

**New Heaven and New Earth  
Revelation 21:1-7**

# **Koiné Greek**

## **II**

**by Thor F. Carden**

**In hopes that you, the student,  
may better understand and enjoy  
God's Beautiful Bible.**

**Koiné Greek II**

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**This course is dedicated to**  
**Ron Scarlata**  
**who believed in me when I needed him to**  
**and to his wonderful daughter**  
**Belinda Vatany**  
**who encouraged me to develop this course**

----- PRICE INFORMATION -----

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## Revelation 21:1-7 Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them only when the situation is a little outside the norm. The notes are in numerical order in the "Annotated Grammar Reference."

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by "OR".

## Revelation 21:1

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ (παρῆλθεν Ὁ ἀπῆλθαν) καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι

**Parsing:** {Notes 101 & 102}

| Greek    | Lexical Form | Some possible meanings            | Grammar                      |
|----------|--------------|-----------------------------------|------------------------------|
| εἶδον    | ὁράω         | see, observe, perceive, recognize | Verb 1st Aorist Act Ind Sng  |
| οὐρανὸν  | οὐρανός      | air, heaven, sky                  | Noun Acc Sng M               |
| καινὸν   | καινός       | new, fresh, recent, novel         | Adjective Acc Sng M          |
| γῆν      | γῆ           | country, ground, land, world      | Noun Acc Sng F               |
| καινήν   | καινός       | new, fresh, recent, novel         | Adjective Acc Sng F          |
| γὰρ      | γάρ          | for, since, then, indeed, though  | Conjunction                  |
| πρῶτος   | πρῶτος       | foremost, first                   | Adjective Nom Sng M          |
| οὐρανός  | οὐρανός      | air, heaven, sky                  | Noun Nom Sng M               |
| πρώτη    | πρῶτος       | foremost, first                   | Adjective Nom Sng F          |
| γῆ       | γῆ           | country, ground, land, world      | Noun Nom Sng F               |
| παρῆλθεν | παρέρχομαι   | to pass by, pass away; to arrive  | Verb 3rd Aorist Act Ind Sng  |
| ἀπῆλθαν  | ἀπέρχομαι    | come, depart, go away, pass away  | Verb 3rd Aorist Act Ind Plu  |
| θάλασσα  | θάλασσα      | sea                               | Noun Nom Sng F               |
| οὐκ      | οὐ           | no, not; never, nothing, none     | Adverb                       |
| ἔστιν    | εἰμί         | be, am, are, is, was, were, exist | Verb 3rd Present Act Ind Sng |
| ἔτι      | ἔτι          | still, yet, even                  | Adverb                       |

**Rendering:** {Notes 103 & 105} Three verbs, one of which is has a textual variant. The variation looks minor so three rendering charts should work. We'll see.

Καὶ “and” in the vocative slot {Note 106, 526}

εἶδον “I saw” Verb of the clause {Notes 638, 701, & 801}

οὐρανὸν “heaven” Direct object {Note 108a}

καινὸν “new” Adjective modifying direct object {Note 301}

καὶ “and” {Note 530}

γῆν “earth” More direct object {Note 108a}

καινήν “new” Adjective modifying direct object {Note 301}

|     |     |                              |
|-----|-----|------------------------------|
| and | saw | a new heaven and a new earth |
| I   |     |                              |

“And I saw a new heaven and a new earth ...”

{New clause because Note 125e}

γὰρ “for” conjunction in the vocative slot {Note 106, 526}

ὁ πρῶτος “the first” Adjective modifying the subject {Note 301}

οὐρανός “heaven” Subject {Note 107}

καὶ “and” {Note 530}

ἡ πρώτη “the first” Adjective modifying the subject {Note 301}

γῆ “earth” More subject {Note 107}

(παρῆλθεν “it passed away” Verb of the clause {Notes 638, 701, & 801}

OR {Note 151}

ἀπῆλθαν “they passed away” Verb of the clause {Notes 638, 701, & 801}

|                                      |             |  |
|--------------------------------------|-------------|--|
| for                                  | passed away |  |
| the first heaven and the first earth |             |  |

“... for the first heaven and the first earth passed away ...” Textual variant does not matter

{New clause because Note 125e & g}

καὶ “and” conjunction in the vocative slot {Note 106, 526}

ἡ θάλασσα “the sea” Subject {Note 107}

οὐκ “not” Adverb {Note 501}

ἔστιν “it is” Verb of the clause {Notes 613, 701, & 801}

ἔτι “yet, still, even” Adverb {Note 501}

|         |            |  |
|---------|------------|--|
| and     | is not yet |  |
| the sea |            |  |

“... and the sea is not yet.” Doesn’t make sense so I looked deeper into the range of sense for ἔτι. Turns out when it is with a οὐκ together they mean “no longer.” So, “... and the sea is no longer.”

