

ὁμοιος ὁράσει λίθω κτλ. Cf. Ezek. i. 4, 27, viii. 2, where it is amber to which the glory of God is compared in colour—ὡς ὄρασις ἡλέκτρον, ὡς ὅψιν ἡλέκτρον. In i. 28, Ezekiel concludes the vision with the words, "This was the appearance of the likeness of the glory of God."

ὁμοιος . . . ἰάσπιδι καὶ σαρδίῳ. It is difficult to determine with certainty what stone is represented by the jasper here (ἰάσπιδι = ἰάσπις). There were several varieties of the ἰάσπις: (1) a dull opaque stone—which is thought by some scholars to be referred to here, since it is combined with the sardius: (2) a green stone (= ἡσάβ) partially translucent—possibly that referred to here and in xxi. 11, λίθω ἰάσπιδι κρυσταλλίζοντι: (3) a red stone (= כרכר, Isa. liv. 12, a yellow stone, and an opalescent stone). See *Encyc. Bib.* iv. 4806, whence these facts are derived. Of the above varieties the green was very rare and most prized in ancient times. This may explain the epithet τιμωτάτος attached to it in xxi. 11. But owing to this epithet Ebrard thinks that the diamond is meant here. The sardius (= סרס, Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13) is a red stone as the name signifies, the opaque blood-red jasper well known in Egypt, Babylonia, and Assyria. Cf. Epiphan. *De Gemmis*, πυρωπὸς τῷ εἶδει καὶ αἵματοειδὴς (quoted by Vitringa). "The material (translucent quartz stained with iron) is quite common, and merges in the clearer and lighter-tinted carnelian and red agate" (*Encyc. Bib.* iv. 4803). See also Hastings' *D.B.* iv. 620 sq.

καὶ ἱρις κυκλόθεν τοῦ θρόνου ὁμοιος ὁράσει σμαραγδίνῳ. This idea of a rainbow round about the throne is derived from Ezek. i. 28, ὡς ὄρασις τόξου, ὅταν ᾗ ἐν τῇ νεφέλῃ ἐν ἡμέραις ἑτοῦ—οὕτως ἡ στάσις (corrupt? for φάσις) τοῦ φέγγους κυκλόθεν. The rainbow is said to be like a smaragdus. σμαράγδινος is apparently a ἄπ. λεγ.

The smaragdus (= ברק) has been identified with the rock crystal, the beryl, and finally with the emerald. Petrie (Hastings' *D.B.* iv. 620) writes: "A colourless stone is the only one that can show a rainbow of prismatic colours; and the hexagonal prism of rock crystal, if one face is not developed (as is often the case), gives a prism of 60°, suitable to show a spectrum. The confusion with emerald seems to have arisen from both stones crystallizing in hexagonal prisms; and as the emerald varies through the aquamarine to a colourless state, there is no obvious separation between it and quartz crystal."

Both Petrie here and Myres in the *Encyc. Bib.* iv. 4809 attach the meaning of rock crystal to σμαράγδος in our text. But it is difficult to translate the line if this meaning is attached to σμαραγδίνῳ. Perhaps it might be rendered: "And there was a rainbow round about the throne like the appearance of rock crystal."

But another view is generally taken of the text. The *ἵρις* is interpreted as meaning merely a halo or nimbus shaped like a rainbow, and of *one colour*, an emerald green. In that case the writer breaks away from his source, Ezek. i. 28, and *ὁράσει* is to be taken as a *dat. modi*. The conception of a nimbus encircling supernatural beings or deified men was familiar to the ancient world. It was current among the Greeks and Romans—see Dieterich, *Nekyia*, 41-43, who quotes largely from the Stephanus' monograph on the subject, *Nimbus und Strahlen-Kranz*: Mémoires de l'académie impériale des sciences de St. Petersburg, 6 sér., tom. ix., 1859. It is claimed to be of Babylonian origin by Zimmern, *K.A.T.*³, p. 353, who cites Ps. civ. 2 ("He clothes Himself with light as with a garment"); Dan. vii. 9; 1 Enoch xiv. 18; Jas. i. 17; Apoc. John iv. 3; 1 Tim. vi. 16, etc.

