

REVELATION CHAPTER TWENTY-ONE

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 153

1-22-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished exegeting and analyzing Revelation chapter twenty and began a study of Revelation chapter twenty-one.
2. Just for the record let me give you an expanded translation of chapter twenty.

Rev 20:1 And then I saw an angel coming down out of heaven, this angel was very similar to those earlier seen. This angel had a key to a large bottomless pit and in his hand he held a large chain.

Rev 20:2 The angel seized Satan and bound him with that chain and

Rev 20:3 literally threw him into the terrible Abyss. The lid to the great pit was locked and sealed. In the Abyss he could no longer delude the nations anymore. After a thousand years however Satan will be set free but only for a short time.

Rev 20:4 I saw thrones upon which were seated those who had been given authority to judge. On each throne sat OT and Kingdom Age believers; additionally I saw the souls of those who had been beheaded because of their testimony for Jesus and because of their acceptance of the Word of God. They had not worshiped the Antichrist nor his image and they had not received his mark on their foreheads or their hands. They awoke, received a new body and reigned with Christ for a thousand years; this is called the first resurrection or the resurrection to life.

Rev 20:5 But the rest of the dead, only unbelievers, are not removed from Sheol until the thousand years are over, this is called the second resurrection.

Rev 20:6 Blessed, happy and holy are those who have part in the first resurrection (believers only). The second death has no power over them, they will be priests of God and of Christ and will reign with him for a thousand years.

Rev 20:7 Near the end of the thousand years God releases of Satan from the abyss;

Rev 20:8 Satan then immediately sets out to deceive the leaders of the nations of the world; from the four corners of the earth he gathers the armies of the world for the battle to end all battles. The armies of the world gathered outside Jerusalem in vast numbers. They were as numerous as the proverbial sands of the seashore.

Rev 20:9 A global military force makes its way to the middle east where they surround the city of Jerusalem to do battle. Before a shot can be fired, God sends fire down from heaven to devour Satan's vast and last armada.

Rev 20:10 After the defeat of the military coalition, the Devil who had deceived them was again thrown into the lake of fire where he joined his demon minions, the Antichrist and the False Prophet. It is there they will be tormented day and night for ever and ever.

Rev 20:11 I, John then saw a Great White Throne upon which the Lord Jesus Christ sat. Suddenly Planet Earth and the first and second heaven that surround the earth exploded and disappeared right in front of my very own eyes and all those lined up in front of the Lord's Throne could see there was no place for them to go.

Rev 20:12 I then saw the unbelieving dead, great and small, standing before the Great White Throne. It was clear that there were two sets of Books being used in the judgment. There was first the Book of Life in which remained the names of God's elect; this Book was used to make sure only unbelievers were being judged. I could not help but be impressed by the size of the second set of Books, called the Books of Works. The spiritually dead unbelievers were judged according to what they had done to make themselves right with God; every item of human good was found listed in the Books of Works. Beside each unbelievers name were listed the things done in the flesh to impress our Lord. Needless to say none of these things impressed the Christ.

Rev 20:13 Every unbeliever regardless of the manner or place of his death was given up; all who had died without Christ were required to stand before the King of Kings and the Lord of Lords, each was judged according to his works.

Rev 20:14 Both death and Hades were then cast into the lake of fire. This is called the second death or second resurrection to differentiate it from the first and blessed resurrection.

Rev 20:15 Those whose names were not found written in the Book of Life, were also thrown into the lake of fire to join Satan, his minions, the Antichrist and the False Prophet.

3. When time expired we were about to begin a study of Rev 21:1.

Now let's begin our study of the last two chapters of the book of the Revelation.

1. Many are convinced that chapters twenty-one and twenty-two described events in heaven.

2. Then there are those who believe what is described in chapters twenty-one and twenty-two describe the Millennium.

3. Others believe certain portions of these last two chapters describe the New Jerusalem and other parts describe the new heaven and the new earth.

4. There are also those who believe that John sees the new heaven and the new earth in verse one of chapter twenty-one while the rest of chapters twenty-one and twenty-two describe the New Jerusalem.

5. This is the view of men like John Walvoord, Wycliffe, Col. R. B. Thieme, Lewis Chafer, Charles Ryrie and J. Vernon McGee.

6. For example Lewis Sperry Chafer writes:

"In Revelation 21:1 ... John writes, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." The new heaven is not described at all, and all that is stated about the new earth is, "There was no more sea" (Rev 21:1).

The strange silence of Scripture on the appearance of both the new earth and the new heaven is nowhere explained. Instead our attention is directed immediately to the holy city of the New Jerusalem.

7. Tim LaHaye writes in his book *Revelation Unveiled*, "The last chapter of Revelation contains a final description of that heaven-like earth that God has prepared for those who love him."

8. Earlier LaHaye makes clear chapter twenty-one with the exception of Rev 21:1 describes the New Jerusalem.

9. Conservative scholars agree the New Jerusalem described in these last two chapters of the book of the Revelation is also the same New Jerusalem in which church age saints will live; a city located above planet earth during the Millennium.

10. The earth and heaven of the Millennium recall "flees away" but not the New Jerusalem, it remains. The Bride has a permanent home not made with hands which does not fade away.

11. Ryrie writes in his book *Revelation Everymans Commentary*:

"In other words, the New Jerusalem is the eternal residence of the redeemed during both the Millennium and eternity. It is the place our Lord has gone to prepare for us (Joh 14:2) ... In other words, there seem to be two descents of the city ... being the one related to eternity and ... the one related to the Millennium."

12. Ryrie's distinction is no doubt accurate however he, like many of his conservative colleagues, makes clear the cities are the same. We will speak to this in more detail later. Let's now look at what Wycliffe says in his introduction to Revelation chapter twenty-one.

Wycliffe's Introduction:

“We have now come to the final revelation given to us in Holy Scripture, a glorious climax to all that God has inspired men to write for the edification of his people throughout the ages. In this passage we move from time into eternity. Sin, death, and all the forces antagonistic to God are now forever put away.

“Most students of the Word are convinced that what we have in this last section is a description of the eternal home of the redeemed in Christ. It is probably not to be identified with heaven, but it must certainly be that to which the Scriptures have previously pointed - the City of God, the New Jerusalem, the Zion that is above.”

“One must not be dogmatic here as to what may be interpreted symbolically and what must be considered literally. Different scholars, with equal devotion to the divine authority of the Scriptures, have different views concerning the hermeneutics of this great passage. Even Lang, normally a literalist, insists upon a strong symbolism here and states that "the reason for the employment of symbols may be that there simply is no other way of creating in our minds any just conception of reality.”

13. The origin and nature of the City is described in Rev 21:1-8.

Rev 21:1 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.

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Rev 21:4 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."

Rev 21:5 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."

Rev 21:6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

Rev 21:7 He who overcomes will inherit all this, and I will be his God and he will be my son.

Rev 21:8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-- their place will be in the fiery lake of burning sulfur. This is the second death."

13.1. This famous description, the equal of which cannot be found in any other literature of the ancient world, begins with John's stating that he saw a new heaven and a new earth.

13.2 There are two Greek words translated new, *neos* and the one used here, *kainos*, suggesting "fresh life rising from the decay and wreck of the old world."

13.3 Therefore, this passage does not teach that the heavens and earth are now brought into existence for the first time, but that they possess a new character.

13.4 As to the statement that there will be no more sea, the famous expositor Swete has written,

"The sea belonged to the order which has passed. It has disappeared because, in the mind of the writer, it is associated with ideas which are at variance with the character of the New Creation. For this element of unrest, this fruitful cause of destruction and death, this divider of nations and churches, there could be no place in a world of deathless life and unbroken peace."

13.5 As you can see there are various meanings attributed to the phrase "there was no longer any sea." For certain a literal meaning of the Scripture indicates in the new earth, there is no sea.

14. And now for verse one:

KJV

Rev 21:1 And I saw [horao] a new [kainos] heaven [ouranos] and a new [kainos] earth [ge]: for [gar] the first [protos] heaven [ouranos] and the first [protos] earth [ge] were passed away [aperchomai]; and there [eti] was no more sea [thalassa].

NIV

Rev 21:1 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.

Principles:

1. Following the judgment of the Great White Throne, John's attention is directed to the new heaven and the new earth which replace the old heaven and the old earth, both of which have fled away.

2. The expression "And I saw" is the first of two such statements in this chapter. (Compare Rev 21:2 and 22)

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

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

2.1 In the New Jerusalem Rev 21:22 tells us there is no temple. As we have studied on the earth in the Millennium there is a temple.

3. The new heaven and new earth presented are evidently not simply the old heaven and earth renovated, but that of a new creation. This was discussed I extensively in our study of Rev 20:11.

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

4. No description is given here of the new heaven or the new earth in verse one except for the cryptic statement "There was no more sea."

4.1 The sea has consistently in our study of the Apocalypse been used as a metaphor for gentiles, nations and the turmoil caused by the nations.

4.2 Perhaps the absence of the sea has a metaphorical meaning.

5. There is remarkably little revealed in the Bible concerning the character of the new heaven and the new earth, but it is evidently quite different from its present form.

5.1 For example most of the earth is now covered with water, but the new creation will apparently have no bodies of water except for the river mentioned in Rev 22:2.

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

6. When all the passages are put together, the sequence of events is plain; the allusions to the new heaven and the new earth are clearly set forth in the book of the Revelation as following the Christ's kingdom.

7. The appearance of the new earth has been immediately preceded by the destruction of the old earth and heaven, previously mentioned and extensively studied.

8. Walvoord writes, "Most expositors do not question that the eternal state is in view here."

9. What has puzzled many expositors is the transition from what John sees as "the new heaven and new earth" to his extensive description of the New Jerusalem next following.

10. Before moving forward let me provide an expanded translation of Rev 21:1:

Expanded Translation

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea.

And now for the first vision of the New Jerusalem (Rev 21:2)

KJV

Rev 21:2 And I John saw [horao] the holy [hagios] city [polis], new [kainos] Jerusalem, coming down [katabaino] from God [Theos] out [ek] of heaven [ouranos], prepared [hetoimazo] as a bride [numphe] adorned [kosmeo - perfect] for her [autos] husband [aner].

NIV

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

1. John now is shown the New Jerusalem; he will be given an extensive tour and discourse on the city and its inhabitants.
2. As earlier noted this is no doubt the same New Jerusalem positioned above the millennial earth.
3. This is problematic to many. There are those (as we saw in Wycliffe's introduction) who believe the description found in chapters twenty-one and twenty-two is of heaven and then there are others who believe it is a description of the new earth and heaven.
4. Such conclusion flies in the face of what we find in the Scripture where John is told he is being shown the New Jerusalem.
5. Let's look at a summary of The Doctrine of The New Jerusalem:

5.1 The New Jerusalem is mentioned by name in Rev 3:12 and 21:2.

Rev 3:12 "Him who overcomes I will make a pillar in the house of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name."

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

5.2 It was looked for by Abraham according to the anonymous writer of the Book of Hebrews.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

Heb 11:16 Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

5.3 It is referred to as Zion the mountain and city of the living God in Heb 12:22,

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

5.4 It is alluded to by Paul in Gal 4:26,

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

5.5 It is employed as an incentive by John in Rev 3:12,

Rev 3:12 "Him who overcomes I will make a pillar in the dwelling place of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name."

5.6 The city is described in Rev 21:1-22:5.

5.7 The city is not identical with the earthly Jerusalem of the Millennium, nor is it equivalent to the new heaven.

5.8 This city comes down out of heaven from God after the Millennium, and is the center of the new order.

5.9 It is the habitation of Christ and the Church.

5.10 The city is described first from the standpoint of its population, the Church (Rev 21:2-9); then from the viewpoint of its material proportions, a cube 1,500 miles each way, made of gold and precious stones. (Rev 21:10-23)

5.10.1 The population:

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.

Rev 21:3 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.

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.

Rev 21:5 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.

Rev 21:6 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.

Rev 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

5.10.2 The material proportions:

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

Rev 21:15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

Rev 21:18 The wall was made of jasper, and the city of pure gold, as pure as glass.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

5.11 Finally it is described from the viewpoint of its eternal provisions in Rev 21:24-22:5.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 21:25 On no day will its gates ever be shut, for there will be no night there.

Rev 21:26 The glory and honor of the nations will be brought into it.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

5.12 This divine architectural achievement has material reality - the resurrected saints and Christ will inhabit it with physically real bodies, though its details symbolize great spiritual realities.

6. Though John is impressed with the new heaven and the new earth, his attention is immediately directed to that which is central in the vision, "the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

End Lesson Taught 1-22-2003

Revelation

Lesson 154

1-29-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished analyzing Rev 21:1 and when time expired I was in the process of teaching Rev 21:2.

2. Before continuing our study of verse two I want to give you an expanded translation of Rev 21:1 and then a brief review of some of that learned last week.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea.

Review:

1. Following the judgment of the Great White Throne, John's attention is directed to the new heaven and the new earth which replace the old heaven and the old earth, both of which have fled away.

2. The new heaven and new earth presented are evidently not simply the old heaven and earth renovated, but that of a new creation.

3. No description is given here of the new heaven or the new earth in verse one except for the cryptic statement "There was no more sea."