**My Translation:** “And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea is no longer.”

**Comparison to the Experts:** {Note 104} We have substantial agreement, but I think the experts made the last clause sound less awkward than my rendering.

KJV And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

NKJV Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

NLT Then I saw a new heaven and a new earth, for the old heaven and the old earth had disappeared. And the sea was also gone.

NIV Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea.

NASB Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

YLT And I saw a new heaven and a new earth, for the first heaven and the first earth did pass away, and the sea is not any more;

**Revelation 21:2** καὶ (ἐγὼ Ἰωάννης) εἶδον τὴν πόλιν τὴν ἁγίαν  
 Ἱερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ ἡτοιμασμένην  
 ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς

**Parsing:**

| Greek         | Lexical Form | Some possible meanings             | Grammar                                 |
|---------------|--------------|------------------------------------|---|
| (ἐγὼ          | ἐγώ          | I                                  | Personal Pronoun Nom Sng                |
| Ἰωάννης       | Ἰωάννης      | John                               | Noun Nom Sng M                          |
| εἶδον)        | ὁράω         | see, observe, perceive, recognize  | <b>Verb</b> 1st Aorist Act Ind Plu      |
| πόλιν         | πόλις        | city                               | Noun Acc Sng F                          |
| ἁγίαν         | ἅγιος        | saintly, holy, sacred, consecrated | Adjective Acc Sng F                     |
| Ἱερουσαλὴμ    | Ἱερουσαλὴμ   | Jerusalem                          | Noun Sng F                              |
| καινὴν        | καινός       | new, fresh, recent, novel          | Adjective Acc Sng F                     |
| καταβαίνουσαν | καταβαίνω    | go down, come down                 | <b>Verb</b> Present Act Part Acc Sng F  |
| ἀπὸ           | ἀπό          | from, out of, since, off           | Preposition                             |
| θεοῦ          | θεός         | God, god, godly                    | Noun Gen Sng M                          |
| ἐκ            | ἐκ           | from, out of, of, among, by        | Preposition                             |
| οὐρανοῦ       | οὐρανός      | air, heaven, sky                   | Noun Gen Sng M                          |
| ἡτοιμασμένην  | ἐτοιμάζω     | prepare, provide, make ready       | <b>Verb</b> Perfect Pass Part Acc Sng F |
| ὡς            | ὡς           | as, like, when, how, about         | Conjunction                             |
| νύμφην        | νύμφη        | bride, daughter in law             | Noun Acc Sng F                          |
| κεκοσμημένην  | κοσμέω       | adorn, garnish, trim               | <b>Verb</b> Perfect Pass Part Acc Sng F |
| ἀνδρὶ         | ἀνὴρ         | fellow, husband, man, sir          | Noun Dat Sng M                          |
| αὐτῆς         | αὐτός        | he, she, it                        | Personal Pronoun Gen Sng F              |

**Rendering:** Four verbs, none of them a textual variant, so four rendering charts. Three of the verbs are participials so this should be interesting.

καὶ “and” in the vocative spot

(ἐγὼ “I” the subject

Ἰωάννης) “John” in apposition to the subject, so also the subject

εἶδον “I saw” – in the textual variant with the phrase above, εἶδον appears after καινὴν below.

Either way it is the verb of the clause.

τὴν πόλιν “the city” direct object

τὴν ἁγίαν “the holy” Adjective modifying the object

Ἱερουσαλὴμ “Jerusalem” determining case on proper names is difficult, I’m guessing Genitive.

“of Jerusalem” modifying the direct object

καινὴν “new” also part of the direct object

|         |     |                                |
|---------|-----|--------------------------------|
| and     | saw | the holy city of new Jerusalem |
| I, John |     |                                |

“And I, John, saw the holy city of new Jerusalem ...” The textual variant does not matter since the writer has already identified himself previously.

καταβαίνουσιν “coming down” a participial in the accusative case – probably forming an adjective modifying the direct object of the previous clause

ἀπὸ “from”

τοῦ θεοῦ “the God” Prepositional phrase, probably adverbial

ἐκ “of” a little deeper in the range of sense, but two “from’s” in a row sounded odd

τοῦ οὐρανοῦ “the heaven” Prepositional phrase, probably also adverbial

|  |                             |  |
|--|-----------------------------|--|
|  | coming down from the God of |  |
|  | heaven                      |  |

“... coming down from the God of heaven ...” [Participial modifying the object of the 1st clause]

ἡτοιμασμένην “having been prepared” another participial in the accusative case. Probably also forming an adjective modifying the direct object of the first clause as well.

|  |                      |  |
|--|----------------------|--|
|  | having been prepared |  |
|  |                      |  |

“... having been prepared ...” [Participial modifying the object of the first clause]

ὡς “as” Conjunction in the vocative spot

νύμφην “bride” Subject of the participial was the only place I could figure this went

κεκοσμημένην “having been adorned” another participial in the accusative case, probably also forming a modifier to the direct object in the first clause.