In favour of the above we might cite *Encyc. Bib.* iv. 4804: "As early as Theophrastus a very large number of stones, all brilliant and of all shades of green, from aquamarine to diopside (χαλκηδών), were included generally under *σμάραγδος*."

In any case the object of the bow is to conceal Him that sat on the throne. Thus anthropomorphic details are avoided still more than in Ezekiel.

4. καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες,¹ καὶ ἐπὶ τοῖς εἴκοσι τέσσαρας θρόνους πρεσβυτέρους καθημένους περιβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. The occurrence of this verse in its present context creates great difficulty. This has already been pointed out by J. Weiss (*Die Offenbarung*, p. 54 sq.). He observes, first, that it interrupts a description of the throne, which is resumed in 5: in the next place, that, as the representation proceeds from the throne outwards, the narrower circle of the four Living Creatures ought to be mentioned before the larger concentric circle of the four and twenty Elders. The Living Creatures stand nearer the throne, and in iv. 9, 10, the Elders do not fall down and worship till the Living Creatures give the signal. On these grounds, Weiss would reject this verse as an addition of the final editor of the Apocalypse, who put together two independent apocalypses with large additions of his own. Though Weiss's theory as a whole is untenable, there are good grounds for regarding iv. 4 as a later addition, but not, as Weiss urges, from another hand. The evidence points to its being a later addition, but an addition from our author's hand, since the diction is wholly his own, and

¹ Elsewhere in our author *εἴκοσι τέσσαρες* stands before its noun except in xix. 4. We should observe that *τέσσαρες* is used not unfrequently as an acc. Cf. Moulton, *Gram.* 46; Blass, *Gram.* 20. On the orthography of *τέσσαρες* in the N.T., MSS, and the *κοινή*, see Robertson, *Gram.* 183.

ἡ πόλις χρυσίον καθαρὸν κτλ. The city itself was composed of transparent gold.

19. The twelve precious stones which compose the twelve foundations of the wall correspond on the whole to those that were set in gold on the high priest's breastplate in Ex. xxviii. 17-20, xxxix. 10-13 (cf. also Ezek. xxviii. 13 on the dress of the King of Tyre, where, however, in the Hebrew only nine stones are mentioned though twelve are given in the LXX).

Whereas, according to Ex. xxviii. 17 sqq., the names of the Twelve Tribes were written on the twelve stones on the high priest's breastplate, in our text the names of the Twelve Tribes are written, as in Ezek. xlvi. 31, on the twelve gates; but it is the names of the Twelve Apostles that are written on the twelve precious stones which form the foundations of the wall of the City. By means of xxi. 13, where the order in which the angel measured the four sides of the city (*i.e.* E.N.S.W.), and xxi. 19-20, where the twelve stones are enumerated, we are able to discover the probable order in which these foundations were laid. This order has nothing whatever to do with the order given in Ex. xxviii. 17 sqq., as Myers, *Encyc. Bib.* iv. 4811, and Bousset, following the same principle in his commentary, assume; nor is it to be explained from any accidental inversion or misreading of the twelve stones arranged in four lines, each line containing three stones. Bousset's explanation is as follows. Our author read the second three stones in Ex. xxviii. 17 sq. before the first three, and the fourth three before the third three, and thus arrived at the following order:

I. ἀνθραξ	σάπφειρος	ἰασπις
II. σάρδιον	τοπάζιον	σμάραγδος
III. χρυσόλιθος	βηρύλλιον	δνύχιον
IV. λιγύριον	ἀχάτης	ἀμέθυστος.

Next, he or his source had read the stones in I. and II. from right to left, and in III. and IV. from left to right. Now, only in the last resort could such a complicated hypothesis—in itself a confession of failure—be accepted.