3.1 The sea has consistently in our study of the Apocalypse been used as a metaphor for gentiles, nations and the turmoil caused by the nations.

4. It would seem the absence of the sea has a metaphorical meaning. In the New Earth there will be no turmoil from the nations.

5. There is remarkably little revealed in the Bible concerning the character of the new heaven and the new earth, but it is evidently quite different from its present form.

6. Presently three fourths of the earth's surface is covered with water, but (assuming the passage also has a literal meaning) the new creation will have no bodies of water except for the river mentioned in Rev 22:2.

7. The appearance of the new earth has been immediately preceded by the destruction of the old earth and heaven, previously mentioned and extensively studied.

8. Walvoord writes, "Most expositors do not question that the eternal state is in view here."

9. What has puzzled many expositors is the transition from what John sees as "the new heaven and the new earth" to his extensive description of the New Jerusalem next following.

10. It is my view the Scripture abruptly transitions from the New Heaven and New Earth to the New Jerusalem because words are not sufficient to describe that which is now being prepared for God's heavenly family - on earth. Many explanations have been tendered but none seem adequate.

11. And now for the first vision of the New Jerusalem (Rev 21:2)

KJV

Rev 21:2 And I John saw [horao] the holy [hagios] city [polis], new [kainos] Jerusalem, coming down [katabaino] from God [Theos] out [ek] of heaven [ouranos], prepared [hetoimazo] as a bride [numphe] adorned [kosmeo - perfect] for her [autos] husband [aner].

1. John now is shown the New Jerusalem; he will be given an extensive tour and discourse on the city and its inhabitants.

2. Expositors like Walvoord, Pentecost, Ryrie, Chafer and Lindsey are convinced the New Jerusalem described here is the same as the New Jerusalem positioned above the Millennial earth. They contend believers in resurrection bodies will inhabit this city.

3. This is problematic to some who do not believe that there will be a New Jerusalem above the Millennial earth. People of this persuasion believe we as raptured saints will live on the earth during the Millennium. Many expositors like Walvoord, Pentecost, Ryrie, Chafer and others find problem with this view given the "ordinary things" which people do on the earth during the Millennium.

4. Many of these ordinary things are incompatible with resurrection bodies. For example we know there is no gender distinction in heaven where people live in resurrection bodies therefore physical procreation in a resurrection body is impracticable.

4.1 As we noted last week there are those who hold John is being shown not the New Jerusalem but heaven. Such conclusion flies in the face of what we find in the Scripture where John is told he is being shown the New Jerusalem.

5. Clearly, John says the divinely constructed city is where the resurrected saints and Christ will live in resurrection bodies.

6. Though John is impressed with the new heaven and the new earth, his attention is immediately directed to that which is central in the vision, "the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Now we are ready for new material and point seven.

7. The expression "the holy city, the new Jerusalem" is in antithesis to the earthly Jerusalem, which spiritually is referred to as Sodom in Rev 11:8.

7.1 In this context the city is ruled by the False Prophet.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

8. Earlier in the writing of the New Testament, the earthly Jerusalem is referred to as "the holy city" in Mat 4:5. In this context the city is to be the headquarters of Christ's tendered Kingdom.

Mat 4:5 Then the devil took him to the holy city and had him stand on the highest point of the temple.

9. In Rev 3:12 the New Jerusalem is anticipated and referred to not only by this title but as "the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God."

Rev 3:12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

10. Most important, however, is the fact that the city is declared to come down from God out of heaven.

11. In the Greek, the expression in Rev 21:10 "out of heaven" precedes the phrase "from God."

NIV

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

11.1 Nothing is said about the New Jerusalem being created at this point and the language seems to imply that it has been in existence in heaven prior to this event (note Rev 21:9).

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

12. Nothing is revealed concerning this in Scripture unless the expression of Joh 14:2, "I go to prepare a place for you," refers to this place.

Joh 14:2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

13. Since the new Jerusalem is in existence throughout the Millennial reign of Christ, it seems clear it is a satellite city suspended over the earth during the thousand year reign of Christ as the dwelling place of resurrected and translated saints.

14. Walvoord writes: "This would help explain an otherwise difficult problem of the dwelling place of resurrected and translated beings on the earth during a period in which men are still in their natural bodies and living ordinary lives."

15. The new Jerusalem is withdrawn from the earthly scene in connection with the destruction of the old earth and the old heaven, and later comes down again to the new earth just as it did in the Age of Christ.

16. As presented in Revelation 21 and 22, however, the new Jerusalem is not seen as it may have existed in the past, but as it will be seen in eternity future.

17. The possibility of Jerusalem being a satellite city over the earth during the Millennium is not specifically taught in any scripture but is a logical inference based on the implication that it has been in existence prior to its introduction in Revelation 21.

18. Its characteristics as presented here, however, are related to the eternal state rather than to the Millennial kingdom.

19. The only description of the New Jerusalem given in verse 2 is embodied in the phrase "prepared as a bride adorned for her husband."

20. Because of the fact that the church, the Body of Christ, is considered under the symbolism of a bride in the New Testament in contrast to Israel as the wife of Jehovah, some have attempted to limit the New Jerusalem as having reference only to the church.

21. Snell in his book *Notes On The Revelation* argues that the new Jerusalem is specifically the bride, that is the saints of the present dispensation, the church.

22. There are even those of this similitude who believe rather than a literal, physical city in the eternal state that the New Jerusalem represents the church as the people of God.

23. For example August Van Ryan in his book takes this position when he says, "This city is apparently a symbolic description of the Bride herself."

24. The use of the marriage figure, however, in both the Old and New Testaments is sufficiently frequent so that we cannot arbitrarily insist that figures are always used in precisely the same way.

25. The subsequent description of the New Jerusalem in this chapter makes plain that saints of all ages are involved and that what we have here is not the church per se but a city or dwelling place having the freshness and beauty of a bride adorned for marriage to her husband.

26. F. W. Grant in his book *Notes On The Book of Revelation* holds that the New Jerusalem will contain the saints of all ages. On the basis of Hebrews 11:10 and 16 where Abraham is said to look for a heavenly city, Grant concludes that while it is the bride-city, it nevertheless has other occupants:

27. Grant writes: "Why should it not be the bride-city, named from the bride-church whose home it is, and yet it contains other occupants? . . . the heavenly city, the dwelling-place of God, permitting none of the redeemed to be outside of it but opening its gates widely to all."

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb 11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

28. Jennings likewise in his book *Studies In The Revelation* believes the saints of all ages occupy the heavenly Jerusalem:

"But since thus all Saints of the olden times, be they prior to any distinction, as Enoch; or Gentile, as Job; or Jewish, as Abraham, may have their place in this city, she [the new Jerusalem] must by no means be accounted as characteristically Jewish. The Jerusalem of the Jews is ever and always on the earth, nor does she come out of heaven at all, since she has never left the earth; but the glory of the Lord rises upon her there (Isa. 60:1) ... Every child of God through all the ages, whose earthly tabernacle has been dissolved, shall be at this time in his heavenly house, and thus together form the heavenly city."

29. Now for an expanded translation of verse two:

Expanded Translation

Rev 21:2 I, John was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

30. Now let's take a look at Rev 21:3-4.

KJV

Rev 21:3 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.

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.

NIV

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Rev 21:4 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."

Principles:

1. As John beheld the vision of the new heaven and the new earth and the New Jerusalem, he heard a great voice from heaven.
2. This is the last of twenty-one times that "a great voice" or "a loud voice" is mentioned in the book of the Revelation. The fact that the voice is great teaches what follows is important and authoritative.
3. The voice declares, "Behold, the tabernacle of God is with men." This tabernacle (Greek skene) is in contrast to the Tabernacle of God in the wilderness in which God dwelt and also to the tabernacle of God in heaven. (Rev 13:6; 15:5)

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his "dwelling place" and those who live in heaven.

Rev 15:5 After this I looked and in heaven the temple, that is, the "tabernacle" of the Testimony, was opened.

4. It symbolizes that God is now present with men on the new earth and in the New Jerusalem. The verse itself explains the meaning in the words "he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."
5. The word for "dwell" (Greek skenoo) is the verb form of the noun skene translated "tabernacle." (Compare Joh 1:14; Rev 7:15 and 12:12)

Joh 1:14 The Word became flesh and made his "dwelling" among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Rev 7:15 Therefore, "they are before the throne of God and serve him day and night in his "temple;" and he who sits on the throne will spread his tent over them.

Rev 12:12 Therefore rejoice, you heavens and you who "dwell" in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short."

6. The presence of God in Scripture frequently connotes fellowship or blessing. Here it is stated that the inhabitants of the new Jerusalem will be the people of God and that God will not only be with them but also He will be their God, a thought which is often repeated in the Scripture.

7. The presence of God assures an entirely new state for those who inhabit the New Jerusalem. In contrast to their former suffering which for many of these saints included going through the tribulation; God is said to “wipe away all tears from their eyes.”

8. As you can see there is really very little said about the nature of the new heaven and the new earth.

9. The earth will definitely be populated, and it will be restored as it was in the Garden of Eden, so it will be quite a spot.

10. It will be much different than what we are used to now, since there will be no oceans or seas, yet everything will be lush and green. There will be no deserts or ice poles or snow.

11. God Himself will supply all the natural resources that are needed to keep the earth running smoothly.

12. Christ will be the source of light and heat and water and much more which we will see later.

13. The new earth as a whole will not be the principle residence of the believers, though they will have free access to it.

14. The New Jerusalem is where Jesus has been preparing mansions for His own and is the capital from which He will rule. It will be the center of the new universe, with a beauty and a holiness that can hardly be fathomed.

15. Revelation 21 and 22 describe the glories of this city.

16. Let's see where this city will be located, and then we will look at its beauty. In Rev 21:2 John said he saw the Holy City coming down out of heaven from God.

Rev 21:2 I, John was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

17. Some Bible expositors believe that this city has existed from the time Jesus left the earth to go to prepare a place for His bride, the Church.

18. If that's so, this city is in existence during our present age although it is invisible, and it will exist during both the Tribulation and the Millennium.

19. It may be that the Holy City will be suspended above the earth during the thousand year Kingdom, and that the immortal believers will principally live there.

19.1 This would help to explain the question of how mortal and immortal beings can live together in the Millennium, since the mortals (those believers who live on earth during the Millennium) will continue to marry, have children, and live ordinary lives.

20. This, of course, will not be true of the immortal believers, since these saints will already have received their gender less resurrection bodies.

21. If this view is correct, then the city would have to be temporarily withdrawn when the earth is destroyed at the end of the Millennium.

22. After the *re-creation* of the earth, the city will apparently descend to the new earth and actually rest on it, since the New Jerusalem is said to have foundations, which implies a firm means of support.

23. Also, the New Jerusalem has twelve gates through which the peoples of the nations will go in and out of the city. In any case, the New Jerusalem will be the center of the universe.

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve

24. All light will emanate from the city and all life in the universe will revolve around it.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

25. John pictures this magnificent city as a new bride adorned for her husband. Because of the term "Bride," some interpreters feel that only the bride of Christ, the Church, will live in this city.

26. However, we know that Abraham was promised a city, for the writer of the Book of Hebrews tells us, "For he looked for a city which has foundations, whose builder and maker is God ... But now they desire a better country, that is, a heavenly one; wherefore, God is not ashamed to be called their God; for He has prepared for them a city." (Heb 11:10 and 16)

27. There can be no question that this promised city is the New Jerusalem. While it may be the bride's city, it also has other permanent inhabitants Ñ the saved of the house of Israel.

28. You will notice that the foundation stones of the city have the twelve apostles' names on them, while the twelve gates are named for the twelve tribes.

29. A third group of people will also have access to the city, though their principle place of residence will be the new earth. This group is called the nations, which means "peoples" or Gentiles.

30. They will be comprised of believers who did not happen to be among Israel in the Old Testament or the Church in the New Testament.

31. Noah would be one of these, since he was not an Israelite. Naaman the leper would also be in this group, since he was not a Jew either. Many other Old Testament people knew God and believed in Him and found salvation, but were never part of Israel.

32. All the Gentiles who are saved during the Tribulation will also be in this company of believers.

33. The most important thing about this new city and new earth is that the Lord Jesus Christ will be there in person, and we will see Him face-to-face. It is possible we will also see God the Father and God the Holy Spirit there.

34. In 1Cor 13:12 it says, "For now we see through a glass darkly, but then face-to-face."

1Co 13:12 Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

34.1 John tells us that we will see Christ as He is and become like Him ourselves (1Jo 3:2).

1Jo 3:2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

35. Jesus' glorified human body is the "tabernacle of God" which John says has now come among men. (Rev 21:3)

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

36. He will have His glorified body for all eternity and we will have ours, so face-to-face fellowship will be no problem.

37. In Rev 21:4 we're told that we will be free from all sorrow in the New Jerusalem. God will wipe every tear from our eyes. Death will be gone forever, and so will its painful shadow - mourning.

Rev 21:4 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."

38. The greatest enemy of mankind, totally unconquered by science, is death. We have cancer societies and heart funds, but have you ever heard of an anti-death research organization.

39. All sickness and pain will be forgotten in the wonder of our new surroundings. Even our old sin natures will be removed at last, so that we will never lose patience with one another again!