τῷ ἀνδρὶ “to the husband” Indirect object

αὐτῆς “her” Modifies husband

|         |                     |                 |
|---------|---------------------|-----------------|
| as      | having been adorned |                 |
| a bride |                     | for her husband |

“... as a bride having been adorned for her husband.” [Participial modifying the object of the first clause]

**My Translation:** “And I, John, saw the holy city of new Jerusalem coming down from the God of heaven, having been prepared as a bride adorned for her husband.” I decide to let the “having been” serve for both participles just because I liked the sound of it better. Also like that they left off the “of” before New Jerusalem.

**Comparison to the Experts:** We have substantial agreement. I like the experts “out of heaven” better than my “of heaven.”

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

NKJV Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

NLT And I saw the holy city, the new Jerusalem, coming down from God out of heaven like a bride beautifully dressed for her husband.

NIV I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

NASB And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

YLT and I, John, saw the holy city -- new Jerusalem -- coming down from God out of the heaven, made ready as a bride adorned for her husband;

**Revelation 21:3** καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ (οὐρανοῦ OR θρόνου )  
λεγούσης Ἴδού, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων καὶ  
σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ (λαοὶ OR λαος) αὐτοῦ ἔσονται καὶ  
αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν θεὸς αὐτῶν

**Parsing:**

| Greek    | Lexical Form | Some possible meanings                | Grammar  |
|----------|--------------|---------------------------------------|--|
| ἤκουσα   | ἀκούω        | hear, listen, comprehend, understand  | <b>Verb</b> 1st Aorist Act Ind Sng             |
| φωνῆς    | φωνή         | noise, sound, voice                   | Noun Gen Sng F                                 |
| μεγάλης  | μέγας        | greater, greatest, elder, more, most  | Adjective Gen Sng F                            |
| ἐκ       | ἐκ           | from, out of, of, among, by           | Preposition                                    |
| (οὐρανοῦ | οὐρανός      | air, heaven, sky                      | Noun Gen Sng M                                 |
| θρόνου)  |              | seat, throne                          | Noun Gen Sng M                                 |
| λεγούσης | λέγω         | say, speak, tell, call, affirm, claim | <b>Verb</b> Present Act Part Gen Sng F         |
| Ἴδού,    | ἰδού         | behold, lo, see                       | Particle                                       |
| σκηνή    | σκηνή        | habitation, tabernacle                | Noun Nom Sng F                                 |
| θεοῦ     | θεός         | God, god, godly                       | Noun Gen Sng M                                 |
| μετὰ     | μετά         | Gen - with, among                     | Preposition                                    |
| ἀνθρώπων | ἄνθρωπος     | man, human being , person, one        | Noun Gen Plu M                                 |
| σκηνώσει | σκηνοῶ       | dwell                                 | <b>Verb</b> 3 <sup>rd</sup> Future Act Ind Sng |
| μετ'     | μετά         | Gen - with, among                     | Preposition                                    |
| αὐτῶν    | αὐτός        | he, she, it                           | Personal Pronoun Gen Plu M                     |
| αὐτοὶ    | αὐτός        | he, she, it                           | Personal Pronoun Nom Plu M                     |
| (λαοὶ    | λαός)        | people OR peoples                     | Noun Nom (Plu OR Sng) M                        |
| αὐτοῦ    | αὐτός        | he, she, it                           | Personal Pronoun Gen Sng M                     |
| ἔσονται  | εἰμί         | be, am, are, is, was, were, exist     | <b>Verb</b> 3rd Future Mid Ind Plu             |
| αὐτὸς    | αὐτός        | he, she, it                           | Personal Pronoun Nom Sng M                     |
| θεός     | θεός         | God, god, godly                       | Noun Nom Sng M                                 |
| ἔσται    | εἰμί         | be, am, are, is, was, were, exist     | <b>Verb</b> 3rd Future Mid Ind Sng             |
| μετ'     | μετά         | Gen - with, among                     | Preposition                                    |
| αὐτῶν    | αὐτός        | he, she, it                           | Personal Pronoun Gen Plu M                     |
| θεός     | θεός         | God, god, godly                       | Noun Nom Sng M                                 |
| αὐτῶν    | αὐτός        | he, she, it                           | Personal Pronoun Gen Plu M                     |



**Rendering:** 5 verbs. None include either of the textual difficulties. 5 rendering charts.

καὶ “and” in the vocative slot

ἤκουσα “I heard”

φωνῆς “sound’s” Sound is possessing something? It seems more like accusative, but maybe it is ablative without the preposition it usually has? I found some documentation that indicated this was possible in ancient Greek, so it might apply to Koine too. Also the next verb is a participle about speaking, so maybe “voice” would be better here.