While rejecting such an hypothesis, it is advisable to state the actual relations between our text and Ex. xxviii. 17-20. 1. Our author has not followed the LXX of Ex. xxviii. 17 sqq., seeing that his list differs in the renderings of four of the Hebrew words. 2. Our author's list presupposes a transposition of the sixth and twelfth stones, *i.e.* the בַּדְּחַל (= τοπάζιον) and הַיָּסָפִיר (= ἰασπις). This was probably the original Hebrew order (see *Encyc. Bib.* iv. 4810). 3. It is not credible that, using as he did the Hebrew text first hand, he should accidentally invert the order of the first and second rows and of the third and fourth,

combined, but the words that follow are in favour of the former view. These huge figures are not, of course, to be taken literally. Our Seer is using the language of symbolism. When dealing with the subject of Paradise later Jewish writers make statements of a kindred nature. Amongst the more moderate computations is that found in Sibyll. Or. v. 251 (88-130 A.D.):

ἄχρι δὲ καὶ Ἰόπης τεῖχος μέγα κυκλώσαντες
ὑψόσ' αἰείρονται ἄχρι καὶ νεφέων ἑρεβεννῶν.

Here the circumference of the city would be about 280 miles.

A larger estimate (quoted from Wetstein) appears in the Shir R. vii. 5, where it is said that Jerusalem would be enlarged till it reached the gates of Damascus, and exalted till it reached the throne of God (ix. 1). In the Baba Bathra, 75^b, its height is defined as twelve miles. But the imagination is wholly baffled by the amazing figures in Taanith, 10^a, where the whole world is declared to be the sixtieth part of the Garden, and the Garden the sixtieth part of Eden.

17. ἑκατον τεσσαράκοντα τεσσάρων πηχῶν. This wall of 144 cubits is wholly out of proportion in view of the gigantic magnitude of the City. It cannot rightly be described as μέγα καὶ ὑψηλόν in connection with the City, and so it may be either a fragmentary and now unintelligible survival of some archaic element, or else merely a poetical detail, and without symbolic significance. But if we might take the wall as an outer line of defence distinct from the City, then it could well serve as a defence against the entrance of the wicked and unclean (xxi. 27, xxii. 15).

μέτρον ἀνθρώπου ὃ ἐστὶν ἀγγέλου. The measures used by the angel are those in common use amongst mankind. This is not unreasonable, since both angels and men are fellow-servants of God (xix. 10, xxii. 9).

18-XXII. 2. This section is in verse, and deals with the appearance and character of the City.

18-21. The materials of which the city is constructed.

18. ἡ ἐνδόμησις . . . ἱασπις. ἐνδόμησις found only here and in Joseph. Ant. xv. 9. 6 (ἡ δὲ ἐνδόμησις ὅσον ἦν ἐβάλλετο κατὰ τῆς θαλάσσης διακοσίους πῶδας), and in a pre-Christian inscription, τὴν ἐνδόμησιν τοῦ τεμένους (Dittenberger's *Sylloge Inscript. Graec.*² 583, 31, quoted from Moffatt), appears to mean materials or fabric. Thus not only was the radiance that came forth from Him that sat on the throne (iv. 3) of a jasper hue, and likewise that of the whole atmosphere of the Holy City (xxi. 11), but the wall itself was constructed of jasper. This structure of jasper was based on twelve precious stones, each of which formed one-twelfth of the entire foundation (cf. 12, 19).

This solution of the difficulties of vii. 5-8, xxi. 13, 19-20 has this recommendation, that it explains all three passages as part of one coherent conception. If it is rejected, some other explanation must be discovered, else the direction pursued by the angel in measuring the walls—E.N.S.W.—is highly capricious.