40. I want to read what J. Vernon McGee has written about Revelation chapters twenty-one and twenty-two.

"Eternity is unveiled in chapter 21a new heaven, a new earth, a New Jerusalem, a new era, and the eternal abode of the Lamb's bride where we will be new creations in Christ Jesus without the old nature that manifests itself so much today. Adopting a popular aphorism of the day, it can truly be said that this chapter is "out of this world." This chapter hasn't anything to do with the earth (except for the first few verses). In it we see the eternal abode of the church. What really is heaven? There is a lot of sticky, sentimental stuff said about heaven, and we get quite weepy when we talk about heaven. However, heaven is a place, a very definite place. You will have an address there. Your name will be put on you so that in eternity, when you wander around into outer space and get lost, some angel will bring you home and you will have a home.

"As the long vista of eternity is before us in this chapter, we move not only from time to eternity, but to a new creation. A new heaven, a new earth, and a New Jerusalem greet us. The redeemed have previously received glorified bodies like Christ's. All things have become new. A new universe suggests new methods and approaches to life. New laws will regulate the new universe. The entire lifestyle will change. Here are some of the changes that are suggested in chapters 21 and 22:

"There will be a total absence of sin and temptation and testing in the new creation. This in itself makes a radical difference.

"The New Jerusalem, coming down from God out of heaven, does not mean another satellite for the earth, but rather the earth and all of the new creation with all of the galactic systems will revolve about the New Jerusalem, because it is the dwelling place of God and of Christ.

“The law of gravity, as we know it, will be radically revised. There will be traffic between the New Jerusalem and the earth. The church will have already left the earth, and its dwelling place is the New Jerusalem. I believe that we will have entirely different bodies, and the law of gravity will not affect us; that is, the law of gravity of this earth or of any other planet.

“There will be no sun to give light, for God Himself will supply it directly to the universe. There will be the absence, therefore, of night. There is no night there because we just do not need that time to rest since we will have new bodies. I am looking forward to that, by the way.

“There will no longer be any sea on the earth. The sea occupies most of the earth's surface today; approximately three-fourths of the total surface is water. This denotes a revolution in life upon the earth. Just think of the parking space we will be able to have! There will be no fish to eat. Apparently man will be a vegetarian during the Millennium and throughout eternity, as he was in the Garden of Eden. Fruit is the only diet of eternal man. (see Rev. 22:2)

“The presence of Christ and God, together with the throne of God made visible, ushers in a new day for man "the new creation."

41. Now let me give you what Charles Ryrie has written as an introduction to the last two chapters of the *Book of The Revelation*.

"To review, the major outline of the book is taken from Rev 1:19. The third section, "the things which will take place after these things," comprises chapters four through twenty-two. That section is divided into three parts, which are in chronological order: the Tribulation (chapters 4-19), the Millennium (chapter 20), and the eternal state. (Rev 21:1-22:5)

“Throughout these last two chapters of Revelation the discussion focuses on a city, the New Jerusalem. That this is the description of eternity seems apparent from the phrases in 21:1 and the close association between verses 1 and 2. Almost all commentators recognize this. Some, however, feel that the section in Rev 21:9-21 relates the New Jerusalem of the Millennium.

“At first glance this might seem incongruent with the chronological pattern of the book and of this section. Perhaps the best way to understand this entire section is to regard the New Jerusalem as the abode of the redeemed of all ages. The conditions within the New Jerusalem are those of eternity. Of course, the redeemed will inhabit the city during the Millennium, as well as during eternity. The conditions within the city are always eternal, even when the city is related to the Millennium. This is no different from the present, for believers in heaven are enjoying conditions, as is God, even though these eternal conditions can also relate to time.

“In other words, the New Jerusalem is the eternal residence of the redeemed during both the Millennium and eternity. It is the place our Lord has gone to prepare for us Joh 14:2.”

42. Now that we have studied verses one and two played against several introductions and a review of several related Scriptures, I think we are ready for Rev 21:3-4 but first let's again review our expanded translation of Rev 21:2.

Rev 21:2 I, John was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

KJV

Rev 21:3 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.

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.

NIV

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Rev 21:4 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."

Principles:

1. As John beheld the vision of the new heaven and the new earth and the lovely New Jerusalem, he heard a great voice from heaven giving the spiritual significance of this scene.
2. The voice declares, "Behold, the tabernacle of God is with men." This tabernacle is in contrast to the Tabernacle of God mentioned elsewhere in Scripture.
3. It symbolizes that God is now present with men in the new earth and in the New Jerusalem.
4. The verse itself explains the meaning in the words "he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

5. The presence of God in Scripture frequently connotes fellowship and blessing. Here it is stated that the inhabitants of the New Jerusalem will be the people of God and that God will not only be with them but will also be their God.

6. The presence of God assures an entirely new state for those who inhabit the new Jerusalem.

7. In contrast to their former suffering, God is stated "to wipe all tears from their eyes."

Rev 21:4 He will wipe [exaleipho - future active indicative means to wipe off, smear or wipe over] every tear [pas dacruos] from their eyes [ek ophthalmos]. There will be no more [eimi ouk eti] death [thanatos] or mourning [penthos meaning sadness, mourning or grief] or crying [kauge] or pain [ponos meaning labor, pain, misery and anguish], for the old order of things has passed away [aperchomai]."

8. The expression "all tears" is singular in the Greek, literally "ever ...y tear" (Greek, pan dacruon), as if God wipes away every single tear. There is no just ground for imagining from this text that the saints will shed tears in heaven concerning the failures of their former life on earth.

9. The emphasis here is on the comfort of God, not on the remorse of the saints. The tears refer to past tears shed on earth as the saints endured suffering for Christ's sake, rather than tears shed in heaven because of human failure.

10. This is in keeping with the rest of the passage which goes on to say that other aspects of human sorrow such as death, sorrow, crying, or pain will also be no more in existence.

11. The summary given at the end of the verse is "The former things are passed away." The "crying" mentioned refers to vocal response to sorrow in contrast to tears which are a silent response.

12. The new situation is the consummation of divine grace and is the assurance of the estate of ineffable blessedness for those who were once lost sinners. The nature and pleasure of the blessedness are not in the flesh describable.

13. The Scriptures make plain that not only the old earth and heaven pass away but also all the details and associations that belong to it which would mar the situation in the new heaven and the new earth.

14. Before we look at Rev 21:5 and 6 I want to give you an expanded translation of verses three and four.

Expanded Translation

Rev 21:3 And I, John heard a loud voice; the voice came from the throne saying, "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and the Father Himself will be with them and He will be their God.

Rev 21:4 God, the Father will wipe every tear from their eyes. There will be no more death, there will be no more mourning or crying or pain, for the old order of things is now gone."

End Lesson Taught 1-29-2003

Revelation

Lesson 155

2-5-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished exegeting and analyzing Revelation chapter twenty-one verses two, three and four and when time expired I had just begun teaching Rev 21:5-6.

2. Before continuing our study I want to give you an expanded translation of Rev 21:1-4.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

3. Now let's see what we can learn from verses five and six.

KJV

Rev 21:5 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.

Rev 21:6 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.

NIV

Rev 21:5 He who was seated [kathizo] on the throne [epi thronos] said, "I am making [poieo] everything [pas] new [kainos]!" Then he said, [horao] "Write [grapho] this down, for these words [logos] are trustworthy [pistos] and true [aletheia]."

Rev 21:6 He said [lego] to me: "It is done [ginomai]. I am the Alpha and the Omega, the Beginning [arche] and the End [telos]. To him who is thirsty [dispsao] I will give [didomi] to drink without cost [doron] from the spring [ek o pege - meaning out from the source of the fountain] of the water [hudor] of life [zoe]."

Principles:

1. As if in contrast to the great voice out of heaven in verse 3, verse 5 specifies that the One sitting upon the throne now speaks.

1.1 The One on the throne would seem to be Christ in contrast to the voice of the Father coming from the area where the throne is located.

Rev 21:3 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.

2. In support of the position that the voice coming from the One on the throne is Christ comes from the message: "It is done. I am Alpha and Omega, the beginning and the end."

2.1 That Christ is the creator and maker of all things is explicit in the Scriptures.

Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

Joh 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Joh 1:3 All things were made by him; and without him was not anything made that was made.

2.2 That He has always been, there never being a time when He was not is equally clear.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God ...

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Joh 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Joh 1:16 And of his fulness have all we received, and grace for grace.

Joh 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

2.3. In further support of this position Christ Himself is introduced as the "Alpha and Omega, the beginning and the end." It is by this precise title that Christ is introduced in Rev 1:8, and the phrase is again found in Rev 22:13.

Rev 1:8 "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

Rev 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

2.4 While the expression is appropriate for God the Father, the fact that it is introduced in Rev 1:8 in reference to Christ seems to confirm that Christ is the One sitting on the throne.

3. With the beginning of the eternal state, there is a difference in the divine undertaking but not a difference in the divine majesty of the Second Person.

4. By this I mean Christ's word and the fulfillment of His promises are now complete however He is still the Second Person, there is no longer a need for His mediatorial role. Our redemption will have been completed.

4.1 This fact, I think is missed by most. As we study the Scripture we are told in both the Old and the New Testament of the problem and the solution, i.e., sin and the angelic conflict representing the problem, all of which are solved by Christ first on the cross and then at His Second Advent when Israel is delivered to a place of perfect environment which will last for 1000 years when Satan and his minions are dispatched to hell.

4.2 On the positive side we, as believers are said to live forever with Christ in eternal bliss. But our view of Christ as the Mediator lingers. And this would seem to be only natural but the fact of the matter is He is no longer a Mediator.

4.3 There is no need for a mediator given His complete and efficacious victory. So a sea change needs to occur in our view of Christ. In our new personage being like Him we will have no problem adjusting but for now special concentration is needed.

4.4 Christ will return to His former position and the glory he had before the world was.

5. He at this point has done it all and now He is the Victorious Christ around which all things turn; He is the source of all light from within the New Jerusalem.

6. The first of three promises from the mouth of the Christ are made in verses six and seven. Water from the fountain of the water of life is promised in abundance to the one who is thirsty.

7. A similar assurance is given to the martyred throng of the saints of the Tribulation in Rev 7:17. The phrase "water from the fountain" refers to the abundant character of eternal life and the blessings which flow from it.

Rev 7:17 For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes."

8. The same invitation is made by Isaiah to Israel in Isa 55:1 and then later by Christ in Joh 4:10, and 13-14.

Isa 55:1 "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water...

Joh 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

9. Christ is no longer the mediator but the giver of all which He promised and the recipient of all the promises given about Him.

9.1 Christ's role as our mediator is surrendered at the end of the Millennium (1Co 15:24-28).

1Co 15:24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

1Co 15:25 For he must reign until he has put all his enemies under his feet.

1Co 15:26 The last enemy to be destroyed is death.

1Co 15:27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ.

1Co 15:28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

9.2 "It is done" would seem to refer to Christ's rule over the earth and His contest with the wicked being over with and done. He is now victorious, all things being placed under His feet.

10. The announcement: "Behold, I make all things new" like the announcement of verse three is introduced by the term "behold" (Greek *idou*), the imperative form of *horao*, meaning "to look" or "to see." It is like an imperative.

10.1 The word introduces the great pronouncement "I make all things new." The verb "make" (Greek *poieo*) means "to make, form, or construct" and is a common verb occurring many times in the New Testament.

11. Everything is not created on the occasion of the new heaven and the new earth, as all the saints living here have come from the old creation; but all things are made new in the same sense that Eve was made a new creature though formed from the rib of Adam.

12. The word for new as in "new creation" is again *kainos* meaning to be both new in character and new in the sense of recently being made.

13. It communicates a drastic change. Death and sorrow are said to vanish and are replaced by that which is new. The negatives are summarized in a positive statement in verse five. "Behold (*idou*) I make all things new."

14. Then John is instructed by the One on the throne "to write." John was probably so overwhelmed at what he was seeing and learning that he forgot momentarily to write. (compare Rev 14:13).

Rev 14:13 Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

15. John is so astounded he has to be reminded, "Write (*grapho*), for these words are true [*aletheia*] and faithful [*pistos*]."

16. The message from the throne continues in verse six with the utterance "It is done. I am the Alpha and Omega, the beginning [*arche*] and the end [*telos*]."

Rev 21:6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

17. The reference "that which is done" is to the work accomplished throughout the whole drama of human history prior to the eternal state but with the emphasis on the work of Jesus the Christ.

18. When we read or speak of "I go to prepare a place for you," most think of the preparation in heaven where we will await events eschatological rather than an ultimate home following the church age, tribulation and millennium.

19. These last two chapters extend and add to those earlier associations; in the future when we think of our Lord perhaps we will find new meaning of what He went to do for us; the building of a New Heaven and New Earth to go with our New Jerusalem.

20. Now it is time for an expanded translation of Rev 21:5-6.

Expanded Translation

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

KJV

Rev 21:7 He that overcometh [nike-a present participle] shall inherit [kleronomeo] all things [pas]; and I will be [eimi] his God [Theos autos], and he shall be [eimi] my son [uios ego].

