall into three sections (Table 4, chart). The outer two (21:22-27; 22:3-5) are characterized by negative statements (four in 21:22-27, two in 22:3-5), each followed by a positive description, and thus characterize life in the city as a series of contrasts.¹² In each panel, one or more contrasts predict the end of

	21:22-27		22:3-5
Contrasts: No night ← Isaiah 60	22 And I saw no temple therein: ...		5 And there shall be no night there ; and they need no candle, neither light of the sun ; ...
	23 And the city had no need of the sun, neither of the moon , to shine in it: ...		
25 And the gates of it shall not be shut at all by day: for there shall be no night there	3 And there shall be no more curse : ...		
Contrasts: No sin ← Isaiah 52	27 And there shall in no wise enter into it any thing that defileth , neither whatsoever worketh abomination , or maketh a lie : ...		
Back to Eden ← Ezekiel 47	22:1 a pure river of water of life 22:2 the tree of life ... fruit ... leaves		

Table 4: Structure of 21:22-22:5

11 The Hebrew term סֵפֶר *segullah* H5459 does not specifically designate a precious stone, but more generally a private, prized possession, reserved for the use and enjoyment of the owner.

12 The second member of each contrast is marked in various ways: γὰρ (21:22, 23, 25), εἰ μὴ (21:27), ὅτι (22:5), or the simple copula (22:3).

night, while one predicts the end of sin and defilement. The central section, echoing Ezekiel 47, envisions the city as the new Eden, allowing us back into the environment from which sin excluded our first parents

21:22-27, Initial Contrasts

The contrasts at the end of Revelation 22 concern the temple, light, security, and purity. The first three contribute to the theme that there is no night, because the Lord himself illumines the city.

22 And I saw no temple therein: for γὰρ the Lord God Almighty and the Lamb are the temple of it.¹³—This is the final instance in the Revelation of the word “temple” ναός *naos* G3485 (Figure 6, chart). The word appears 16x in the Revelation, out of 40 in the entire NT. It refers, not to the temple compound, but to the holy place, which only the Levites could enter (Figure 7)

The word is used in four different senses in the Revelation, marked by different colors in Figure 6, and these encompass all the senses in which we encounter it elsewhere in the Bible (see note), including a physical building on earth, and the spiritual temple composed of believers (e.g., 2 Cor 6:16; Eph 2:19). But by far the most common use in the Revelation is one that is not explicit elsewhere in the NT, a temple of God in heaven, where departed saints serve him:

Rev 7:14 These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they **before the throne of God, and serve him day and night in his temple:** and he that sitteth on the throne shall dwell among them.

Out of that temple come the bowl judgments of God’s wrath. These judgments emphasize the purpose of the temple, which we discussed when we studied 7:15.¹⁴ It is like a glove box (Figure 8, chart), used in scientific laboratories, to allow people to interact with a sensitive mechanism without contaminating it, or with a dangerous substance without being harmed.

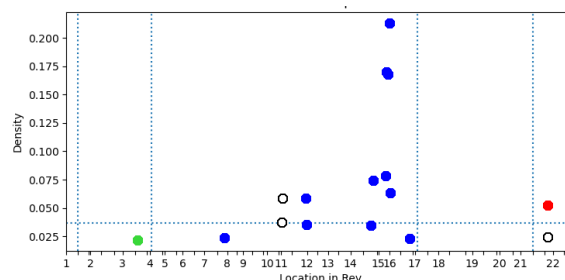


Figure 6: ναός "temple" in the Revelation: physical earthly (hollow), believers (green), heavenly, (blue), the Lord himself (red)

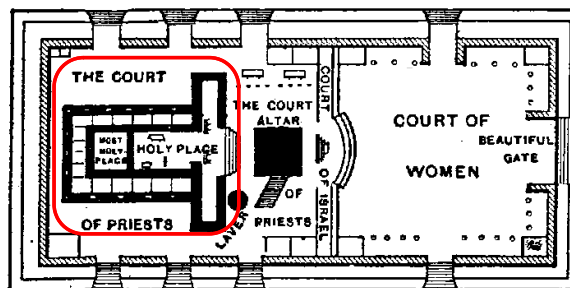


Figure 7: The plan of Herod’s temple. The ναός is the roofed building, excluding the courts. (Edersheim, The Temple)



Figure 8: A glove box
(<https://www.belart.com/sidentry-glove->

13 While Ezekiel’s vision blends the millennium (where there is a temple [box.html](https://www.belart.com/sidentry-glove-)) recognizing the Lord’s presence in the midst of his people: Ezk 48:35 the name of the city from that day shall be, The LORD is there.