μεγάλῃς “great” Modifying sound, so maybe “loud” would be better.

ἐκ “from” Prepositional phrase talking about where the sound is coming from.

τοῦ “the”

(οὐρανοῦ “heaven”

OR It has been talking about both heaven and the throne in the previous chapter, so it could be either one I guess. No clue in the grammar either.

θρόνου “throne” )

|     |       |  |
|-----|-------|--|
| and | heard | a loud voice from (heaven or the throne) |
| I   |       |  |

“And I heard a loud voice from heaven ...” (could be throne, but either way it is pretty clear it is God doing the talking.)

λεγούσης “saying” Participle in the genitive. Probably modifying the “voice” from the previous clause.

|  |        |  |
|--|--------|--|
|  | saying |  |
|  |        |  |

“... saying ...”

Ἴδού, “behold” Vocative

ἡ σκηνὴ “the habitation” Subject

τοῦ θεοῦ “of God” Genitive indicating possession, God’s habitation

μετὰ “with”

τῶν ἀνθρώπων “men” Prepositional phrase acting like an adjective modifying habitation

καὶ “and (you could take “behold” as the verb and make this two clauses. That makes more sense in English, but that is not what the Greek is doing.)

σκηνώσει “He will dwell” Clause of the verb

μετ’ “with”

αὐτῶν “them” prepositional phrase acting as an adverb

|                                       |                      |  |
|---------------------------------------|----------------------|--|
| Behold                                | will dwell with them |  |
| the habitation of God with men and He |                      |  |

“... Behold, the habitation of God with men, and He will dwell with them ...”

καὶ “and” In the vocative slot  
 αὐτοὶ “they” subject  
 (λαοὶ “the peoples”  
 OR Makes little difference  
 λαός) “the people”  
 αὐτοῦ “His”  
 ἔσονται “will be”

|      |         |             |
|------|---------|-------------|
| and  | will be | His people. |
| they |         |             |

“... and they will be His people ...”

καὶ “and” in the vocative slot  
 αὐτὸς “He” subject  
 ὁ θεὸς “the God” Also nominative case  
 ἔσται “he will be” The verb of the clause  
 μετ’ “with”  
 αὐτῶν “them” Not sure what to do with this prepositional phrase.  
 θεός “God” Yet a third nominative.  
 αὐτῶν “their”

|          |         |           |
|----------|---------|-----------|
| and      | will be | their God |
| He, God, |         | with them |

“... and He, God, will be their God, with them.”

**My Translation:** “And I heard a loud voice from heaven, saying, ‘Behold, the habitation of God with men, and He will dwell with them, and they will be His people, and He, God, will be their God with them.’ ” It sounds awkward. I think I need some help from the experts.

**Comparison to the Experts:** Basically we agree, but they added an extra “be” to make it sound better in English, except YLT which sounds as awkward as mine. It is difficult to know when it is OK to take a little license, like adding a “be.”

KJV And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

NLT I heard a loud shout from the throne, saying, “Look, God’s home is now among his people! He will live with them, and they will be his people. God himself will be with them.

NIV And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.

NASB And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

YLT and I heard a great voice out of the heaven, saying, 'Lo, the tabernacle of God is with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them -- their God,

**Revelation 21:4** καὶ ἐξαλείψει (ὁ Θεὸς) πᾶν δάκρυον (ἀπὸ OR ἐκ) τῶν ὀφθαλμῶν αὐτῶν καὶ ὁ θάνατος οὐκ ἔσται ἔτι οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι (ὅτι) τὰ πρῶτα (ἀπῆλθον OR ἀπῆλθαν)