Rev 21:8 But the fearful [deilos --the cowardly ones], and unbelieving [apisteuo], and the abominable [belussomai-- meaning to become detestable as one polluted with idolatrous pollutions], and murderers [phoneusis], and whoremongers [pornos-- fornicators/adulterers], and sorcerers [phakamos --occult practitioners], and idolaters [eidololatres], and all liars [pseudesis], shall have their part [meros] in the lake [limne] which burneth [kaiomene] with fire [pur] and brimstone [theios]: which is [eimi] the second [deuteros] death [thanatos].

NIV

Rev 21:7 He who overcomes will inherit all this, and I will be his God and he will be my son.

Rev 21:8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-- their place will be in the fiery lake of burning sulfur. This is the second death."

Principles:

1. Another promise extended to the glorified saints is described here and elsewhere as overcomers; they are said to inherit all things.

1.1 Those who overcome are defined in 1Jo 5:5. The Greek word nike actually means victor and it is to the victor, the one who overcomes that the inheritance is given.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1.2 The Greek verb kleronomeo often refers to an estate inherited; in the New Testament it is used of certain phase two blessings to the dutiful saint who acquires capacity and then as we find here in the future tense it can be found frequently with reference to a future eternal inheritance.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Col 1:12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.

Col 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph 1:14 Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

2. Next we find the promise to each saint that God will be his God and that in glory he shall be "My Son."

2.1 Just as the Father paid tribute to His Son so shall Christ do the same for us in eternity future.

2Pe 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

3. Frequently in Scripture, we find that particular promises are given to those who triumph by means of faith in Christ, but here the generous promise is made that they shall inherit "all things" rather than some particular aspect of a divine provision or promise.

End Lesson Taught 2-5-2003

Revelation

Lesson 156

2-12-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished exegeting and analyzing Revelation chapter twenty-one verses five and six and when time expired I had just begun teaching Rev 21:7-8.

2. Before continuing our study I want to give you an expanded translation of Rev 21:1-6.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

3. Now let's see what principles we can gather from Rev 21:7-8. I have given you both the KJV and the NIV but I shall only read the NIV:

KJV

Rev 21:7 He that overcometh [nike] shall inherit [kleronomeo] all things [houtos]; and I will be [eimi] his God [Theos autos], and he shall be [eimi] my son [uios ego].

Rev 21:8 But the fearful [deilos], and unbelieving [apisteuo], and the abominable [belussomai] and murderers [phoneusis], and whoremongers [pornos], and sorcerers [phakamos - occult practitioners], and idolaters [eidololates], and all liars [pseudesis], shall have their part [meros] in the lake [limne] which burneth [kaiomene] with fire [pur] and brimstone [theios]: which is [eimi] the second [deuteros] death [thanatos].

NIV

Rev 21:7 He who overcomes will inherit all this, and I will be his God and he will be my son.

Rev 21:8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars-- their place will be in the fiery lake of burning sulfur. This is the second death."

Principles:

1. Another promise extended to the glorified saints is described here and elsewhere as overcomers; they are said to inherit all things.

1.1 Those who overcome are defined in 1Jo 5:5. The Greek word nike actually means victor and it is to the victor, the one who overcomes that the inheritance is given. The overcomer is defined in 1Jo 5:5 "he that believeth that Jesus is the Son of God."

1.2 The Greek verb kleronomeo often refers to an estate inherited; in the New Testament it is used of certain blessings given to the dutiful saint who acquires capacity righteousness and it also can be found in the future tense where it describes eternal blessings for all saints i. e. those who have been cleansed by the blood of the lamb.

2. Next we find in verse seven the promise to each saint that God will be his God and that in glory he shall be "My Son."

2.1 Just as the Father in 2Pe 1:17 is said to pay tribute to His Son "This is my beloved Son, in whom I am well pleased", so shall Christ do the same for us in eternity future says Rev 21:7 "I will be his God and he will be my son."

3. Frequently in Scripture, we find that particular promises are given to those who triumph by means of faith in Christ, but here the generous promise is made that we shall inherit "all things" as it is translated in the KJV, a rather all-encompassing provision. The all things pertain to those phenomenal blessings attendant with our status as citizens of the New Jerusalem and the New Earth.

4. A few examples of specific promises are:

Mat 5:5 Blessed are the meek, for they will inherit the earth.

Mat 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

1Co 6:9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders

1Co 6:10 nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

Heb 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance -- now that he has died as a ransom to set them free from the sins committed under the first covenant.

1Pe 1:3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

1Pe 1:4 and into an inheritance that can never perish, spoil or fade--kept in heaven for you,

5. Verse eight makes clear the people who receive their part in first Sheol and later the Eternal Lake of Fire are unchanged unbelievers.

5.1 Believers recall have been removed from Sheol to paradise. This was one of the things Christ did while in the grave.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

5.2 Unbelievers will be without fellowship with God, forced to fraternize with the unchanged scum of the earth, in a place of unbelievable pain which is described as a lake of burning sulfur [limne kaimene pur theios].

5.3 This over against Heaven where believers will find true and special fellowship with God, pleasant perfect people who have been changed, living in ecstatic joy the likes of which is exoteric, i.e., beyond our present imaginations.

5.3.1 So we too will be changed; no more will we be cowardly, unbelieving doubters, vile murderers full of anger, sexually immoral, practitioners of the occult, idolaters and/or liars.

5.4 Let me illustrate with one small anecdote found in Scripture. In the bosom of Abraham we have the example of the unchanged nature of one unbeliever. Remember the rich man and the beggar Lazarus?

5.4.1 In hell, the rich man still thought of Lazarus as belonging to the caste of slave doing the bidding of the plutocrat.

Luk 16:27 "He answered, 'Then I beg you, father, send Lazarus to my father's house, Luk 16:28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

Luk 16:29 "Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

Luk 16:30 "No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

Luk 16:31 "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'

6. The phrase "This is the second death" is a reference to the Great White Throne. The second death is for those who appear as unbelievers at the Great White Throne.

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

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

7. Before we look at verses nine, ten and eleven I want to give you an expanded translation of Rev 21:7-8.

Expanded Translation

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

8. Now let's see what we can learn from Rev 21:9-10.

9. What we will see in verses nine through twenty-three is a description of the Holy City.

10. The description is introduced in Rev 21:9-10.

KJV

Rev 21:9 And there came [kai erchomai] unto me [ego] one [heis] of the seven [hepta] angels [angelos] which had the seven vials [hepta phialas] full of the seven last plagues [hepta eschatos pleges], and talked [laleo] with me [meta ego], saying [lego], Come hither [deuro], I will shew [deixo] thee [su] the bride [numphe], the Lamb's [arnios] wife [gune].

Rev 21:10 And he carried [apophero] me away in the spirit [en pneuma] to a great [megas] and high mountain [hupsalos oros], and shewed [deixos] me that great [megas] city [polis], the holy [hagios] Jerusalem, descending [katabaino] out of heaven [ek ouranos] from God [apo Theos],

NIV

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Principles:

1. We are not told as a certainty which of the seven angels dispensing the seven last plagues is in view.

2. What we do know is that one of the seven came to John and ordered him to come with him.

2.1 It seems logical that the last angel, that is to say the seventh is the one approaching John.

3. John is taken in the spirit to Mount Moriah where he sees the Bride of Christ and the New Jerusalem coming down from heaven.

4. I want to first give you an expanded translation of Revelation chapter sixteen and then several points about the 7th angel.

Expanded Translation:

Rev 16:1 I, John, then heard a loud voice coming out from the heavenly temple. The voice said to the seven angels, "Go, pour out the seven bowls of God's wrath upon the earth. "

Rev 16:2 The first angel left the other six and headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on those who had the mark of the beast and had worshiped the Antichrist's image.

Rev 16:3 The second angel followed the first; he poured out his bowl on the seas of planet earth, and they turned into coagulated blood; the congealed blood suffocated every living thing in the sea.

Rev 16:4 The third angel peeled off toward planet earth to pour out his bowl on the rivers and springs of water, and these also became blood.

Rev 16:5 Then I heard the elect angel in charge of the waters say: "You, Christ, are just in these judgments, You Who are and Who were, the Holy One, because all judgment has been given You and You á have so judged;

Rev 16:6 these ones shed the blood of Your saints and Your prophets, it is only fitting that You give them blood to drink, just as they deserve."

Rev 16:7 And I heard one of the covering angels who stands over the altar: "Yes, Lord God Almighty, true and just are your judgments."

Rev 16:8 The fourth angel left the third heaven and poured out his bowl on the sun, which became a vast ball of fire, a heavenly conflagration of such proportion that it scorched the unbelievers on planet earth.

Rev 16:9 The unbelievers were seared by the intense heat; their response to God's judgment was to curse the name of God; they refused to repent and glorify God.

Rev 16:10 The fifth angel peeled off and poured out his vial on the city of Rome, his entire kingdom of the Antichrist was plunged into total darkness. The citizens of the kingdom sat in darkness suffering from the pain of their sores and the terrible heat which exacerbated their agony;

Rev 16:11 as a result they cursed the God of heaven because of their pain and sores, but even given their direct knowledge of the source of their judgment they refused to repent of what they had done.

Rev 16:12 The sixth angel peeled off and poured out his bowl judgment on the river Euphrates, and its water was dried up to prepare the way for the kings from the East. The Kings of the East moved a vast 200,000,000 man army across the river where they deployed in waiting.

Rev 16:13 Then I saw three demons that looked very much like frogs; they came out of the mouth of Satan, out of the mouth of the Antichrist and out of the mouth of the False Prophet.

Rev 16:14 They performed miraculous signs and wonders before the Kings of the South, North and West; by demonic control and possession the governments of the world were persuaded to gather in the Valley of Jezreel near Megiddo to await the great day of God Almighty.

Rev 16:15 I John then heard the Lord Jesus Christ exclaim "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he does not go naked and be shamefully exposed."

Rev 16:16 Then the kings assembled their armies to the place which is called in the Hebrew Armageddon.

Rev 16:17 The 7th angel peeled off and poured his bowl into the air above the earth; from the throne located in the Holy of Holies came a loud voice saying "It is done!"

Rev 16:18 Then I saw flashes of lightning and heard great peals of thunder; a severe earthquake shook the planet. No earthquake like it had ever occurred, so tremendous was the damage.

Rev 16:19 Jerusalem was split into three parts, and the cities of the nations collapsed. God remembered Rome turning His special wrath upon her.

Rev 16:20 The islands and mountains completely disappeared.

Rev 16:21 Huge hailstones weighing approximately one hundred pounds fell from the heavens. The people of mankind cursed God on account of the hail storm and the other vial judgments.

5. Now let's zero-in on the seventh angel who may be the one who leads John up to Mount Moriah for a look at the New Jerusalem. The work of the seventh angel is described in Rev 16:17-21.

6. The vial of the seventh angel is declared to be poured out into the air and the resulting action is catastrophic.

7. The act of the 7th angel occurs just before the second coming of Christ.

8. The seventh vial, which is poured out in the air, has its principle resulting action described as follows.

Rev 16:18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

Rev 16:20 Every island fled away and the mountains could not be found.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

9. The solemn accompaniment of the affirmation "It is done" by the great voice from the Temple in heaven and from the throne is a most ominous introduction to a final judgment.

10. As in the case of the final seal (Rev 8:5) and the seventh trumpet (Rev 11:19), the final vial is introduced by the sound of voices, thunderings, lightnings, and a great earthquake.

Rev 8:5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

Rev 16:17 The 7th angel peeled off and poured his bowl into the air above the earth; from the throne located in the Holy of Holies came a loud voice saying "It is done!"

End Lesson Taught 2-12-2002

Revelation

Lesson 157

2-19-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished exegeting and analyzing Revelation chapter twenty-one verses seven and eight.

2. When time expired I was teaching Rev 21:9 and 10 where we were looking at a description of the New Jerusalem, the Holy City stationed above the New Earth in the New Heavens.

3. Before continuing our study I want to give you an expanded translation of Rev 21:1-8.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

4. The description is introduced in Rev 21:9-10.

5. As you can see I have provided both the KJV and the NIV, I will read only from the NIV and then briefly review some of that learned before returning to our study of verses nine and ten.

KJV

Rev 21:9 And there came [kai erchomai] unto me [ego] one [heis] of the seven [hepta] angels [angelos] which had the seven vials [hepta phialas] full of the seven last plagues [hepta eschatos pleges], and talked [laleo] with me [meta ego], saying [lego], Come hither [deuro], I will shew [deixo] thee [su] the bride [numphe], the Lamb's [arnios] wife [gune].

Rev 21:10 And he carried [apophero] me away in the spirit [en pneuma] to a great [megas] and high mountain [hupsalos oros], and shewed [deixos] me that great [megas] city [polis], the holy [hagios] Jerusalem, descending [katabaino] out of heaven [ek ouranos] from God [apo Theos],

NIV

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

1. We are not told as a certainty which of the seven angels dispensing the seven last plagues is in view.

2. What we do know is that one of the seven came to John and ordered him to come with him.

2.1 It seems logical that the last angel that is to say the seventh is the one approaching John.

3. John is taken in the spirit to Mount Moriah where he sees the Bride of Christ and the New Jerusalem coming down from heaven.