God’s desire has always been intimacy with his people. He showed this desire in Eden, when he came to walk in the garden in the cool of the day with his creature Adam. But since Adam’s sin, we cannot bear the direct presence of God and live. He provided the tabernacle, and later the temple, as a way of granting them controlled, safe access to him:

Ex. 25:8 And let them make me a sanctuary; **that I may dwell among them.**

During this present evil age, believers gathered together constitute God’s temple. In that fellowship, enjoying the finished redemptive work of the Lord Jesus, we enjoy the direct, unmediated presence of the Lord. Unbelievers still do not have access to this blessed presence, and neglect of the scriptural safeguard brings judgement:

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation (κρίμα *krima* G2917) to himself, not discerning (διακρίνω *diakrinō* G1252) the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge (διακρίνω) ourselves, we should not be judged (κρίνω *krinō* G2919). 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

In the New Heavens and New Earth, there is no more sin, and thus no more need for the glove box. God dwells directly with his people, without need for a mediating temple, either physical or spiritual.

This verse introduces a theme that is repeated throughout this section: the parallel association of the Father and the Son (chart). Compare also

21:23 the glory of God did lighten it ... the Lamb is the light ...

22:3 throne of God and of the Lamb

Paul describes the eternal state as the final full restoration of the union between the Father and the Son (Table 5, chart).

	1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive. 23a But every man in his own order:	
AD 33	23b Christ the firstfruits;	
Millennial kingdom	23c afterward they that are Christ's at his coming.	25 For he must reign , till he hath put all enemies under his feet.
Great White Throne	24b ... when he shall have put down all rule and all authority and power.	26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
New Heaven and New Earth	24a Then cometh the end, when he shall have delivered up the kingdom to God , even the Father; ...	28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him , that God may be all in all.

Table 5: Paul's Eschatological Timeline

The imagery of 23-27 comes from the description of restored Zion in Isaiah 60 (Table 6, chart).

14 See notes at https://www.cyber-chapel.org/sermons/rev2/notes/Rev_6-8a.pdf

Revelation 21	Isaiah 60	
23a And the city had no need of the sun, neither of the moon, to shine in it:	19a The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee:	20a Thy sun shall no more go down; neither shall thy moon withdraw itself:
23b for the glory of God did lighten it, and the Lamb is the light thereof.	19b but the LORD shall be unto thee an everlasting light, and thy God thy glory.	20b for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.
24 And the nations (ἔθνος ethnos G1484) of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.	1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the peopleS ἔθνος: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles ἔθνος shall come to thy light, and kings to the brightness of thy rising.	
25a And the gates of it shall not be shut at all by day: ...	11 Therefore thy gates shall be open continually; they shall not be shut day nor night;	
26 And they shall bring the glory and honour of the nations into ἔθνος it.	that men may bring unto thee the forces of the Gentiles ἔθνος, and that their kings may be brought.	

Table 6: Parallels between Revelation 21 and Isaiah 60

23 And the city had no need of the sun, neither of the moon, to shine in it: for γὰρ the glory of God did lighten it, and the Lamb is the light thereof.—This verse paraphrases Isa 60:19-20, which expresses the contrast twice:

Isa 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

Note from Isaiah that the sun and moon are not gone. But their function is limited, to the marking of time. No longer are they the source of light, for the Lord’s glory now fills the earth.

24 And the nations (ἔθνος ethnos G1484) of them which are saved¹⁵ shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.—The light of the Lord shining on multiple nations and kings echoes the start of Isaiah 60:

Isa 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the peopleS ἔθνος: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the **Gentiles ἔθνος** shall come to thy light, and **kings** to the brightness of thy rising.¹⁶

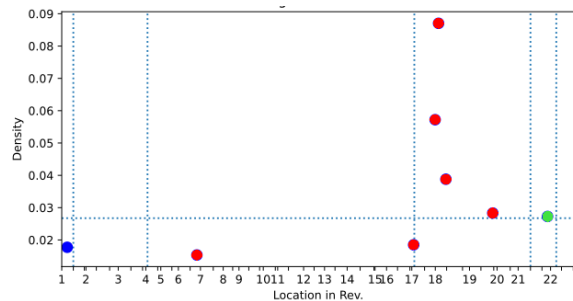


Figure 9: "Kings of the earth" (red = hostile; green = friendly; blue = Christ) in the Revelation

15 Lacking in the Majority Text of the Revelation, which now

16 LXX in Isa 60:3 has “nations” and “kings” as in Rev 21:24 ἔθνος with מלך.

Figure 9 (chart) shows the distribution of the phrase “the kings of the earth” in the Revelation. 1:5 describes our Lord as “prince of the kings of the earth,” and in 21:24 they bring their tribute to the Lord, but all the rest are hostile to God and his people, leading the great rebellion under the beast.¹⁷ Our Lord shows that he is “prince of the kings of the earth” not only by forceful suppression (19:19-21), but by gracious reception of those who repent in the face of this judgment and submit to his eternal rule.

do bring their glory and honour into it.—This expression, repeated in 21:26, comes from Psalm 96 (see note),

Psa. 96:7 Give unto the LORD, O ye kindreds of the peopleS, give יהוה √φέρω unto the LORD glory and strength. כבוד וְעֹז

Psalm 96 is the central Psalm of the royal Psalms, 92-100, which proclaim God’s kingship over all the earth (Figure 13). The symmetry of the figure shows that it is the central Psalm in the set, summarizing all the themes present in the other Psalms, and it is the first of these Psalms that describes the salvation of the Gentiles. (94:10 mentions that God will chastise the gentiles, but says nothing about his rule over them or their coming to him.) In bringing honor and glory to the Lord in 21:24, 26, they obey the command of 96:7, fulfilling the promise of Psalms 92-100.