**Parsing:**

| Greek     | Lexical Form | Some possible meanings               | Grammar                            |
|-----------|--------------|--------------------------------------|------------------------------------|
| ἐξαλείψει | ἐξαλείφω     | wipe away                            | <b>Verb</b> 3rd Future Act Ind Sng |
| (Θεός)    | θεός         | God, god, godly                      | Noun Nom Sng M                     |
| πᾶν       | πᾶς          | all with article, each w/o           | Adjective Acc Sng N                |
| δάκρυον   | δάκρυον      | tear                                 | Noun Acc Sng N                     |
| (ἀπὸ      | ἀπό          | from, out of, since, off             | Preposition                        |
| ἐκ)       | ἐκ           | from, out of, by                     | Preposition                        |
| ὀφθαλμῶν  | ὀφθαλμός     | eye, sight, mind's eye               | Noun Gen Plu M                     |
| αὐτῶν     | αὐτός        | he, she, it                          | Personal Pronoun Gen Plu M         |
| θάνατος   | θάνατος      | death                                | Noun Nom Sng M                     |
| οὐκ       | οὐ           | no, not; never, nothing, none,       | Adverb                             |
| ἔσται     | εἰμί         | be, am, are, is, was, were, exist    | <b>Verb</b> 3rd Future Mid Ind Sng |
| ἔτι       | ἔτι          | still, yet, even                     | Adverb                             |
| οὔτε      | οὔτε         | neither, nor                         | Conjunction                        |
| πένθος    | πένθος       | mourning, sorrow                     | Noun Nom Sng N                     |
| οὔτε      | οὔτε         | neither, nor                         | Conjunction                        |
| κραυγὴ    | κραυγή       | clamor, outcry                       | Noun Nom Sng F                     |
| οὔτε      | οὔτε         | neither, nor                         | Conjunction                        |
| πόνος     | πόνος        | pain                                 | Noun Nom Sng M                     |
| οὐκ       | οὐ           | no, not; never, nothing, none        | Adverb                             |
| ἔσται     | εἰμί         | be, am, are, is, was, were, exist    | <b>Verb</b> 3rd Future Mid Ind Sng |
| ἔτι       | ἔτι          | still, yet, even                     | Adverb                             |
| (ὅτι)     | ὅτι          | that, because, for, since, for since | Conjunction                        |
| πρῶτα     | πρῶτος       | foremost, first                      | Adjective Nom/Acc Plu F            |
| (ἀπῆλθον  | ἀπέρχομαι    | come, depart, go away, pass away     | <b>Verb</b> 3rd Aorist Act Ind Plu |
| ἀπῆλθον)  | ἀπέρχομαι    | come, depart, go away, pass away     | <b>Verb</b> 1st Aorist Act Ind Sng |

**Rendering:** 5 Verbs, but 2 are textual variants with only slight variation, so 4 rendering charts.

καὶ “and” in the vocative slot

ἐξαλείψει “he will wipe away” Verb of the clause

(ὁ Θεός) “the God” Subject

πᾶν “each” Adjective in the accusative modifies the object

δάκρυον “tear” Direct object

(ἀπὸ “from” Prepositional phrase acting as an adverb

OR No real difference

ἐκ “from”

τῶν ὀφθαλμῶν “the eyes”

αὐτῶν “our”

|     |                |           |
|-----|----------------|-----------|
| and | will wipe away | each tear |
| God | from our eyes  |           |

“And God will wipe away each tear from our eyes ...”

καὶ “and” Vocative slot

ὁ θάνατος “the death” Subject

οὐκ “never”

ἔσται “it will be” Verb of the clause

ἔτι “still” “even” or “yet”? Dug in range of sense and found “any more.”

|       |               |          |
|-------|---------------|----------|
| and   | will never be |          |
| death |               | any more |

“... and death will never be any more ...”

οὔτε “nor”

πένθος “sorrow” Subject

οὔτε “nor”

κραυγὴ “clamor” Subject

οὔτε “nor”

πόνος “pain” Subject

οὐκ “nor”

ἔσται “it will be” Verb of the clause

ἔτι “any more” Adverb acting as predicate adjective

|                              |         |          |
|------------------------------|---------|----------|
| nor                          | will be |          |
| sorrow, nor clamor, nor pain |         | any more |

“...nor sorrow, nor clamor, nor pain will be any more ...”

(ὅτι) “because”

τὰ πρῶτα “the first” Could be subject or direct object. I chose subject since the verb appears to be intransitive. πρῶτα is plural in the Greek, but can’t figure out how to make “first” plural in English.

(ἀπῆλθον “they departed” Sounds better in English

OR Verb of the clause, minor difference

ἀπῆλθαν “it departed”) Matches the Greek grammar better

|           |          |  |
|-----------|----------|--|
| because   | departed |  |
| the first |          |  |

“... because the first departed.” I’m not sure what “first” he is talking about. Death?

**My Translation:** “And God will wipe away each tear from our eyes, and death will never be any more, nor sorrow, nor clamor, nor pain will be any more, because the first departed.” I need help from the experts.

**Comparison to the Experts:** They added “things” to make “first” plural. That also helps it make sense. It also helped me understand what is meant. “Former things” or “Old order of things” seem like reasonable license for the translators to take.

KJV 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.

NKJV “And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

NLT He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever.”

NIV ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.’”

NASB and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.’”

YLT and God shall wipe away every tear from their eyes, and the death shall not be any more, nor sorrow, nor crying, nor shall there be any more pain, because the first things did go away.’