4. The act of the 7th angel occurs just before the second coming of Christ.

5. The seventh vial, which is poured out in the air, has its principle resulting action described as follows.

Rev 16:18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake.

Rev 16:19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

Rev 16:20 Every island fled away and the mountains could not be found.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

6. Before beginning with new material let me again review the Seals, Trumpets and Vials.

7. Now let's return to our study of Revelation chapter twenty-one by looking more closely at verse nine and ten.

NIV

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

8. What we have described in our verses nine and ten is the eternal residence of the Saints of God; the Bride of Christ, the church, who live in the heavenly city which hovers over the millennial earth during the Age of Christ.

9. John is shown the New Jerusalem as it comes down to anchor itself upon the New Earth; he also is shown those inhabiting this city.

10. The New Jerusalem here shown is the millennial city which was formerly stationed in the heavens above the millennial earth; the city has moved from the old heaven to the New Heaven.

11. It is difficult to be dogmatic but such an interpretation is the best one.

12. The New Jerusalem of the Millennium simply moves over the New Earth after the destruction of the old heaven and the old earth.

13. There are those who contend the New Jerusalem of the Millennium is that which is being described in our verses. Such error is harmless because both cities are the same with minor variations.

14. The error does little harm except when the proponents of this position assume all subsequent verses describe the Millennium as opposed to the New Heaven and the New Earth.

14.1 "Unfortunately" writes Walvoord: "This is what many have done, because they believe Rev 21:2 begins a description of the millennial city they continue in their error and believe all of Rev 21:2-22:5 describe the Millennium and its heavenly city."

15. There are as earlier stated several very good reasons for concluding that the eternal state is in view and not the Millennium.

16. Let's look again at several reasons for subscribing to the views of Walvoord.

16.1 The order of revelation beginning in Revelation chapter 19 is chronological; a retrogression in time would violate the structure of this last great section of the book.

16.2 The prophecies governing the millennial earth do not allow for such a city on earth.

16.2.1 For example the apportionment of the Holy Land and the description of the Temple as found in Ezekiel chapters 40-48 are entirely different from what we find described as the New Heaven and New Earth.

16.3 The heavenly city described in our verse nine is obviously seen as it will appear in the eternal state not only here but in the entire passage beginning with Rev 21:2 through and including Rev 22:5.

16.4 Walvoord writes "The usual interpretation of a certain school that the closing description of the Heavenly Jerusalem merely reverts to a millennial scene, seems untenable, if carefully considered."

16.5 It is my opinion we should consider Chapters 21:2-22:5 as descriptions of the New Jerusalem whose foundations rest on the New Earth.

17. John in verse ten is said to be carried away in spirit to a high mountain.

17.1 The mountain is Mount Moriah and he is taken in spirit, meaning it is an out of body trip where he is shown that which will occur in the future after the destruction of planet earth.

17.2 Keep in mind John is on the Island of Patmos in the Aegean Sea off the coast of Turkey. If you had been one of his fellow prisoners you would no doubt have seen him in a trance-like state.

17.2.1 Physically he would not have left the island but his trip would have seemed as real to him as though he had been transported to Jerusalem atop Mount Moriah where the Dome of the Rock now rests.

Rev 21:10 And he carried [apophero] me away in the spirit [en pneuma] to a great [megas] and high mountain [hupsalos oros], and shewed [deixos] me that great [megas] city [polis], the holy [hagios] Jerusalem, descending [katabaino] out of heaven [ek ouranos] from God [apo Theos],

17.3 From atop the mountain he was shown the Holy City descending out of heaven.

18. Before we begin a study of verse eleven I want to give you an expanded translation of Rev 21:9-10.

Expanded Translation

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

19. Now let's see what we can glean from Rev 21:11; it is here we begin the description of the heavenly city which shall have its foundations on the New Earth; the top of the city extending some fifteen hundred miles upward into the New Heavens.

KJV

Rev 21:11 Having [echo] the glory [doxa] of God [Theos]: and her light [phos autos] was like [hoimos] unto a stone [lithos] most precious [time], even like a jasper stone [hiaspis], clear as crystal [krustallizo];

NIV

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Principles:

1. In interpreting the description of the heavenly city, the problem of symbolic interpretation comes to the fore perhaps more than in any other section of the book of the Revelation.
2. Even the most conservative scholars are not necessarily in agreement on the extent to which this description should be taken literally.
3. The problem depends ultimately upon the human judgment of the expositor.
4. Certain guidelines, however, can be laid down. John actually saw what he recorded, and what he saw is to some extent interpreted for him.
5. Obviously what he saw transcended any earthly experience and it was necessary for him to describe what he saw in terms that were meaningful to him.
6. This must not be construed, however as an inaccurate description because John was guided by the Holy Spirit when he wrote, and the description must be viewed as accurate insofar as it is possible to communicate.
7. The passage itself, however, as in the description of the precious stones, implies that the material substances were different from what exists in or on this present earth.
8. Of major importance are the facts that John actually saw a city inhabited by His saints, and that God Himself was present in it.
 - 8.1 It is advisable for now to merely accept the description of this city as corresponding to the physical characteristics attributed to it.
9. As earlier explained, John is carried away in spirit to a great and high mountain. The inference is that he is not actually transported, but only experiences what follows as if he had been taken to a vantage point.
10. A similar experience was afforded him in Rev 17:3 when John was given a view of Rome, the headquarters of the Global Church during the Tribulation.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
- 10.1 In our verse as John beholds, he sees "that great city, the Holy Jerusalem, descending out of heaven from God."
11. In verse Rev 21:11 a general description of the new Jerusalem is given. The city is characterized as having "the glory of God."

Rev 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. It should be noted that the heavenly city is introduced in Rev 21:1-2 as "holy," then as "new," "out of heaven," and "from God."

Rev 21:1 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.

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.

13. Most of these details are repeated in verse 10, and in verse 11 the city is said to have the glory of God, and to have a brilliant light.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Rev 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

14. As the glory of God is the sum of His infinite perfections in their manifestations, so the new Jerusalem reflects all that God is.

14.1 For example we know that among many other things He is love, justice, omnipotence, omnipresence, omniscience, eternal life, veracity, immutability, happiness, righteousness, justice and propitiation.

15. The city is ablaze with light compared to the brightness of a precious stone such as a jasper, and clear as crystal.

16. The stone here described as a jasper has its name transliterated from a similar Greek word found here, iaspis, a name used for stones of various colors.

17. The qualities of the iaspis described for us here in verse eleven are "precious" and "clear as crystal."

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

18. The mention of this stone which is costly (Greek time) to men but used lavishly in the new Jerusalem (compare Rev 21:19) is designed to manifest the glory of God.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

19. Later in the passage (Rev 21:23), the fact is revealed that the city does not originate its light or radiance, but all illumination comes from the Lamb.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

20. Walvoord writes of the statement found in Rev 21:23:

"The believer in Christ does not generate the light of Christ, but he should both reflect and transmit His glory without blurring the beauty and loveliness of Christ."

21. So often we become so impressed with self that we sometimes run way out in front of God the Holy Spirit and thus "blur the beauty and loveliness of Christ." Believers who start hustling for Christ seem invariably to suffer this malady.

22. I want to spend a little time with the etymology or lack thereof for iaspis translated "jasper."

Rev 21:11 Having [echo] the glory [doxa] of God [Theos]: and her light [phos autos] was A like [hoimos] unto a stone [lithos] most precious [time], even like a jasper stone [iaspis], clear as crystal [krustallizo];

22.1 The World Book Encyclopedia lists no such stone as a jasper.

22.2 The Grolier Encyclopedia however lists the stone with a description as follows: "Jasper is an opaque and fine grained quartz. Colored red, yellow, brown, or off-white to gray by impurities, jasper has long been used as an ornamental stone because it takes a fine polish. The color of a streak made on a black jasper touchstone can determine with good accuracy the gold content of gold ores."

22.3 The American Heritage Dictionary lists the jasper as a stone described as: "An opaque variety of quartz that may be red, yellow, or brown."

22.4 Zondervan's lexicon tells us the jasper is "a precious stone of various colors, a purple, cerulean, green etc."

23. Well I see that it is time to quit. We will see more of the stones next week.

End Lesson Taught 2-20-2003

Revelation

Lesson 158

2-27-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished exegeting and analyzing Rev 21:9-10.

2. When time expired I was teaching Rev 21:11 where we were looking at a description of the New Jerusalem.

3. Before continuing that study I want to give you an expanded translation of Rev 21:1-10.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

4. I want to review some of that learned in Rev 21:9-10. In verses nine and ten we found the beginning of a description of the New Jerusalem. A review of a chart entitled The End Times - Nine Steps will help kick off our review.

The End Times - Nine Steps

- We are not told as a certainty which of the seven angels dispensing the seven last plagues led John to view the New Jerusalem. What we do know is that one of the seven came to John and ordered him to come with him.
- It seems logical that the last angel (that is to say) the seventh is the one approaching John.
- John is taken in the spirit to a high mountain where he sees the Bride of Christ and the New Jerusalem coming down from heaven.
- The city is enormous; he can see not only the city, but us, the raptured church inside that city, as it descends to rest on the New Earth.
- What we have described in Rev 21:2-22:5 is the eternal residence of the Bride of Christ--the Church.
- John is shown the New Jerusalem as it comes down to anchor itself upon the New Earth; he also is shown those who have inhabited the city ever since the Second Advent of Christ.
- The New Jerusalem here shown is the millennial city which was formerly stationed in the heavens above the millennial earth; the city has moved from the old heaven to the New Heaven.
- Most believe the mountain of Rev 21:10 is Mount Moriah though it could be any of several mountains located in the area.
- John is taken in spirit meaning he experiences an out of body trip where he is shown that which will occur in the future after the destruction of planet earth.

12. Now let's review some of that learned last week in our study of Rev 21:11.

NIV

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

1. In our verse John sees "that great city, the Holy Jerusalem, descending out of heaven from God."

2. The city is ablaze with light compared to the brightness of a precious stone such as a jasper, and clear as crystal. The word jasper is used in this verse as an adjective.

3. The word jasper then is not a reference to the gem. In verse eleven it is used only to describe that which permeates or envelopes the city as a glow; the Light is Christ shining through many stones and thus giving off a glow like a jasper but clear as crystal.

4. The qualities of the iaspis described for us here in verse eleven are "precious" and "clear as crystal."

5. The mention of this stone which is costly (Greek time) to men but used lavishly in the New Jerusalem (compare Rev 21:19) is designed to manifest the glory of God.

6. Later in the passage (Rev 21:23), the fact is revealed that the city does not originate its light or radiance, but all illumination comes from the Christ who also resides in the city as well as in and on the New Heaven and New Earth.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

7. I want to spend a little time with the etymology or lack thereof for iaspis translated "jasper."

Rev 21:11 Having [echo] the glory [doxa] of God [Theos]: and her light [phos autos] was like [hoimos] unto a stone [lithos] most precious [time], even like a jasper stone [iaspis], clear as crystal [krustallizo];

7.1 The World Book Encyclopedia lists no such stone as a jasper.

7.2 The Grolier Encyclopedia however lists the stone with a description as follows: "Jasper is an opaque and fine grained quartz. Colored red, yellow, brown, or off-white to gray by impurities, jasper has long been used as an ornamental stone because it takes a fine polish. The color of a streak made on a black jasper touchstone can determine with good accuracy the gold content of gold ores."

7.3 The American Heritage Dictionary lists the jasper as a stone described as: "An opaque variety of quartz that may be red, yellow, or brown."

7.4 Zondervan's lexicon tells us the jasper is "a precious stone of various colors, a purple, cerulean, green etc." So much for review now for new material.

7.5 The Greek translated jasper as earlier noted is iaspis or hiaspis and it is found four times in the New Testament:

Rev 4:3 And he that sat was to look upon like a **jasper** (Benjamin) and a sardius (Reuben) stone: and there was a rainbow round about the throne, in sight like unto an emerald (Judah).

Rev 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a **jasper** stone, clear as crystal;

Rev 21:18 And the building of the wall of it was of **jasper**: and the city was pure gold, like unto clear glass.

Rev 21:19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

7.6 In the Old Testament in the KJV the word jasper appears three times:

Exo 28:20 And the fourth row a chrysolite, and an onyx, and a **jasper**: they shall be set in gold in their inclosings.

Exo 39:13 in the fourth row a chrysolite, an onyx and a **jasper**. They were mounted in gold filigree settings.

Eze 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.

7.7 Jasper is a translation from the Hebrew yashepheh. The meaning of yashepheh is at best problematic.

8. Let's see what the Wycliffe Commentary has to say with reference to the stones listed in the Book of The Revelation.

"J. N. Darby rarely said that he did not know what a passage of Scripture might mean, but regarding these stones, he once wrote, "The meaning of the stones is beyond my knowledge. If we compare the colors of the foundation stones with those of the rainbow," says Govett, "we shall find, I believe, a designed resemblance, though, from our ignorance in regard of the precious stones, we cannot come to any very close or satisfactory conclusion."

8.1 The jasper stone is recall the stone of the last son of Jacob, Benjamin; therefore his stone may teach of the terminus of all things to wit: the last two books of the Bible and the last events described.