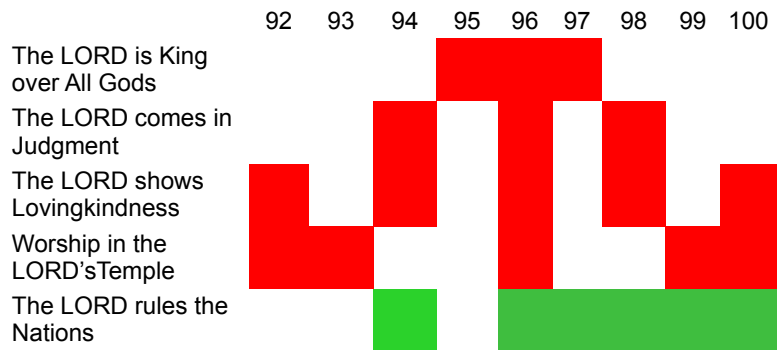


Figure 10: Structure of Psalms 92-100, the royal Psalms. A colored cell indicates that the topic in the row is mentioned in the Psalm in the column.

The OT both illustrates and predicts the fulfillment of this command (chart).

The illustration is in the tribute brought by the Queen of Sheba and other Gentile monarchs to Solomon in 1 Kings 10.

1Ki 10:1 And when the **queen of Sheba** heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. 2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. ... 10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. 11 And the navy also of **Hiram**,¹⁸ that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. ... 14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, 15 Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of **all the kings of Arabia**, and of **the governors of the country**.

17 Aune, D. E. (1998). Revelation 17–22 (Vol. 52C, p. 1171). Word, Incorporated.

18 King of Tyre, 2 Sam 5:11

The prophecy is in Isaiah 60, which anticipates so much of John’s vision of the New Jerusalem. Note the inclusio between verses 5 and 11, where the word “forces” חיל *chayl* H2342 can refer to strength, military power, or wealth:

Isa 60:5 ... the abundance of the sea shall be converted unto thee, **the forces חיל of the Gentiles shall come unto thee.** 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. ... 9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: ... 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; **that men may bring unto thee the forces חיל of the Gentiles**, and that their kings may be brought.

	21:8	21:27	22:15
defileth		1	
fearful	1		
unbelieving	2		
dogs			1
abomination	3	2	
murderers	4		4
whoremongers	5		3
sorcerers	6		2
idolaters	7		5
(maketh) a lie	8	3	6

Table 7: Spiritually Fatal Activities in Revelation 21-22

This phrase, here and in Rev 21:25, as well as “serve him” in Rev 22:3, describe our activity toward God during this period. We are not simply basking in his light, but we are actively involved in service to him that involves different peoples.

25a And the gates of it shall not be shut at all by day: ... 26 And they shall bring the glory and honour of the nations into it.—Again, John quotes Isa 60:11, but inserts the reason into the middle of Isaiah’s description:

25b for γὰρ there shall be no night there.—This phrase, which is repeated in 22:5, comes from Zechariah, about 500 BC, drawing on Isaiah’s vision of Zion’s glory about 690 BC (chart).

Zec 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but εἰ μὴ they which are written in the Lamb’s book of life.—The previous contrasts all emphasize the perpetual light that pervades the New Jerusalem. A second contrast is the absence of any defiling presence, as Isaiah anticipates:

Isa 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

The three specific offenses mentioned recall the larger list in 21:8, and anticipate that in 22:15 (Table 7). “Defileth” is unique to this list. “Worketh abomination” is literally “maketh an abomination” and would refer (as in 21:8) to idolatry. Notably, all three lists end with deception.

22:1-2, Eden Renewed

The next two verses echo Ezekiel 47, and teach that access to the Garden of Eden is restored. Two prominent features of the garden of Eden in Genesis 2 are the river and the tree of life (chart):

Gen 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; **the tree of life** also in the midst of the garden, and the tree of knowledge of good and evil. 10 And **a river went out of Eden** to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison: ... 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel [Tigris]: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

Rev 22:1 begins with the river:

22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.—In Gen 2:8, Eden is not identical with the garden, but is a region where the garden is located. Evidence from other west semitic language suggests that the name “Eden” means “place of abundant waters.”¹⁹ Thus we are not surprised that it is the source of the world’s rivers. The Pison is not mentioned elsewhere in the Bible,²⁰ but the Hiddekel (Tigris) and Euphrates are the two great rivers that cradle Mesopotamia, “the land between the rivers,” home of Abraham. Gihon is the name of an important spring in Jerusalem, which Hezekiah diverted to run under the city to provide a water supply in case of siege (2 Chr 32:30).²¹ The names in Genesis 2 suggest that wherever mankind finds abundant water, it originates in Eden.