**Revelation 21:5** Καὶ εἶπεν ὁ καθήμενος ἐπὶ (τοῦ θρόνου OR τῷ θρόνῳ), Ἴδού, καινὰ πάντα ποιῶ καὶ λέγει (μοι), Γράψον ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσιν

**Parsing:**

| Greek     | Lexical Form | Some possible meanings                | Grammar                                |
|-----------|--------------|---------------------------------------|--|
| εἶπεν     | λέγω         | say, speak, tell, call, affirm, claim | <b>Verb</b> 3rd Aorist Act Ind Sng     |
| καθήμενος | κάθημαι      | dwell, sit                            | <b>Verb</b> Present Mid Part Nom Sng M |
| ἐπὶ       | ἐπί          | Gen (contact) - on, over, at, upon    | Preposition                            |
| (θρόνῳ    | θρόνος       | seat, throne                          | Noun Dat Sng M                         |
| θρόνου)   | θρόνος       | seat, throne                          | Noun Gen Sng M                         |
| Ἴδού,     | ἰδού         | behold, lo, see                       | Particle                               |
| καινὰ     | καινός       | new, fresh, recent, novel             | Adjective Acc Plu N                    |
| πάντα     | πᾶς          | All with article, each w/o            | Adjective Acc Plu N                    |
| ποιῶ      | ποιέω        | make, do, cause, accomplish           | <b>Verb</b> 1st Present Act Ind Sng    |
| λέγει     | λέγω         | say, speak, tell, call, affirm, claim | <b>Verb</b> 3rd Present Act Ind Sng    |
| (μοι,)    | ἐγώ          | to me                                 | Personal Pronoun Dat Sng               |
| Γράψον    | γράφω        | write, compose, record, sign          | <b>Verb</b> 2nd Aorist Act Imp Sng     |
| ὅτι       | ὅτι          | that, because, for, since, for since  | Conjunction                            |
| οὗτοι     | οὗτος        | these, these things, these people     | Demonstrative Nom Plu M                |
| λόγοι     | λόγος        | word, saying, message, thought        | Noun Nom Plu M                         |
| ἀληθινοὶ  | ἀληθινός     | true, sincere, real, dependable       | Adjective Nom Plu M                    |
| πιστοὶ    | πιστός       | faithful, trustworthy, reliable       | Adjective Nom Plu M                    |
| εἰσιν     | εἰμί         | be, am, are, is, was, were, exist     | <b>Verb</b> 3rd Present Act Ind Plu    |

**Rendering:** The two textual difficulties don't involve any of the six verbs, so 6 rendering charts.

Καὶ “and” in the vocative slot  
εἶπεν “he said” Verb of the clause

|                              |      |  |
|------------------------------|------|--|
| and                          | said |  |
| [Participle from next chart] |      |  |

“And the one dwelling on the throne said ...”

ὁ καθήμενος “the one dwelling” goes in the subject and verb slot  
ἐπὶ “on”

(τοῦ θρόνου “on the throne”

OR The textual difficulty makes ἐπὶ either emphasize contact or position meant by “on” In context, I don't think it makes much difference.

τῷ θρόνῳ), “on the throne”

|         |                        |  |
|---------|------------------------|--|
|         | dwelling on the throne |  |
| the one |                        |  |

“... the one dwelling on the throne ...” Participle in nominative case is subject of previous clause.

Ἴδού, “Behold” in the vocative slot, although it seems to me this is more like a clause by itself  
 καινὰ “new” Adjective in accusative case, where is a direct object?  
 πάντα “each” Adjective in accusative case, where is a direct object?  
 ποιῶ “I make”

|        |      |         |
|--------|------|---------|
| Behold | make | all new |
| I      |      |         |

“... behold, I make all things new ...” There was no object so I added one. I hope the experts agree.

καὶ “and” in the vocative slot

λέγει “he says” Verb of the clause. Historical present, I think.

(μοι), “to me” in the dative slot. Means the same with or without this word. It has already been established who the listener is.

|     |      |       |
|-----|------|-------|
| and | said |       |
| he  |      | to me |

“... and he said to me ...”

Γράψον “you wrote” Verb of the clause. It is in the imperative mood past tense which has no form in English. I believe this is to emphasize the command’s urgency, as if it should have already have been done in the past, that that is just my pet theory. I haven’t seen in Greek scholars say this.

|     |       |  |
|-----|-------|--|
|     | write |  |
| you |       |  |

“... write ...”

ὅτι “because” Conjunction in the vocative slot

οὗτοι “these” Pronoun in apposition to the subject

οἱ λόγοι “the words” Subject, so it has to be a new clause, but where did it start?