9. We will see more of the stones and their colors later.

10. Now let's see what we can learn about the Greek word krustallizo. Krustallizo is a present active participle and according to Zondervan means "to be clear, brilliant like crystal."

10.1 We get our English word crystal from this Greek word.

10.2 Vines has written of the noun form krystallos "... from kruos, 'ice,' and hence properly anything congealed and transparent, it denotes "crystal," a kind of precious stone ... it can be found in Rev 4:6 and 22:1. Rock crystal is pure quartz; it crystallizes in hexagonal prisms each with a pyramidal apex."

Rev 4:6 And before the throne there was a sea of glass like unto **crystal**: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

Rev 4:7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Rev 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. í

Rev 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.

10.3 Vines goes on to write of krustallizo "... it means "to be of crystalline brightness and transparency, to shine like crystal," it is found in Rev 21:11, where it is said of Christ as the "Light-giver" ... of the heavenly city ... as a transitive it means, "to transform into crystal splendor" like the effect of Christ upon His saints."

Rev 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.

11. These passages, quite obviously, imply that the material substances of the New Heaven, New Earth and New Jerusalem were different from what exists in this present earth.

12. Setting aside the mysterious stones with their arcane colors for the moment, let's consider the walls and the gates of the city but first I think we need to look at an expanded translation of Rev 21:11.

Expanded Translation

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a giant clear diamond.

Now let's see what we can glean from Rev 21:12-14:

KJV

Rev 21:12 And 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:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

NIV

Rev 21:12 And 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:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

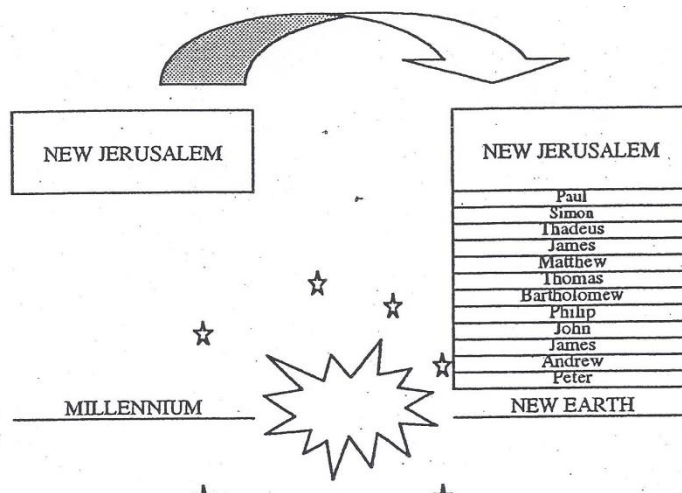
Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

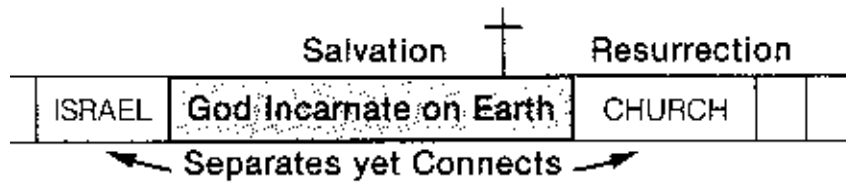
1. Wycliffe in his commentary has developed a pretty good introduction to our verses. Let's see what we can learn from his introduction: "The City has twelve gates, on each of which is the name of one of the twelve tribes of Israel, and upon each gate is an angel. The wall rests upon twelve foundations, which apparently means twelve sections of the foundation, and on each of these is a name of one of the twelve apostles. The promise of the twelve serving can be found in Mat 19:28."

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

2. I want to juxtapose two charts to show you the importance of having the names of the twelve apostles shown on the twelve foundations.

2.1 The sections of the foundation are positioned under each gate and are in part visible from above ground.





End Lesson Taught 2-27-2003

Revelation

Lesson 159

3-5-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I finished exegeting and analyzing Rev 21:11.
2. When time expired we were in the process of studying several points of introduction found in the Wycliffe Bible Commentary.
3. Before continuing that study I want to give you an expanded translation of Rev 21:1-11.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a transcendent prism.

4. I want to review some of that learned last week and then we will resume studying Wycliffe's points of introduction.

5. John is taken in the spirit to a high mountain where he sees the Bride of Christ and the New Jerusalem coming down from heaven. The city is enormous; he can see not only the city but those living inside the city.

6. What we have described in Rev 21:2-22:5 is the eternal residence of the Saints of God.

7. John is shown the New Jerusalem as it comes down to anchor itself upon the New Earth; he also is shown those who have and will inhabit the city.

8. The New Jerusalem was formerly stationed in the heavens above the millennial earth; the city has moved from the old heaven to the New Heaven.

9. The city is ablaze with light compared to the brightness of a precious and expensive stone like a jasper, and clear as crystal. The word jasper is used in this verse as an adjective.

10. The word jasper then is not a reference to the gem. In verse eleven it is used only to describe that which permeates or envelopes the city as a glow.

11. Later in Rev 21:23 we learn the city does not originate its light or radiance, but all illumination comes from the Christ who also resides in the city.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

12. Last week we spent significant time and effort and learned little about the jasper stone. Wycliffe in his commentary made clear that knowledge of the meaning and identification of the stones found in the New Jerusalem is one step above little or as we say in Waco slim to none. To explain, Wycliffe you may recall quotes Darby who somewhat out of character proclaims "the meaning is beyond my knowledge."

"J. N. Darby rarely said that he did not know what a passage of Scripture might mean, but regarding these stones, he once wrote, "The meaning of the stones is beyond my knowledge. If we compare the colors of the foundation stones with those of the rainbow," says Govett, "we shall find, I believe, a designed resemblance, though, from our ignorance in regard of the precious stones, we cannot come to any very close or satisfactory conclusion."

12.1 Later I will provide what information we have about the stones and I also will show you where the Hebrew and Greek words appear in Scripture elsewhere. In several cases we will find hapax legomenons.

13. Many of the passages to be studied will indicate the material substances of the New Heaven, New Earth and New Jerusalem are different from what exists on our present earth.

14. Now let's continue our study of the walls, the gates and the foundation of the city; we will do this by first reviewing the Wycliffe introduction and then develop an outline of Revelation chapter twenty-one.

KJV

Rev 21:12 And 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:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

NIV

Rev 21:12 And 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:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

From Wycliffe's introduction (italics are mine):

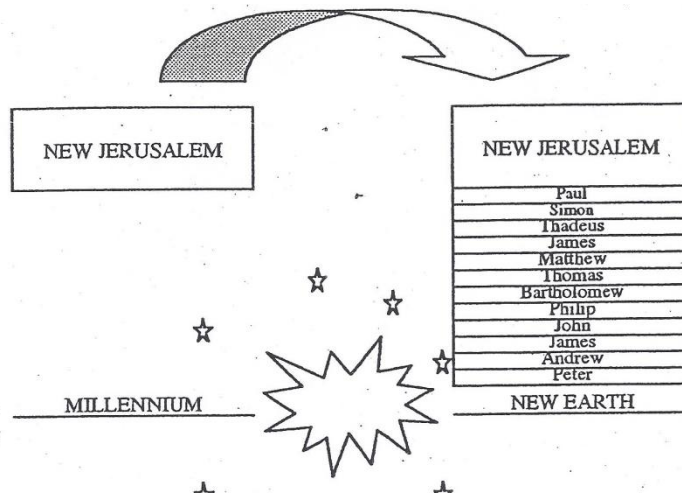
1. "The City has twelve gates, on each of which is the name of one of the twelve tribes of Israel, and upon each gate is an angel.

2. The wall rests upon twelve foundations, which apparently means twelve sections of the foundation, and on each of these is a name of one of the twelve apostles."

2.1 The promise of the twelve serving can be found in Mat 19:28.

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

2.2 I want to juxtapose two charts to show you the importance of having the names of the twelve Apostles shown on the twelve foundations. The sections of the foundation are positioned under each gate and are in part visible from above ground.



2.3 Now let's return to the Commentary:

3. "The length, breadth, and height of the city is twelve thousand furlongs, or about 1,500 miles.

4. This would seem, upon first reading, to be in the shape of a cube, but there are many who believe it is a pyramid. H. A. Ironside has concluded it is shaped like a pyramid.

5. J. Vernon McGee believes it is a cube within a circle.

6. The wall is made of jasper, the city is of gold, the gates of pearl, and the foundations of twelve precious stones and it glows like a clear diamond from the Christ, as The Light."

6.1 So much for Wycliffe's Introduction, now let's develop an outline for chapter twenty-one:

1. The Description of the City, (Rev 21:9-27)

1.1 One of the angels who poured out the bowl judgments now bids John to view the city in greater detail. His vantage point from which he views the city is a high mountain.

1.2 Again, the New Jerusalem above the New Earth is identified as the residence of the Bride of Christ--the Church (Rev 21:9). .

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

2. The New Jerusalem is the city Christ is now preparing for His people.

Joh 14:2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

3. Its Glory, (Rev 21:11)

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

3.1 The glory of the city is the "glory of God." Its light is the radiance of God's complete character. Its brilliance was like that of a very costly stone, "like that of a "crystal-clear jasper," with its gorgeous transparent hues.

4. Its Construction (Rev 21:12-14)

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

4.1 The city had a "great and high wall." In the wall are "twelve gates" with an angel over each one (Heb 12:22), and the names of the "twelve tribes of Israel are inscribed on each of the twelve gates. Each gate having one name."

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

4.2 There are three gates on each of the four sides. The wall has "twelve foundation stones," and on them are the names of the "twelve apostles." Notice that even in eternity Israel and the church are distinguished, though both are included in God's redeemed people.

5. Its Measurements, (Rev 21:15-17)

Rev 21:15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

5.1 The angel who spoke with John had a "gold measuring rod" (ten feet long) to measure the city, its gates, and its wall. Nothing further is said about the gates.

5.2 The size of the city is boggling to the human mind. Fifteen hundred miles is about the distance from Canada to the Gulf of Mexico, or from the Atlantic Ocean to Colorado.

5.2.1 Charles Ryrie in his book *Everyman's Commentary of the Revelation* writes:

"The cube, or foursquare shape of the city, reminds one of the fourfold dimensions given of the love of God (Eph 3:18)."

Eph 3:18 may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ,

5.3 The wall measures 144 cubits or 216 feet, and these measurements by the angel are the same as "human measurements." The term "human measurements" would seem to indicate a literal two hundred and sixteen feet whether a measure of thickness or height.

5.3.1 Whether this measures the height or thickness of the wall is not clear. It is my view that the wall is 216 feet high."

5.3.2 Concerning the foursquare shape of the city, Swete has written:

"The tetragon (a four sided polygon) occurs more than once in the legislation of Exodus. Both the altar of burnt offering and the altar of incense were of this form ... and so was the High Priest's breast plate; the feature reappears in Ezekiel's new city and temple. In Solomon's Temple the Holy of Holies was a perfect cube, 20 cubits each way ... In ancient cities the foursquare form was not unusual ... As is well known, the rectangular tetragon was to Greek thinkers a symbol of perfection."

5.4 Henry Morris makes some intriguing observations about the city and its population. He suggests that the city will include both horizontal and vertical avenues and that the city blocks could be cubical blocks rather than square blocks as in our present-day cities.

5.4.1 The extreme views of Morris may not be so extreme when thought is given to the new body and its ability to move vertically and "unrestrictedly in perfection."

5.5 He also estimates that the total population of the world, past, present, and future, will be about one hundred billion. If 20 percent ultimately become residents of the New Jerusalem, then the city will have to accommodate twenty billion people.

5.6 If residences occupy 25 percent of the space in the city (leaving 75 percent for avenues, parks, public buildings, and other areas), then each residence, or cubical block, would be about one-third of a mile ..."

5.7 Ryrie again writes: "Compare one-third of a mile, or 1,760 feet, to the width and depth of lots (which might range anywhere from 60 to 250 feet) on which homes are typically built today. Obviously, there will be more than ample room for all who will live in the New Jerusalem."

6. Its materials, (Rev 21:18-21)

Rev 21:18 The wall was made of jasper, and the city of pure gold, as pure as glass.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper [hiaspis], the second sapphire [sapphiros, the third chalcedony [chalkedon], the fourth emerald [smaragdos],

Rev 21:20 the fifth sardonyx [sardonux], the sixth carnelian [sardios], the seventh chrysolite [chrusolithos], the eighth beryl [berullos], the ninth topaz [topazion], the tenth chrysoprase [chusopasos], the eleventh jacinth [huakinthos], and the twelfth amethyst [amethustos].

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl [margaritai]. The great street of the city was of pure gold, like transparent glass.

6.1 The wall was of "jasper" and the city of "pure gold" both clear as crystal. The foundation was "adorned" (kosmeo the Greek word from which we derive the English word "cosmetics") with precious stones. Each foundation is made from a precious stone listed in our verse.

6.2 Wycliffe in his Encyclopedia writes of the stones: "The colors are as follows: jasper, green; sapphire, blue; chalcedony, green; emerald, green; sardonyx, brown and white; sardius, red; chrysolite, yellow; beryl, green; topaz, yellow; chrysoprase, apple green; jacinth, blue; and amethyst, purple."