In the arid Middle East, water is essential to life. The world’s fresh water, issuing from Eden, is God’s supply for life. We are all aware of how easy it is to pollute a watersource, but now we are once again given access to the pure, unpolluted source.

In Ezekiel, the water proceeds out of the millennial temple.

Ezk 47:1 Afterward he brought me again unto the door **of the house**; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of **the house** stood toward the east, and the waters came down from under from the right side **of the house**, at the south side of the altar. 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. 4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. 5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

19 A. R. Millard, “The Etymology of Eden,” VT 34 (1984): 103–6.

20 Müller, Anchor Bible Dictionary, discusses alternative identifications, including Wadi Baiš in SW Arabia, or the Nile in Egypt.

21 The location of Gihon in Gen 2:13, encompassing Ethiopia, suggests it might be identified with the Nile, in Africa rather than near Jerusalem, but the Genesis flood would have drastically rearranged the topography.

But there is no temple in the eternal city (21:22), and the water now comes directly from the Lord. Zechariah 14 may anticipate this vision (though Ezekiel's river eventually flows out of the city as well).

Zec 14:8 And it shall be in that day, that living waters [or, water of life] shall go out **from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Rev 22:2 continues with the tree of life:

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—In Genesis, the tree of life was in the middle of the garden of Eden. Gen 3:22 tells us that eating of this tree prolongs life indefinitely: “now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ...” So Ezekiel, followed by John in Revelation 22, goes on to describe this tree and its healing properties:

Ezk 47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, **and the leaf thereof for medicine.**

In the transition introducing the New Jerusalem (21:1-8), we read,

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

If there is no more pain, why do people need healing in the New Jerusalem? Among many explanations that have been offered,²² it may be best to see this as an expansion of the promise to “wipe away all tears from their eyes.”²³ While evil and sickness are absent from the New Jerusalem, the redeemed carry with them memories from the old sinful world (as the martyrs of 6:10 remember their sufferings, or as the saints in 19:1-2 recall the shedding of the blood of God's servants. Some of these are painful memories (for example, their sin before their salvation, or persecutions they endured from unbelievers).

So the lesson of 22:1-2 is that God's people finally return to the garden of Eden.

We still live in a very non-Edenic world. But even before the New Heavens and New Earth, the tabernacle, and later the temple, provide an oasis, a symbolic replica of the garden (Table 8, chart).²⁴ This perspective on the sanctuaries that God has ordained should give us additional appreciation for the time that we can spend together with believers, forming God's spiritual habitation (Eph 2:21-22). “Going to church” is not a duty. It is a chance for us to step out of this fallen world into the garden of God, and refresh ourselves in his presence.

22 Swete: “opportunities at present unsuspected”; Gill: “preserving and continuing the health of the people of God” (but against what threat?); many see it simply as the consequence of quoting Ezekiel without a specific referent in the NH/NE. See note for an interesting suggestion by Dave Nelson.

23 Following the suggestion of Constable: The leaves “will provide healing from the conditions of the old creation as the wiping away of tears removed the sorrows of the old creation.”

24 For a more extensive discussion, see G.K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*. New Studies in Biblical Theology 17. 2024 : Downer's Grove, IL, IVP Academic, p. 65ff.

	Garden of Eden	Tabernacle/Temple
Place of God's Rest	Gen 3:8 And they heard the voice [sound] of the LORD God walking in the garden in the cool of the day:	Lev 26:11 And I will set my tabernacle among you: and my soul shall not abhor you. 12 And I will walk among you, and will be your God, and ye shall be my people.
Garden with trees	Gen 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food ; ...	1Ki 6:29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.
Tree of life	Gen 2:9 ... the tree of life also in the midst of the garden, ...	Exo 25:31 And thou shalt make a candlestick of pure gold: ... and his branches , his bowls, his knops, and his flowers , shall be of the same. ... 33 Three bowls made like unto almonds , with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower : so in the six branches that come out of the candlestick. 34 And in the candlestick shall be four bowls made like unto almonds , with their knops and their flowers .
Guardian cherubim	Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims , and a flaming sword which turned every way, to keep the way of the tree of life.	Exo 26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. ... 31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Table 8: Parallels between the Garden of Eden and the Tabernacle/Temple

22:3-5, Final Contrasts

The final three verses return to contrasts. The first set of contrasts concerned the lack of night, followed by the lack of sinners. The last set proceeds in chiasmic order (Table 4), describing first the lack of cursed things resulting from sin, and then the lack of night.

3 And there shall be no more curse κατάθεμα *katathema* cf. κατανάθεμα G2652:— “Curse” here is not an utterance that brings doom—that would be *κάταρα katara* G2671. Rather, it describes an “accursed thing,” something that is devoted to the Lord and thus not accessible to men (see note). We see this in the OT verse that lies behind John’s description (chart):

Zech. 14:11 And men shall dwell in it, and there shall be no more **utter destruction** [חֶרֶם *cherem* H2764 = **accursed thing**]; but Jerusalem shall be safely inhabited.