The angel measures the walls in the order E.N.S.W. Now, let us take the twelve stones enumerated in 19-20 and beginning with the S.E. corner place the first three on E., which the angel measured first, the second three on N., which the angel measured next, the third three on S., which the angel measured next, and the fourth three on W., as is done below. But it is not till we combine these data with the following fact that we arrive at the solution of the problem. This fact is that, according to Kircher's *Oedipus Aegyptiacus*, II. ii. 177 sq. (1653), each of the twelve precious stones¹ in our text is connected respectively with one of the twelve signs of the Zodiac on Egyptian and Arabian monuments. That this connection was already recognized by the Jews we learn from the express statements of Philo and Josephus (see references in note, p. 159). The following table (from Kircher) gives the connections between the signs and the precious stones

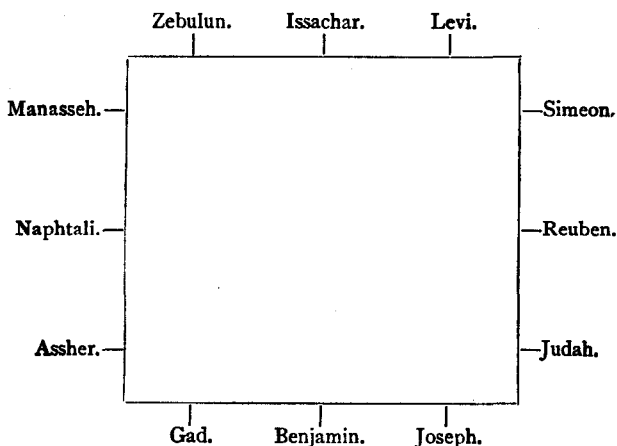
1. The Ram—the amethyst.
2. The Bull—the hyacinth.
3. The Twins—the chrysoprase.
4. The Crab—the topaz.
5. The Lion—the beryl.
6. The Virgin—the chrysolite.
7. The Balance—the sardius.
8. The Scorpion—the sardonyx.
9. The Archer—the smaragdus.
10. The Goat—the chalcedon.
11. The Water-carrier—the sapphire.
12. The Fishes—the jasper.

In the diagram that follows I have placed the precious stones in the order suggested by our text in 13, 19-20 and added the signs of the Zodiac with which they were respectively connected. Now, if we read the signs of the Zodiac as there given in the order prescribed in 19-20 we arrive at the following result. *The signs or constellations are given in a certain order, and that exactly the reverse order of the actual path of the sun through the signs.* Thus we have the Fishes, Water-carrier, Goat, Archer, Scorpion, Balance, Virgin, Lion, Crab, Twins, Bull, Ram; for the order to be followed is that given in xxi. 13, i.e. E.N.S.W. But in the apparent movement of the sun, the sun is said when

¹ In Pliny's *H.N.* xxxiii. the definite number twelve is connected with precious stones.

and in addition read the first pair of rows from right to left and the second pair from left to right. *In short, the order of the stones in our text cannot be explained from the order in Ex. xxviii. 17-20.* We have now to discover the grounds which gave rise to the difference in order between our text and Ex. xxviii. 17-20. First of all let us arrange the list of stones in 19-20 in conjunction with the sides of the city as they were measured by the angel.

Now whereas in Num. ii. the tribes are arranged in a square, the sides of which look E.S.W.N., and the gates of the Holy City in Ezek. xlviii. which bear the names of the Tribes are enumerated in the order N.E.S.W., we are tempted to ask why does the angel adopt an apparently capricious order and measure the sides of the Holy City E.N.S.W.? I know of no certain explanation, but it is possible that we may discover some ground for it, if we take the reconstructed list of the Tribes in vii. 5-8 and combine it with xxi. 13. As a result of this combination we have the following result :



In this diagram we see that the six sons of Leah, *i.e.* Judah, Reuben, Simeon, Levi, Issachar, Zebulun (see vol. i. p. 208), are arranged along the E. and N. Immediately adjoining the children of Leah come the children of Rachel in our author's list, Joseph and Benjamin (see i. 208), and since the S. was preferred to the W. among the Jews, and the angel measures the city in the order E.N.S.W. (xxi. 13), these two must be arranged along the S. Next (see i. 208) come the sons of Leah's hand-maid, *i.e.* Gad and Assher. These take the next position of honour, *i.e.* S.W.S. and W.S.W.