6.3 The gates were each "a single pearl," and the street was pure, transparent gold. From this description of the New Jerusalem, our earthly minds certainly can comprehend that it is a place of extreme beauty.

6.4 Vines in his lexicon has the following to say of the stones, pearl and gold:

“JASPER - Benjamin

iaspis ... a Phoenician word (cf. Heb. yashpneh, e.g., Exo 28:20; 39:16), seems to have denoted a translucent stone of various colors, especially that of fire, Rev 4:3; 21:11, 18,

19. The sardius and the jasper, of similar color, were the first and last stones on the breastplate of the high priest, Exo 28:17-20.

“Breastplate of Aaron

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-- [chalcedony- red garnet - blood filled blister]: this shall be the first row.

Exo 28:18 And the second row shall be an emerald, a sapphire, and a diamond.

Exo 28:19 And the third row a ligure --amber or jacinth, an agate [translucent cryptocrystalline - red jasper], and an amethyst.

Exo 28:20 And the fourth row a chrysolite , and an onyx, and a jasper: they shall be set in gold in their inclosings.

“SAPPHIRE - Dan

Sappheiros ... is mentioned in Rev 21:19 (RV, marg., "lapis lazuli") as the second of the foundations of the wall of the heavenly Jerusalem (cf. Isa 54:11). It was one of the stones in the high priest's breastplate, Exo 28:18, 39:11; as an intimation of its value see Job 28:16; Eze 28:13. See also Exo 24:10; Eze 1:26 and 10:1. The "sapphire" has various shades of blue and ranks next in hardness to the diamond.

“CHALCEDONY - [Third Foundation stone calkhdwn, a hapax legomenon.]

chalkedon ... the name of a gem, including several varieties, one of which resembles a cornelian, is "supposed to denote a green silicate of copper found in the mines near Chalcedon" in ancient Asia Minor near the Aegean Coast, Rev 21:19. A cornelian is a pale to deep red or reddish-brown variety of clear chalcedony, used in jewelry.

“EMERALD - Judah

Smaragdos ... is a transparent stone of a light green color, occupying the first place in the second row on the high priest's breastplate, Exo 28:18.

Tyre imported it from Syria, Eze 27:16. It is one of the foundations of the heavenly Jerusalem, Rev 21:19. The name was applied to other stones of a similar character, such as the carbuncle. smaragdinus ... emerald in character, descriptive of the rainbow round about the throne in Rev 4:3, it is used in the papyri to denote emerald green. The emerald which we know today may not be that referenced in such passages as Exo 28:18; Exo 27:16 and/or 28:13 since there is no record of an emerald in OT times i. e. in tombs, digs etc. The Hebrew word nophek, translated emerald is more then likely a reference to a turquoise stone mined in the Sinai.

“SARDONYX - Sardonux, the 5th foundation stone, a hapax legomenon.

sardonux ... a name which indicates the formation of the gem, a layer of sard, and a layer of onyx, marked by the red of the sard and the white of the onyx. It was used among the Romans both for cameos and for signets. It forms the fifth foundation of the wall of the heavenly Jerusalem, Rev 21:20.

“SARDIUS – Reuben Sardion or sardinos ... denotes "the sardian stone." Sardius is the word in the best texts in Rev 4:3 (RV, "a sardius"), where it formed part of the symbolic appearance of the Lord on His throne, setting forth His glory and majesty in view of the Judgment to follow. There are two special varieties, one a yellowish brown, the other a transparent red (like a cornelian). The beauty of the stone, its transparent brilliance, the high polish of which it is susceptible, made it a favorite among the ancients. It forms the sixth foundation of the wall of the heavenly Jerusalem, Rev 21:20.

“CHRYSOLYTE – Zebulun Chrusolithos ... lit., "a gold stone" (chrusos, "gold," lithos, "a stone"), is the name of a precious stone of a gold color, now called "a topaz," which today comes in many colors. Rev 21:20 (see also Exo 28:20 and Eze 28:13).

“BERYL - berullos , Rev 21:20, a hapax legomenon berullos ... "beryl," is a precious stone of a sea-green color, Rev 21:20 (cf. Exo 28:20). Beryl appears seven times in the OT where Tarshish is translated Beryl. The gem varies in color: emerald green or aquamarine. It is a very hard mineral #8.

TOPAZ - topazion, Rev 21:20, a hapax legomenon

Topazion ... is mentioned in Rev 21:20, as the ninth of the foundation stones of the wall of the heavenly Jerusalem; the stone is of a yellow color (though there are topazes of other colors) and is almost as hard as the diamond. It has the power of double refraction, and when heated or rubbed becomes electric. The Greek topazion can be found in the Sept., Exo 28:17, 39:10; Job 28:19; Psa 119:127, and Eze 28:13.

CHRYSOPRASUS - Crusoprasos, Rev21:20 a hapax legomenon

chrusoprasos ... from (chrusos, "gold," and prasos, "a leek"), is a precious stone like a leek in color, a translucent, golden green.

JACINTH - Huakinqos, Rev 21:20 a hapax legomenon--huakinthos ... primarily denoted "a hyacinth," probably the dark blue iris; then, "a precious stone," most likely the sapphire, Rev 21:20. Huakinthinos ... signifies "hyacinthine," perhaps primarily having the color of the hyacinth. Some regard its color as that of the martagon lily, a dusky red. According to Swete, the word in Rev 9:17 is "doubtless meant to describe the blue smoke of a sulphurous flame."

AMETHYST - Amequstos, Rev 21:20 a hapax legomenon

Amethystos ... primarily meaning "not drunken" (a, negative, and methu, "wine"), became used as a noun, being regarded as possessing a remedial virtue against drunkenness. Pliny, however, says that the reason for its name lay in the fact that in color it nearly approached that of wine, a deep purple or burgundy, Rev 21:20.

PEARL Margarites ... "a pearl" (Eng., Margaret), occurs in Mat 7:6 (proverbially and figuratively); Mat 13:45, 46; 1Ti 2:9; Rev 17:4, 18:12, 16 and 21:21 (twice).

GOLD Chrusseos ... denotes "golden," i.e., made of, or overlaid with, gold, 2Ti 2:20; Heb 9:4, and fifteen times in the Apocalypse."

7. Its Relation to God, (Rev 21:22-23)

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

7.1 The city does not require a temple or a place of worship to provide access to God simply because God and the Lamb are actually present and constitute the Temple.

7.2 The city requires no sun or moon since the glory of God and the Lamb will light the city. This does not necessarily mean that there will be no sun or moon (which may still furnish light for outlying areas), but only that they will not be required for light within the city.

End Lesson Taught 3-5-2003

Revelation

Lesson 160

3-12-2003

1. Tonight we will continue our analysis of the book of the Revelation.
2. When time expired we were in the process of studying Rev 21:2-22:5 where the New Earth, the New Heaven and the New Jerusalem of eternity future are described.
3. Before continuing that study I want to give you an expanded translation of Rev 21:1-11.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a transcendent prism.

4. I want to review some of that learned last week and then I will teach Revelation twenty-one verses twelve, thirteen and fourteen.

5. John is taken in the spirit to a high mountain where he sees the Bride of Christ and the New Jerusalem coming down from heaven. The city is enormous; he can see not only the city but those living inside the city.

6. What we have described in Rev 21:2-22:5 is the eternal residence of the Saints of God.

7. John is shown the New Jerusalem as it comes down to anchor itself upon the New Earth; he also is shown those who have inhabited and will inhabit the city.

8. The New Jerusalem was formerly stationed in the heavens above the millennial earth; the city has moved from the old heaven to the New Heaven.

9. The city does not originate its light or radiance, but all illumination comes from Christ who also resides in the city.

10. The wall rests upon twelve foundations, which apparently means twelve sections of the foundation, and on each of these is a name of one of the twelve apostles.

11. The city has twelve gates, on each of which is the name of one of the twelve tribes of Israel, and upon each gate is an angel.

12. The length, breadth, and height of the city is about 1,500 miles.

13. The city is in the shape of a cube.

14. The wall is made of a diamond like stone, the city is of gold, each gate is made of a single pearl and the foundations of twelve precious stones. The city glows like a clear diamond from the Christ, as The Light."

15. So much for our review of the introduction developed last week, now let's finish our conclusion and a description of our future home.

1. The Description of the City, (Rev 21:9-27)

1.1 One of the angels who poured out the bowl judgments now bids John to view the city in greater detail. His vantage point from which he views the city is a high mountain.

2. The New Jerusalem is the city Christ is now preparing for His people. Joh 14:2

3. Its Glory, (Rev 21:11)

3.1 The glory of the city is the "glory of God." Its light is the radiance of God's complete character. Its brilliance was like that of a very costly stone, "like that of a "crystal-clear jasper," with its gorgeous transparent hues.

3.2 We in the Church Age learn of His glory through the intake of His Word; John saw His glory pictorially.

4. Its Construction (Rev 21:12-14)

4.1 The city had a "great and high wall." In the wall are "twelve gates" with an angel over each one (Heb 12:22), and the names of the "twelve tribes of Israel are inscribed on each of the twelve gates. Each gate having one name."

4.2 There are three gates on each of the four sides. The wall has "twelve foundation stones," and on them are the names of the "twelve apostles."

5. Its Measurements, (Rev 21:15-17)

5.1 The angel who spoke with John had a "gold measuring rod" to measure the city, its gates, and its wall.

5.2 The size of the city is boggling to the human mind. Fifteen hundred miles is about the distance from Canada to the Gulf of Mexico, or from the Atlantic Ocean to Colorado.

5.3 The wall measures 144 cubits or 216 feet. Whether this measures the height or thickness of the wall is not clear. It is my view that the wall is 216 feet high.

6. Its Materials, (Rev 21:18-21)

6.1 After extensive study of the stones, the pearls, the gold and the Light shining from within the city, I believe we are expected to come away with a major impression; we shall live in a magnificent city of opulence, happiness and beauty.

7. Its Relation to God, (Rev 21:22-23)

7.1 The city does not require a temple or a place of worship to provide access to God simply because God and the Lamb are actually present and constitute the temple.

7.2 The city requires no sun or moon since the glory of God and the Lamb will light the city. This does not necessarily mean that there will be no sun or moon (which may still furnish light for outlying areas), but only that they will not be required for light within the city.

8. Its Relation to the Nations, (Rev 21:24)

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

8.1 Nations and kings on the earth will bring glory and honor to the city.

8.1.1 The word "nations" better translated as "Gentiles" is a reference to the saved Gentiles living in the New Jerusalem and bringing glory and honor to it.

8.1.2 This is the view of John Walvoord. R. B. Thieme in his 1972 series on The Book of Revelation also takes the position that Ethnos in verse 24 is better translated gentiles.

8.2 In contrast Morris suggests:

"... the redeemed will not only have their residences in the New Jerusalem but will also be organized with national boundaries on the new earth over which they will have jurisdiction. However, entrance into the city is clearly restricted to those who are redeemed.

Now let's see what kind of outline we can develop for Rev 22:1-5 where we find the rest of the city's description.

1. The Perks of the City, (Rev 22:1-5)

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

1.1 Fullness Of Life and Blessing, (Rev 22:1-2)

1.1.1 The source of the river is "the throne of God and of the Lamb," and, like the city, it is "clear as crystal." The river is the "water of life," and its presence in the city simply means that fullness of life will be the experience of all those who inhabit it.

1.1.2 The "tree of life" is also an assurance of the fullness of life in that city. The tree yields fruit constantly, indicating the continuous blessing that will pour forth.

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Gen 2:9 And the LORD God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

1.1.3 Its leaves are for the "healing of the nations," which again indicates blessing of some sort. Since there is no more curse (vs 3), what is meant by healing the nations? Thieme in his Revelation Series believes the tree has therapeutic properties to sustain health in the same way as the tree of life did in the garden.

1.1.4 The word "healing" (Therapeia) however also has the meaning of "caring for."

1.1.5 Thus, the phrase may well mean that the leaves of the tree enhance the quality of life in a positive way, not that they heal illnesses; for there will be no illnesses when there is no longer any curse. It can be found twice where it is translated home or household, a place of comfort. Mat 24:45; Luk 9:11 and Luk 12:42.

Mat 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

KJV

Luk 12:42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

NIV

Luk 12:42 The Lord answered, "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time.

1.1.6 The meaning of Rev 22:2 is problematic to many. I will explain my position later in more detail when we exegete verse two.

1.1.7 The nations as Walvoord has translated is better peoples and the tree itself which spans the river will provide not medicinal therapy but a special unique enhancing of our quality of life.

2. Fullness of Paradise, (Rev 22:3-5)

2.1 Paradise excludes the curse (vs 3) and all darkness (vs 5). Paradise includes the privilege of serving God and the Lamb (v. 3), of seeing His face, and of having His name on our foreheads - a proof of complete devotion to God's service.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

2.2 The word for "serve" is Latreuo, a priestly service. Paradise is not only the absence of evil but the privilege of serving God in His presence forever. We will reign and serve with Him forever.

2.3 This is a reference to our complete exaltation and perfect exultation. We will glorify, praise and honor Him while also rejoicing in our new status.

3. So much for our overview and outline: Now let's develop several principles as they relate to verses twelve, thirteen and fourteen.