Recall Achan’s sin in Joshua 7. God had reserved the wealth of Jericho for himself:

Josh 6:18 And ye, in any wise keep yourselves from **the accursed thing H2764**, ... 19 But all the silver, and gold, and vessels of brass and iron, are **consecrated unto the LORD**: they shall come into the treasury of the LORD.

“Accursed” and “consecrated” describe the same things. There is nothing sinful about the silver and gold, otherwise it could not be taken into the Lord’s treasury. “Accursed” is the Hebrew word חֶרֶם *chērem* H2764, LXX ἀνάθεμα *anathema* G331, and literally means “devoted,” that is, to the Lord, and therefore forbidden to human use. But Achan violated this consecration:

Jos 7:1 But the children of Israel committed a trespass in **the accursed thing**: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of **the accursed thing**: and the anger of the LORD was kindled against the children of Israel.

The result was a surprising defeat of Israel when they attacked Ai. God explained,

Jos 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of **the accursed thing**, ... 12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: **neither will I be with you any more**, except ye destroy **the accursed** from among you.

Note the causal sequence:

1. There is an “accursed thing,” dedicated to the Lord alone, forbidden to people
2. Achan sinned by taking some of this wealth.
3. The result is “neither will I be with you any more.”

Achan’s experience echoes what happened in the garden, and is undone in the New Heavens and New Earth (Table 9). With the end of human sin, people are no longer clinging to what God has forbidden them.

There is no more accursed thing in their tents, as there was with

Achan, and God will once again dwell among them:

but καὶ the throne of God and of the Lamb shall be in it;

and his servants δοῦλος *doulos* G1399 shall serve λατρεύω *latreuō* G3000 him:—They can now serve in the presence of God (22:3b). “Serve him” refers to priestly service, not the service of a slave, and thus marks them as priests (chart):²⁵

Rev 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And **hath made us kings and priests** unto God and his Father; to him be glory and dominion for ever and ever. Amen. [cf. 5:10; 20:6]

4 And they shall see his face;—Today, sinful people cannot bear the sight of God’s direct glory:

Exo 33:20 And he said, **Thou canst not see my face**: for there shall no man see me, and live. 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but **my face shall not be seen**.

	Achan, Joshua 6-7	Adam and Eve, Genesis 2-3	NH/NE, Revelation 21-22
Accursed thing	6:18-19, Booty from Jericho	2:17, Tree of Knowledge of Good and Evil	22:3, no more accursed thing
Sin	7:1, Achan’s theft	3:6, Eating of the forbidden fruit	21:27, no more sin
Separation from God	7:12, “neither will I be with you any more”	3:24 “so he drove out the man”	22:3-4, God in their midst, see his face

Table 9: No more accursed thing

²⁵ See note for relation between δοῦλος and λατρεύω.

Recall the fear of Manoah, the father of Samson:

Jdg 13:22 We shall surely die, because we have seen God.

The closest they come is describing what is under his feet:

Exo 24:10 And they saw the God of Israel: and there was **under his feet** as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Now, they can see his face.

and his name shall be in their foreheads.—This was the mark of the sealed remnant in Revelation 14:

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name **written in their foreheads.**

Its significance may be indicated by a detail of the High Priest's uniform in Exodus:

Exo 28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 38 And **it shall be upon Aaron's forehead**, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always **upon his forehead**, that they may be accepted before the LORD.

In the OT, God's name marked the forehead of the high priest. In the New Creation, it marks all of God's people, who serve him as priests (22:3).

5 And there shall be no night there; and they need no candle, neither light of the sun; for ὅτι the Lord God giveth them light:—The final contrast takes us back to 21:23-25 (chart),

Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . . 25 And the gates of it shall not be shut at all by day: for **there shall be no night there.**

Recall 21:1, “no more sea,” and the initial transformation in Genesis 1. At first, the world was all sea (“the deep”) and darkness:

Gen 1:2 And the earth was without form, and void; and **darkness** was upon the face of the **deep**. And the Spirit of God moved upon the face of the waters.

Then God created the light from the darkness to make day and night, and he created the dry land and separated it from the sea:

Gen 1:4 And God saw the light, that it was good: and God **divided the light from the darkness.** 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen 1:9 And God said, Let the **waters** under the heaven be **gathered together** unto one place, and let the **dry land** appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Now both the sea and the darkness are gone forever.

and they shall reign for ever and ever.—John opened the book asserting that the Lord Jesus

Rev 1:6 ... hath made us **kings and priests** unto God and his Father; to him be glory and dominion for ever and ever. Amen. [cf. 5:10; 20:6]

When John wrote, this assertion was only positional. The seven churches were under pagan Roman rule. Now, 22:3-4 show us as full priests, with God's name in our foreheads, offering sacred service to him (λατρεύω). 22:5 realizes our kingship, reigning for ever and ever.