In the above diagram it will be observed that our author has rendered the Hebrew words נֶפֶךְ, פַּטְרָה, שֶׁם, and שֶׁבוּ respectively by χαλκηδών, σαρδόνυξ, χρυσόπρασος, and ἰάκινθος, whereas the LXX in Ex. xxviii. 17-20 renders them respectively by ἀνθραξ, τοπάζιον, λιγύριον, ἀχάτης. Of the twelve stones enumerated in our text¹ three have already been mentioned, the ἱασπις, σμάραγδος, and σάρδιον in iv. 3, while ἰάκινθος is implied in ix. 17.

ἱασπις. This was probably of a green or emerald colour. See iv. 3.

σάπφειρος. This stone "is identified (Theophr. 37; cf. 55, κύανος σκύθης, and Pliny, *H.N.* xxxvii. 120) with the opaque blue 'lapis lazuli' of Turkestan" (*Encyc. Bib.* iv. 4805).

χαλκηδών. This word occurs only here in Biblical Greek. This gem is taken to be of a green colour (= a copper silicate), and as we have seen already is substituted for ἀνθραξ (a red garnet) in the LXX.

σμάραγδος. See note on iv. 3.

20. σαρδόνυξ (= the פַּטְרָה). If we may identify this stone with the topaz, it was, according to Strabo (770), translucent and golden coloured (χρυσοειδὲς ἀποστύλβον φέγγος) or yellow green; according to Pliny (*H.N.* xxxvii. 8), yellow green (e virenti genere). The LXX renders פַּטְרָה by τοπάζιον in Ex. xxviii. 17-20. But the σαρδόνυξ was properly a variety of the ὄνυξ in which the white background was variegated by layers of red or brown (Pliny, *H.N.* xxxvii. 23). But what is the Hebrew?

σάρδιον. See iv. 3 (n.).

χρυσολίθος (= שֶׁשׁ). This gold stone is hard to identify: it may be golden yellow and opaque—i.e. yellow jasper or yellow serpentine: or it may be golden yellow and translucent (see *Encyc. Bib.* iv. 4807). These stones are described by Pliny, *H.N.* xxxvii. 42, as "aureo fulgore translucentes."

βήρυλλος (= שֶׁשׁ). This is thought to be the malachite by Myres in the *Encyc. Bib.* iv. 4808, "with its wavy . . . bands and cloudy patches of light vivid and dark green." In Ex. xxvii. 20, xxxix. 13, שֶׁשׁ is rendered by ὀνύχιον.

¹ The identification of the Greek with the Hebrew names for these precious stones is in several cases purely hypothetical. This is in part due to the confusion of the order in the Massoretic. Although the same order in the four rows on the high priest's breastplate is given in Ex. xxviii. 17-20 and xxxix. 10-13 both in the Massoretic and the LXX respectively, yet the LXX implies a transposition of יִשְׁפָּה and יְהִלֵּם. But the confusion is further aggravated by the two accounts in Josephus, *Ant.* iii. 7. 5 and *Bell.* v. 5, 7, which differ from each other as to the order of the stones in the third and fourth rows, and while the first account gives for the first stone in the first row σαρδόνυξ, the second gives σάρδιον. Since Josephus states (*Ant.* iii. 7. 5) that the names of the Twelve Tribes were engraven on the stones, each stone having the honour of a name in the order in which they were born, this confusion is all the more disturbing.