ἀληθινοί “true” predicate adjective

καὶ “and”

πιστοὶ “trustworthy” Predicate adjective

εἰσιν “they are”

|             |     |                      |
|-------------|-----|----------------------|
| because     | are |                      |
| these words |     | true and trustworthy |

“... because these words are true and trustworthy”

**My Translation:** “And the one dwelling on the throne said behold I make all things new and he said to me write because these words are true and trustworthy.”

**Comparison to the Experts:** Looks like I was right about the historical present and adding “things” to make it understandable. I’m not sure why the NIV and NASB changed the word order of the last phrase.

KJV And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

NIV He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

NASB And He who sits on the throne said, “Behold, I am making all things new.” And He \*said, “Write, for these words are faithful and true.”

**Revelation 21:6** καὶ εἶπέν μοι γέγονεν (ἐγὼ εἰμι OR ἐγὼ OR εἰμι) τὸ Ἄλφα καὶ τὸ Ω ἡ ἀρχὴ καὶ τὸ τέλος ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν

**Parsing:**

| Greek   | Lexical Form | Some possible meanings                | Grammar                                |
|---------|--------------|---------------------------------------|--|
| εἶπέν   | λέγω         | say, speak, tell, call, affirm, claim | <b>Verb</b> 3rd Aorist Act Ind Sng     |
| μοι     | ἐγὼ          | to me                                 | Personal Pronoun Dat Sng               |
| γέγονεν | γίνομαι      | happen, be, be made, be done          | <b>Verb</b> 3rd Perfect Act Ind Sng    |
| (ἐγὼ    | ἐγὼ          | I                                     | Personal Pronoun Nom Sng               |
| εἰμι)   | εἰμί         | be, am, are, is, was, were, exist     | <b>Verb</b> 1st Present Act Ind Sng    |
| Ἄλφα    | Α            | The First Letter of the Alphabet      | Noun Nom Sng N                         |
| Ωμέγω   | Ω            | The Last Letter of the Alphabet       | Noun Nom Sng N                         |
| ἀρχή    | ἀρχή         | beginning, commencement, first, ruler | Noun Nom Sng F                         |
| τέλος   | τέλος        | end                                   | Noun Nom Sng N                         |
| ἐγὼ     | ἐγὼ          | I                                     | Personal Pronoun Nom Sng               |
| διψῶντι | διψάω        | be thirsty                            | <b>Verb</b> Present Act Part Dat Sng M |
| δώσω    | δίδωμι       | give, supply, furnish, bestow, allow  | <b>Verb</b> 1st Future Act Ind Sng     |
| ἐκ      | ἐκ           | from, out of, of, among, by           | Preposition                            |
| πηγῆς   | πηγή         | fountain, well                        | Noun Gen Sng F                         |
| ὑδατος  | ὑδωρ         | water                                 | Noun Gen Sng N                         |
| ζωῆς    | ζωή          | life, alive, animate, living thing    | Noun Gen Sng F                         |
| δωρεάν  | δωρεάν       | without a cause, for naught, in vain  | Adverb                                 |

**Rendering:** 5 Verbs, one involved in a textual difficulty. 5 rendering charts.

καὶ “and” in the vocative slot

εἶπέν “he said” verb of the clause

μοι “to me” indirect object

|     |      |       |
|-----|------|-------|
| and | said |       |
| He  |      | to me |

“And He said to me ...”

γέγονεν “it is happening” Verb of the clause

|    |              |  |
|----|--------------|--|
|    | is happening |  |
| it |              |  |

“... it is happening ...”

|                       |  |         |   |              |
|-----------------------|--|---------|---|--------------|
| (ἐγὼ “I”<br>εἰμι “am” | OR – first and last alternative are<br>the same for all practical purposes | ἐγὼ “I” | OR -- I by itself<br>doesn’t make sense | εἰμι) “I am” |
|-----------------------|--|---------|---|--------------|

τὸ Ἄλφα “the Alpha”

καὶ “and”

τὸ Ω “the Omega”

ἡ ἀρχὴ “the beginning”

καὶ “and”

τὸ τέλος “the end” Two compound nouns in apposition forming the predicate nominative

|   |    |  |
|---|----|--|
|   | am | the Alpha and Omega, the beginning and the end |
| I |    |  |

“... I am the Alpha and Omega, the beginning and the end ...”



ἐγὼ “I” Subject of the verb

δώσω “I will give”

ἐκ “from” Prepositional phrase forming an adverbial

τῆς πηγῆς “the fountain” three nouns all in the genitive case. One is the object of the preposition and the other two modify it. But which is which.

τοῦ ὕδατος “the water”

τῆς ζωῆς “the life”

δωρεάν “for free” Adverb modifying the verb give

|   |                           |                       |
|---|---------------------------|-----------------------|
|   | will give freely from the |                       |
| I | fountain of water of life | [enclosed participle] |

“... I will give freely from the fountain of the water of life to those who thirst.”