This is the seventh time in the Greek Bible that someone is said to reign for ever. The first six describe a single eternal monarch:

Ex. 15:18 **The LORD shall reign for ever and ever.**

Psa. 10:16 **The LORD is King for ever and ever:**

Psa. 146:10 **The LORD shall reign for ever**, even thy God, O Zion, unto all generations.

Mic. 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the **LORD shall reign** over them in mount Zion from henceforth, even **for ever**.

Luke 1:33 And **he shall reign over the house of Jacob for ever;** and of his kingdom there shall be no end. [angel to Mary]

Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and **he shall reign** for ever and ever.

Now, for the first time, someone joins him in this eternal reign, as he promised the Laodiceans:

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Notes

Showing-Seeing and Saying-Hearing

The vision of the new Jerusalem is a peak in the verb δείκνυμι *deiknumi* G1166, corresponding to a gap in λέγω *legw* G3004. Note also the verbs of reception 1s aorist, ἤκουσα from ἀκούω *akouw* G191 and εἶδον from ὁράω *oraw* G3708 (via suppletion).

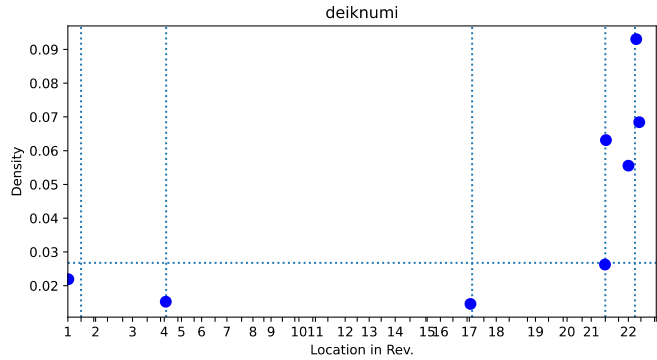


Figure 11: Distribution of verb δεικνυμι *deiknumi* G1166 "to show" in the Revelation

A Dozen Precious Stones

Eight of the twelve stones are the same as in the breastplate of the high priest, though in different order (Table 10), and it is likely that the other four are John's alternative translations for the other four in the breastplate (Caird, Beale). Compare also the precious stones that adorned Satan in Eden in Ezek 28:13. There, LXX lists 14 stones, with remarkable correspondence to those in the breastplate of the high priest. In Hebrew, Ezekiel 28 has nine of these twelve stones, corresponding to the first, second, and fourth rows of the priestly breastplate, omitting the third row (Table 12). In both Exodus and Ezekiel, the stones are in groups of three, marked by *waw*, though Ezekiel's first and second groups are distributed across the first two rows in Exodus.

Rev. 21:19-20	Ex. 28:17-19	Eze 28:13
		ἀργύριον 7
ἀμέθυσος 12	ἀμέθυστος 9	ἀμέθυστον 11
	ἄνθραξ 4	ἄνθρακα 3
	ἀχάτης 8	ἀχάτην 10
βήρυλλος 8·	βηρύλλιον 11	βηρύλλιον 13
ἴασπις 1	ἴασπις·6	ἴασπιν 6
	λιγύριον 7	λιγύριον 9
	όνύχιον· 12	όνύχιον 14
σάπφειρος 2·	σάπφειρος 5	σάπφειρον 5
σάρδιον 6·	σάρδιον 1	σάρδιον 1
σαρδόνυξ 5·		
σμάραγδος 4·	σμάραγδος 3	σμάραγδον 3
τοπάζιον 9·	τοπάζιον 2	τοπάζιον 2
ὑάκινθος· 11		
χαλκηδών 3		
		χρυσίον 8
χρυσόλιθος 7·	χρυσόλιθος 10	χρυσόλιθον 12
χρυσόπρασος 10·		

Table 10: LXX Correspondences between Revelation, Exodus, and Ezekiel

Phrases Characterizing Life in the City

Table 11 summarizes the contrasts in 21:22-22:5, and highlights the phrases repeated in each panel. These phrases are not confined to corresponding structural elements, but criss-cross them, integrating the entire fabric.

21:22 The Temple ναός *naos* G3485 in the NT

This word appears 16x in the Revelation, out of 40 in the entire NT, more than any other book (Matthew is next at 9x), and also more dense (1.62/1000 words; 2 Thessalonians is next, with one instance at 2:4, at 1.20/1000). Figure 12 shows the distribution. Up to this point, it is

	21:22-27	22:3-5
No night	<p>22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.</p> <p>23 And the city had no need of the sun, neither of the moon, ... for the glory of God did lighten it, and the Lamb is the light thereof.</p> <p>24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.</p> <p>25 And the gates of it shall not be shut at all by day: for there shall be no night there.</p> <p>26 And they shall bring the glory and honour of the nations into it.</p>	<p>5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.</p>
No sin or defilement	<p>27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.</p>	<p>3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads.</p>

Table 11: Repeated phrases in the contrasts of 21:22-22:5

concentrated in the description of the bowl judgments in ch. 14-16, as the source from which these judgments are poured out.