crossing the equator towards the north to be at the first point of the Ram, thirty days later it enters the Bull, and so on through the Twins, Crab, Lion, etc., till it reaches the Fishes. Now *this cannot be an accident*. The conclusion that our author is acquainted with these current beliefs as to the connection of the twelve precious stones with the signs of the Zodiac, and the sun's progress through the signs of the Zodiac cannot in the face of the above facts be questioned, while the further fact that he gives the stones in exactly the reverse order to that required by astronomical science, shows that he regards *the Holy City which he describes as having nothing to do with the ethnic speculations of his own and past ages regarding the city of the gods*. Thus he deliberately disconnects the Holy City with the city of the gods, in which the twelve gates were connected with the twelve precious stones and the signs of the Zodiac, (1) by connecting the gates of the Holy City with the names of the Twelve Tribes, and by representing each gate as composed of a single pearl, and (2) by using the twelve precious stones in an ornamental sense and describing them as engraved with the names of the Twelve Apostles.

Table giving the stones of the foundations in their probable order and their probable equivalents in Ex. xxviii. 17-20.

	σάρδιον (=σῤῥκ), Balance.	σαρδόνυξ (τοπάζιον in LXX=σῤῥξ), Scorpion.	σμάραγδος (=σῤῥα), Archer.
ἀμέθυστος (=σῤῥη), Ram. }			{ χαλκηδών (ἀνθραξ in LXX=σῤῥα), Goat.
δάκυνθος (ἀχάτης) in LXX=ἰβψ), Bull. }			{ σάπφειρος (=σῤῥσ), Water-carrier.
χρυσόπρασος (λιγ- ύριον in LXX= σῤῥ'), Twins. }			{ ἰασπς (=σῤῥ'), Fishes.
	τοπάζιον (=δνύχιον in LXX=σῤῥη), Crab.	βήρυλλος (=σῤῥσ), Lion.	χρυσόλιθος (=σῤῥη), Virgin.

The temple that was in the first heaven will disappear (cf. vii. 15, xi. 19). God Himself is henceforth the only Temple, and Christ the Ark of the Covenant. By this restoration the complete parallelism between 22 and 23 is restored. In vii. 9-16 the vision is concerned with the martyr host before the throne of God in heaven, still incomplete and still growing with fresh accessions from the great tribulation on the earth. This host serve God day and night in the temple in heaven, but this temple has no part in the Heavenly Jerusalem: still less in the New; for it belongs to the former things that have passed away (xxi. 4^d). See note on xxi. 3. In the Ep. Barn. xvi. the idea of anything but a spiritual temple is looked upon with disfavour. Man, when redeemed, forms the habitation of God—"a spiritual temple built up to the Lord" (*πνευματικὸς ναὸς οἰκοδομούμενος τῷ κυρίῳ*).

Our restoration of the missing words *ἡ κιβωτὸς τῆς διαθήκης αὐτῆς* is confirmed by Jer. iii. 16, where it is prophesied that on the advent of the kingdom of God "the ark of the covenant of the Lord" (*אֲרוֹן בְּרִית יְהוָה*) should no longer be thought of nor needed nor restored. That the Jews of the century before the Christian era expected the restoration of the ark on the advent of the kingdom is clear from 2 Macc. ii. 4 sqq., where it is told that the ark had not been destroyed but had been hidden by Jeremiah on Mount Nebo with a view to its safe keeping. That this belief was current in the first century A.D. is to be inferred from 2 Bar. vi. 7-9, where the ark and certain other holy things belonging to the first temple are said to have been hidden by angels in the earth till the Messianic kingdom was established. That this expectation persisted long afterwards in Judaism we learn from Bammidbar rabba 15. For another kindred legend see Yoma, 54^a. Against such materialistic expectations our author declares boldly that there will be no restoration of the ark of the covenant, for that its place was taken by the Lamb.¹

23. With the whole verse cf. Isa. lx. 19 sqq., *καὶ οὐκ ἔσται σοι ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σελήνης φωτιεῖ σοι τὴν νύκτα ἀλλ' ἔσται σοι Κύριος φῶς αἰώνιον . . . οὐ γὰρ δύσεται ὁ ἥλιος σοι, καὶ ἡ σελήνη σοι οὐκ ἐκλείψει, ἔσται γὰρ Κύριός σοι φῶς αἰώνιον*. As in Isaiah the sun and moon do not cease to exist: their splendour is simply put to shame by the glory of God Himself: cf. Isa. xxiv. 23. Our author does not seem to have used the LXX here.

οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης . . . αὐτῇ: cf. xxii. 5; Isa. lx. 19 sq. Here the glory of God—see 11, *ἔχουσιν τὴν δόξαν*

¹ The ark was at all events a symbol of the divine presence. To the popular mind, however, it was more; it was conceived as the actual abode of Jahveh: cf. Num. x. 35, 36; 2 Sam. xv. 25.

τοπάζιον. See under *σαρδόνυξ* above.

χρυσόπρασος. This word, which does not occur in the LXX, which has *λιγύριον*, is the Greek equivalent of *נֶשֶׁף*. It was probably of a greenish yellow colour. According to Pliny, *H.N.* xxxvii. 20, it was like the beryl but paler: "vicinum genus huic (beryllo) est pallidius, et a quibusdam proprii generis existimatur vocaturque chrysoprasus."

δάκινθος (*i.e.* *דָּכִינְתִּים*, where LXX has *ἀχάτης*). According to Pliny, *H.N.* xxxvii. 41, it was of a violet colour, resembling the amethyst but less bright: "ille emicans in amethysto fulgor violaceus dilutus est in hyacintho."

ἀμέθυστος (*i.e.* *אַמֶּתֶשְׁטִים*)—a transparent purple quartz.

21. οἱ δώδεκα πυλῶνες . . . μαργαρίται. Cf. Sanh. 100^b: "Rabbi Jochanan sat one day and preached: One day will the Holy One—blessed be He—bring precious stones and pearls thirty cubits long by thirty cubits broad and excavate (openings) in them of ten cubits (in breadth and) twenty cubits in height, and they shall stand in the gates of Jerusalem": cf. also Baba Bathra 75^b. *ἀνὰ εἰς ἑκαστος*. This is a "barbaric" construction: cf. Matt. xxvi. 22, etc. For this distributive use of *ἀνὰ* cf. iv. 8, John ii. 6; but the *ἀνὰ* is here an adverb, not a preposition. In *καθ' εἰς* in Mark xiv. 19, Rom. xii. 5 the *κατά* is an adverb also (Robertson, pp. 460, 555). A somewhat parallel construction is found in Eph. v. 33, *καθ' ἓνα ἑκαστος* (Blass, p. 179). *ἡ πλατεία*. Probably to be taken generically "the streets," as *ξύλον ζωῆς* in xxii. 2. *χρυσίον καθρόν*. The whole city is described as "pure gold" in ver. 18. *ὡς ὕαλος διαυγής*. This may be rendered either "transparent as glass" or "as it were transparent glass." The latter is decidedly weak, but either is admissible: cf. i. 14, iv. 6, ix. 9, xv. 2, xxii. 1. *διαυγής* is found only here in the N.T. and not at all in the LXX. It occurs in Philo, Lucian, Plutarch, Apollonius Rhodius.

22. In the Holy City there would be no temple (see note on vii. 15), nor ark of the covenant—the restoration of which was so eagerly looked for by the Jews; for that the Lord God would be the Temple thereof and the Lamb the Ark of the Covenant thereof. The absolute destruction of the earthly temple was foretold by our Lord, Mark xiii. 2; John iv. 21; but even the heavenly temple so often referred to in the earlier chapters would have no place as the Heavenly Jerusalem. This verse like those which precede and follow it was originally a tristich, but some words have been lost after *καὶ τὸ ἄρνιον*. Not improbably the missing words are to be recovered from xi. 19, and thus the last two lines may have run

ὁ γὰρ κύριος, ὁ θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστίν,
καὶ τὸ ἄρνιον ἡ κιβωτὸς τῆς διαθήκης αὐτῆς.