τοῖς διψῶντι “those who thirst” Participle in the dative case is probably the indirect object of the enclosing clause

|  |  |  |
|--|--|--|
|  |  |  |
|  |  |  |

“... to those who thirst ...”

**My Translation:** “And He said to me, “It is happening that I am the Alpha and Omega, the beginning and the end; I will give freely to those who thirst from the fountain of the water of life.” That clause “It is happening” seems very awkward. I need help from the experts.

**Comparison to the Experts:** I’m not sure how they get a past tense English verb from a perfect tense Greek verb, but we agree on everything else. Since all the experts came up with “it is done” or “it is finished,” I’m sure they are right.

KJV And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

NKJV And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

NLT And he also said, “It is finished! I am the Alpha and the Omega—the Beginning and the End. To all who are thirsty I will give freely from the springs of the water of life.

NIV He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.

NASB Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

YLT and He said to me, 'It hath been done! I am the Alpha and the Omega, the Beginning and the End; I, to him who is thirsting, will give of the fountain of the water of the life freely;

**Revelation 21:7** ὁ νικῶν κληρονομήσει (πάντα OR ταῦτα), καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι (ὁ) υἱός

**Parsing:**

| Greek        | Lexical Form | Some possible meanings            | Grammar                                |
|--------------|--------------|-----------------------------------|--|
| νικῶν        | νικάω        | conquer, overcome, prevail        | <b>Verb</b> Present Act Part Nom Sng M |
| κληρονομήσει | κληρονομέω   | to inherit                        | <b>Verb</b> 3rd Future Act Ind Sng     |
| πάντα,       | πᾶς          | All with article, each w/o        | Adjective Acc Plu N                    |
| ταῦτα        | οὗτός        | these, those                      | Demonstrative Pronoun Acc Plu N        |
| ἔσομαι       | εἰμί         | be, am, are, is, was, were, exist | <b>Verb</b> 1st Future Mid Ind Sng     |
| αὐτῷ         | αὐτός        | he, she, it                       | Personal Pronoun Dat Sng M             |
| θεός         | θεός         | God, god, godly                   | Noun Nom Sng M                         |
| αὐτός        | αὐτός        | he, she, it                       | Personal Pronoun Nom Sng M             |
| ἔσται        | εἰμί         | be, am, are, is, was, were, exist | <b>Verb</b> 3rd Future Mid Ind Sng     |
| μοι          | ἐγώ          | to me                             | Personal Pronoun Dat Sng               |
| υἱός         | υἱός         | son, descendant, disciple         | Noun Nom Sng M                         |

**Rendering:** 4 verbs, none with textual difficulties, so four rendering charts

ὁ νικῶν “the one who is prevailing” Participle in nominative case

|         |            |  |
|---------|------------|--|
|         | prevailing |  |
| the one |            |  |

“... the one prevailing ...” [Subject of next clause]

κληρονομήσει “he will inherit” Verb of the clause

(πάντα “all”

OR One or the other of these is the direct object

ταῦτα), “these”

|                       |              |     |
|-----------------------|--------------|-----|
|                       | will inherit | all |
| [Previous participle] |              |     |

“The one prevailing will inherit all ...” Both alternatives work. I picked one.

καὶ “and” Conjunction in the vocative spot

ἔσομαι “I will be” Verb of the clause

αὐτῷ “to him” Indirect object

θεός “God” Nominative case, Subject of predicate nominative?

|     |         |        |
|-----|---------|--------|
| and | will be | God    |
| I   |         | to him |

“... and I will be God to him ...”

καὶ “and” Conjunction in the vocative spot  
 αὐτὸς “he” Nominative case, Subject of predicate nominative?  
 ἔσται “he will be”  
 μοι “to me” indirect object of something or what?  
 (ὁ) “the” Probably not pertinent to the overall meaning of the verse  
 υἱός “son”

|     |         |       |
|-----|---------|-------|
| and | will be | son   |
| he  |         | to me |

“... and he will be a son to me.”

**My Translation:** The one prevailing will inherit all, and I will be God to him, and he will be a son to me.”

**Comparison to the Experts:** We have substantial agreement. It looks like the experts decided to use both of the textual alternatives - πάντα and ταῦτα. I’m not sure why.

JV He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

NKJV “He who overcomes shall inherit all things, and I will be his God and he shall be My son.

NLT All who are victorious will inherit all these blessings, and I will be their God, and they will be my children.

NIV Those who are victorious will inherit all this, and I will be their God and they will be my children.

NASB “He who overcomes will inherit these things, and I will be his God and he will be My son.

YLT he who is overcoming shall inherit all things, and I will be to him -- a God, and he shall be to me -- the son,

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