(In Ezekiel 47, the temple is the source from which the water of life flows! All blessing and cursing comes from the throne of God.)

The word in the Revelation, ναός, is the holy place, distinct from the outer courts.²⁶ All but one of its senses appear earlier in the Bible. We can observe a transition among these.

The Physical Temple in Jerusalem

Originally constructed by Solomon, rebuilt by Zerubbabel after the Babylonian destruction, and extensively renovated by Herod, this is the temple that the Lord Jesus visited in Jerusalem (though as a non-Levite, he never entered the ναός).

Revelation 11 appears to refer to such a structure in the earthly pre-parousia Jerusalem:

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the **temple** of God, and the altar, and them that worship therein. 2 But the court which is without the **temple** leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

But if the Revelation is written under Domitian (AD 81-96), the Romans have already destroyed the temple. What temple is John seeing? The angelic guide and the measuring reed suggest that John is seeing the temple that Ezekiel saw in Ezekiel 40-48. This text would then lend support to the notion that a Jewish temple will yet again be built in Jerusalem before the Lord returns, and that would provide the setting for the Antichrist's act in 2 Thes 2:4.

Rev 21:22 also refers to an earthly temple in denying that the New Jerusalem, descended to earth, has one:

26 See discussion and illustrations in notes on Revelation 11, https://cyber-chapel.org/sermons/rev2/notes/Rev_8b-11.pdf.

Rev. 21:22 And I saw no **temple** therein: for the Lord God Almighty and the Lamb are the temple of it.

Believers as God's Temple

Paul refers to the believers as constituting God's temple: 2 Cor 6:16; Eph 2:22. The word is used in this sense in the promise to the overcomers in Philadelphia in 3:12.

Rev 3:12 Him that overcometh will I make a pillar in the **temple** of my God, ...

This, not any physical structure, is the place where God meets with his people during this present evil age, and in this sense the Philadelphians participate in it (cf. Gal 2:9).

The Heavenly Temple

ναός in the Revelation refers most often (9x) to a heavenly structure. While there is no clear reference to such a structure earlier, Heb 12:22 does reveal the existence of the heavenly Jerusalem, which is consistent with a heavenly temple.

Rev 7:14 These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his **temple**: and he that sitteth on the throne shall dwell among them.

See references in 11:19 (2x); 14:15, 17; 15:5, 6, 8 (2x); 16:1, 17. The references to a heavenly altar in 6:9; 8:3, 5; 9:13; 11:1; 14:18; 16:7 further emphasize the importance of this heavenly sanctuary.

It is possible that this heavenly temple is composed of believers who have died: see notes on 15:8, the point at which the heavenly temple is filled with the glory of the Lord (https://cyber-chapel.org/sermons/rev2/notes/Rev_15-16.pdf).

The Lord Himself as the Temple

The last instance of the word in the Revelation, describing the situation in the new heavens and new earth, identifies the Lord himself as the temple:

Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the **temple** of it.

This may be anticipated in our Lord's rebuke to the Jews in John,

Jhn 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But **he spake of the temple of his body**.

21:24, 26, Glory and Honor: δοξα καὶ τιμή

The Greek phrase appears five times in the LXX

2Chr. 32:33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem **did** ^{ἰδίωμι} **did** ^{ἰδίωμι}

him **honour** כבוד (LXX **δοξα και τιμή**) at his death. And Manasseh his son reigned in his stead.

Psa. 8:5 For thou hast made him a little lower than the angels, and hast **crowned** him √στεφανώ with **glory and honour**. כבוד וְהָדָר (only OT instance)

Psa. 29:1 Give unto the LORD, O ye mighty בְּנֵי אֱלִים, **give יהב** √φέρω unto the LORD **glory and strength**. כְּבוֹד וְעֹז

Psa. 96:7 Give unto the LORD, O ye kindreds of the peopleS, **give יהב** √φέρω unto the LORD **glory and strength**. כְּבוֹד וְעֹז

Job 37:22 Fair weather cometh out of the north: with God is **terrible majesty** הוֹרֵר (LXX **δοξα και τιμή**).

The usual Hebrew is כְּבוֹד וְעֹז, which appears once more with a different LXX translation:

1Chr. 16:28 Give unto the LORD, ye kindreds of the people, **give יהב** √δίδωμι unto the LORD **glory and strength**. כְּבוֹד וְעֹז דֹּדְצָא וְיִסְחֹן

The expression used in Revelation, √φέρω δοξα και τιμή, clearly points to Ps 29:1 and 96:7.

- 29:1 is the thunderstorm psalm, describing the power of the Lord as he comes into the land, under the figure of a thunderstorm sweeping off the Mediterranean. Also, it is addressed to the בְּנֵי אֱלִים, the heavenly council, and its relevance to the “kings of the earth” is not clear.
- 96:7 describes the Lord, when “he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the peopleS with his truth.” (v. 13)

Psalm 96 is the central Psalm of the royal Psalms, 92-100, which proclaim God’s kingship over all the earth (Figure 13). It also begins the theme of the salvation of the Gentiles.(94:10 mentions that God will chastise the gentiles, but says nothing about his rule over them or their coming to him.) The reference to bringing honor and glory to the Lord in Rev 21:24, 26 is a direct response to the command of Ps 96:7.

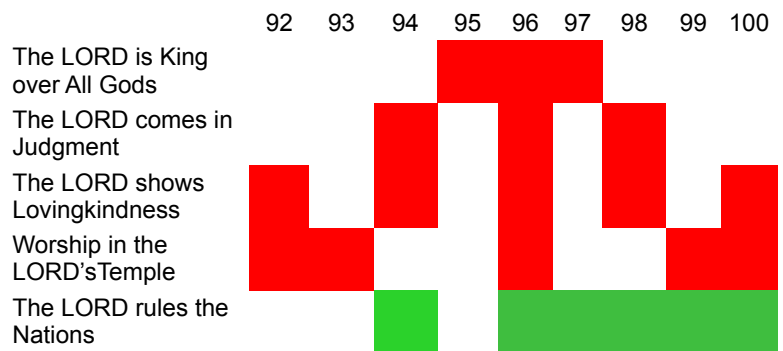


Figure 13: Structure of Psalms 92-100, the royal Psalms

הָרָם H2764

I have related κατάθεμα *katathema* in 22:3 to the “accursed thing” in Jericho. The consistent translation of הָרָם (which appears 29x in the MT) is ἀνάθεμα (which appears 25x); they correspond 19x. Zech 14:11, which lies behind 22:3, has הָרָם and translates it ἀνάθεμα. TDNT I.355 considers the rare κατάθεμα as “another and sharper form of ἀνάθεμα (the κατα-frequently indicating a hostile influence),” or perhaps “a contraction of κατανάθεμα.”

βλέπω G991 vs. ὁράω G3708 vs. εἶδον G1492

In Accordance, searches on ὁράω also yield εἶδον.

Consider the subjects of the verb βλέπω:

John

Rev. 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou **seest**, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

	ראה	פקה	פנה	שקש	Total
βλέπω	45	2	14	1	123
ὁράω	1013	0	0	0	1394
*κυππω	0	0	0	16	53
*ανοιγω	0	16	0	0	201
Total	1310	36	134	22	

Table 12: Verbs for Seeing

Rev. 1:12 And I turned to **see** the voice that spake with me. And being turned, I saw seven golden candlesticks;

Rev. 22:8 And I John **saw** these things, and heard them. And when I had heard and **seen**, I fell down to worship before the feet of the angel which shewed me these things.

Laodiceans

Rev. 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest **see**.

No one

Rev. 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to **look** thereon.

Rev. 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to **look** thereon.

Rev. 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can **see**, nor hear, nor walk:

Unbelievers

Rev. 11:9 And they of the people and kindreds and tongues and nations shall **see** their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Rev. 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they **see** his shame.

Rev. 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they **behold** the beast that was, and is not, and yet is.

Rev. 18:9 ¶ And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall **see** the smoke of her burning,

Rev. 18:18 And cried when they **saw** the smoke of her burning, saying, What city is like unto this great city!

22:2, The Healing of the Nations

This reference is puzzling in a world with no sin, sickness, or death. Aune notes the parallel with Ezek 47:12,

and the fruit thereof shall be for meat, and the leaf thereof for medicine.

καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρῶσιν καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν.

but concedes,

The allusion is simply mechanical, however, since there is no real place in the eschatological scheme of Revelation for “the healing of the nations” construed as their conversion.²⁷

Granting the parallel with Ezekiel, it is curious that John does not adopt Ezekiel’s word ὑγίεια but instead uses θεραπεία to describe the benefit of the leaves.

Dave Nelson notes that θεραπεία can refer to the servants in a great house (Lk 12:42). This usage reflects its more general meaning of “service” without restriction to medical care (see TDNT for LXX examples). He also points out the image of the tree that Nebuchadnezzar saw in Daniel 4, which provided shelter to the birds and beasts, representing the nations of the world:

Dan 4:20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

Perhaps we should translate 22:2, not “healing of the nations,” but “service of the nations,” reflecting this vision, in which the false shelter provided by Nebuchadnezzar is replaced by the true hospitality of the Lord Jesus, who compares himself to a plant with branches in John 15.

22:3, Coreference of δουλ* and λατρευ*

This is the only verse in the Greek Bible that describes people with both terms toward the same object.

Note that there is synonym between the two: for example, both translate עָבַד (H5647) here:

Judg. 10:6 And the children of Israel did evil again in the sight of the LORD, and **served** λατρεύω Baalim, and Ashtaroath, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and **served** δουλεύω not him.

Perhaps we have δοῦλος in 22:3 because there is no cognate noun for λατρεύω.

²⁷ Aune, D. E. (1998). Revelation 17–22 (Vol. 52C, p. 1178). Word, Incorporated.