KJV

Rev 21:12 And 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:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Principles:

1. The scene which John sees is meant to be impressive. After giving the general appearance of the city, John itemizes several specific details.

2. Expositors have differed as to the degree in which this description should be taken literally, some believing that the city is actually nonexistent and presented only as a symbolic presentation of our blessings in eternity future.

3. Such a view doesn't harmonize with the specific details given; with such detail it would seem a literal interpretation is demanded.

3.1 As a general principle of hermeneutics: Scripture must be interpreted literally unless the context demands otherwise.

3.1.1 There does not seem to be any justifiable objection that the saints in the new heaven and the new earth will have a home in precisely such a city, glorious in every aspect, reaching to tremendous heights into the new heaven, and embodying various symbols of our spiritual heritage.

3.2 This city, as earlier noted, is mentioned not only here but elsewhere in Scripture.

Rev 3:12 "Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name."

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

Heb 11:16 Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

3.3 The fact which carries the day is the vast amount of detailed description found in Rev 21:2-22:5; no other method other than a literal interpretation is viable. Allegorical methods are at best inane.

3.4 So little attention is given to these last two chapters of this often neglected book because "the New Jerusalem will be the home for eternity with Christ in an environment of ecstatic joy and perfection."

3.5 Satan certainly does not want us to know or appreciate that which awaits God's forever family.

3.6 Now let's return to our verse.

KJV

Rev 21:12 And 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:

4. The first important fact mentioned by John in Rev 21:12 is that of the wall of the city.

4.1 It is described as "great and high," a symbol of exclusion of all that is unworthy, you don't enter unless you are family.

4.2 Though countless saints will enjoy its glory, there is this reminder that only those qualified and changed may enter.

5. In the wall there are twelve gates guarded by twelve angels and inscribed with the names of the twelve tribes of Israel, another reminder of the amalgamation of the Church and Israel.

5.1 In keeping with the square shape of the city, the gates are located on each of the four sides as specified in verse 13.

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

6. In the description of the new Jerusalem, the number twelve is very prominent as seen in the twelve gates with twelve angels and the twelve tribes of Israel (Rev 21:12), twelve foundations (Rev 21:14), twelve apostles (Rev 21:14), twelve pearls (Rev 21:21) and twelve kinds of fruit each yielding fruit each month, there being 12 months in each year both in our calendar and the Jewish calendar (Rev 22:2).

6.1 There is little consensus regarding the meaning of twelve, a most prevalent number not only here but elsewhere in Scripture. Tim LaHaye in his book entitled Revelation Unveiled offers only this:

"Twelve seems to be the governmental or administrative number. Thus we find multiples of twelve in the administration of God's universe - twenty-four thrones around the altar and 144,000 outstanding Christians who will probably gain special leadership positions during the Millennial Kingdom. Note the many references to twelve in this picture of the Holy City that will come down from heaven."

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

7. The height, length, and width of the city are described as 12,000 furlongs each, or 1,342 miles (Rev 21:16) and the wall's height is said to measure twelve times twelve cubits, that is, 144 cubits, or over 200 feet (Rev 21:17).

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

7.1 As earlier noted in our outline, this is one big city; you may recall it was McGee who said the city was about the size of the moon. If your neighbor lives on the other side of town, it would take you two and one-half days of driving to visit and yet you would still be in the city limits. Such a trip would be like driving from Houston to Los Angeles.

8. The twelve angels mentioned are apparently apportioned one elect angel to each gate and serve in this capacity as an honor guard.

8.1 The book of Revelation does not indicate the particular name of each gate.

End Lesson Taught 3-12-2003

Revelation

Lesson 161

3-19-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week we completed our introduction and outline for Rev 21:2-22:5 where the New Jerusalem is described.
2. When time expired we were in the process of analyzing Rev 21:12-14.
3. Before resuming that study I want to give you an expanded translation of Rev 21:1-11.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a transcendent prism.

4. I want to review some of that learned last week and then I will resume with a description of the gates of the city. First let's see how Rev 21:12-14 has been translated in the KJV.

KJV

Rev 21:12 And 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:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

1. The scene which John sees is meant to be impressive. After giving the general appearance of the city, John itemizes several specific details.

2. Expositors have differed as to the degree in which this description should be taken literally, some believing that the city is actually nonexistent and presented only as a symbolic presentation of our blessings in eternity future.

3. Such a view doesn't harmonize with the specific details given; with such detail it would seem a literal interpretation is demanded.

3.1 As a general principle of hermeneutics: Scripture must be interpreted literally unless the context demands otherwise.

3.1.1 There does not seem to be any justifiable objection that the saints in the new heaven and the new earth will have a home in precisely such a city, glorious in every aspect, reaching to tremendous heights into the new heaven, and embodying various symbols of our spiritual heritage.

3.2 This city, as earlier noted, is mentioned not only here but elsewhere in Scripture. Rev 3:12; Heb 11:10, and 12:16; Gal 4:25 and 26 and Mat 19:28.

3.3 The fact which carries the day is the vast amount of detailed description found in Rev 21:2-22:5; no method other than a literal interpretation is viable. Allegorical methods are at best inane.

3.4 Now let's return to our verse.

NIV

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

4. The first important fact mentioned by John in Rev 21:12 is that of the wall of the city.

4.1 It is described as "great and high," a symbol of exclusion of all that is unworthy; you don't enter unless you are family.

4.2 Though countless saints will enjoy its glory, there is this reminder that only those qualified and changed may enter.

4.2.1 We, as saints are changed in order to live with God; unbelievers are not changed thus they are outside suffering the second death.

Rev 21:8 But in contrast to the believer saints, the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

5. In the wall there are twelve gates guarded by twelve angels and inscribed with the names of the twelve tribes of Israel, another reminder of the amalgamation of the Church and Israel.

6. In keeping with the square shape of the city, the gates are located on each of the four sides as specified in verse 13.

7. The height, length, and width of the city are described as 12,000 furlongs each, or 1,342 miles (Rev 21:16) and the wall's height is said to measure twelve times twelve cubits, that is, 144 cubits, or over 200 feet (Rev 21:17).

7.1 As earlier noted in our outline, this is one big city; you may recall it was McGee who said the city was about the size of the moon. If your neighbor lives on the other side of town, it would take you two and one-half days of driving to visit and yet you would still be in the city limits. Such a trip would be like driving from Houston to Los Angeles.

8. The twelve angels mentioned are apparently apportioned one elect angel to each gate and serve in this capacity as an honor guard.

8.1 The book of Revelation does not indicate the particular name of each gate.

Now for new material:

8.2 In the description of the city of Jerusalem which will be on earth during the Millennium, Ezekiel gives the names of the twelve tribes of Israel as inscribed on the gates of the city at that time.

The Gates of the Earthly Millennial Jerusalem

Eze 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.

Eze 48:32 And at the east side four thousand and five hundred (1.27 miles): and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

Eze 48:33 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.

Eze 48:34 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.

9. The Jerusalem that descends from heaven, however, is an entirely different city from that of Ezekiel and is much larger in every dimension.

9.1 Ezekiel's description of the gates follows the description of the millennial land being assigned to the twelve tribes.

10. So although there are differences in the two cities there are also similarities and one such similarity may be the order of the names found on the gates.

11. If so, the names of these gates will be the same as that described in Eze 48:31-34 in the following pattern: from the northwest corner, going from west to east, Levi, Judah, and Reuben; from the northeast corner, going from north to south, Joseph, Benjamin, and Dan; from the southeast corner, going from east to west, Naphtali, Asher, and Gad; from the southwest corner, going from south to north, Simeon, Issachar, and Zebulun.

12. The order of the gates on each side is derived from the fact that Ezekiel seems to proceed from the northwest corner eastward, then southward, then westward, and then northward.

13. With so many gates I think we can conclude that those properly qualified will have freedom to go in and out. The new Jerusalem will have the distinction of being the residence of the saints, but it is implied that they will be able to travel elsewhere on the New Earth and the New Heaven.

14. Also prominent in connection with the wall and the gates are twelve foundations, mentioned in Rev 21:14, inscribed with the names of the twelve apostles of the Lamb.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. There has been much speculation as to why the names of the twelve apostles are used in this connection, but the most obvious answer is that they have a prominent place in the program of God in relation to the New Jerusalem.

16. The twelve apostles on the one hand were of Israel and were called out of Israel to be leaders in the church in the New Testament. They are therefore a nexus for Jewish Age and Church Age saints.

16.1 Do not forget the disciples excepting Judas Iscariot were both Kingdom and Church Age saints; even Paul was born at about the same time of Christ was born.

17. They are in a sense, representative of both Israel and the church for though they were all Jewish they were also believers in the church age and thus One in Christ.

18. This should settle the question: will Old Testament saints have access to the New Jerusalem? The answer is of course they will.

18.1 It apparently is the divine intent of the vision given to John to represent to the reader that the New Jerusalem will have among its citizens not only the church of the present age, but also Israel and the saints of other ages.

19. Later on there is specific mention of Gentiles. The careful expositor, therefore, on the one hand will not confuse Israel and the church as if one were the other.

19.1 On the other hand, he must not deny the respective places of privilege in God's program of all His peoples.

20. The anticipation of Heb 12:22-23 is specifically that of a heavenly Jerusalem to include not only God and an innumerable company of angels but also the general assembly and church of the firstborn, that is, the saints of the present age and the spirits of just men made perfect in all other ages.

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,
Heb 12:23 to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect,

21. All church age saints therefore will have a beautiful spacious home in the city. There will no doubt be Jewish and gentile saints with right of egress and ingress to the city; there will be Jews and gentile saints living side by side in the New Jerusalem stationed over the New Earth.

22. Such juxtaposition will not be unlike that which occurred in the Millennium where we found gentiles of ages one, two and four living on the earth without destroying the distinction between themselves.

23. Before we move to Rev 21:15-17 I want to give you an expanded translation of Rev 21:12-14.

Expanded Translation

Rev 21:12 The New Jerusalem had a high wall more than 200 feet; it had twelve gates and an angel sat atop each gate. On the gates were written the names of the twelve tribes of Israel in the following pattern: from the northwest corner, going from west to east, Levi, Judah, and Reuben; from the northeast corner, going from north to south, Joseph, Benjamin, and Dan; from the southeast corner, going from east to west, Naphtali, Asher, and Gad; from the southwest corner, going from south to north, Simeon, Issachar, and Zebulun.

Rev 21:13 There were three gates on the east side, three on the north, three on the south and three on the west side.

Rev 21:14 The wall of the city had twelve foundations stationed under each gate, and on each foundation were the names of the twelve original disciples minus Judas Iscariot plus Paul.

24. Now let's see what we can glean from verses fifteen, sixteen and seventeen.

KJV

Rev 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Rev 21:16 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.

Rev 21:17 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.

NIV

Rev 21:15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

Principles:

1. Having introduced John to the wall, gates, and foundations of the city, the angel next measures the major dimensions of the new Jerusalem.

1.1 Using a reed, a measure about ten feet long, the unit of measure common among the Jews, he measures the city, its gates, and its walls.

2. The angel finds that the city is square, its length and breadth being the same, twelve thousand furlongs.

2.1 Since a furlong is equal to 582 feet, the measured distance is equivalent to 1,342 miles, often spoken of roughly as 1,500 miles.

3. According to verse 16, the tremendous dimension of the city's length and breadth is equaled by its height which towers an equal distance into the heavens.

4. Nothing is said as to the shape of the city except that implied by its square dimensions.

5. Some therefore have assumed it to be a cube. The city could take several shapes.

6. For example it could be in the form of a pyramid with sides sloping to a peak at its pinnacle. Hoste in his book *The Vision of John The Divine* concludes the city is a pyramid. His major reason: "This shape provides a vehicle for the river of life to proceed out of the Throne of God."

7. Walvoord in his book *The Revelation of Jesus Christ* writes: "The Throne seems to be at the top, to find its way to the bottom, assuming gravity in the new earth is the same as we find in the old earth."

8. J. Vernon McGee in his book *The Prophecy The Revelation* assumes that the city is a cube within a crystal circle. He writes:

"Several times attention is called to the fact that the city is like a crystal clear stone or crystal clear gold. This emphasis leads us to believe that the city is seen through the crystal ... The glory of light streaming through this crystal clear prism, will break up into a poly-chromed rainbow of breath taking beauty."

9. Whatever its shape, a city of these large dimensions would be required, if it is to house the saved of all ages. It is not necessary, however, to hold that everyone will live continually within its walls throughout eternity.

10. The implications are that there is plenty of room for everyone and that this city provides a residence for the saints of all ages. Recall the theoretical games played by Henry Morris in which he divined the size of our residential lots in the New Jerusalem vis-a-vis what we find on planet earth today.

11. In addition to measuring the city itself, the angel measures the wall which by comparison is much smaller, namely 144 cubits or, assuming that a cubit is 18 inches, and assuming we have a reference to height and not thickness, our wall would be 216 feet high.

12. This measurement is described as being "the measure of a man, that is, of the angel." My earlier explanation of this phrase is the same as A. T. Robertson who interprets this phrase in his book *Word Pictures in the New Testament*:

"Though measured by an angel, a human standard was employed, man's measure which is the angels ... the word measure (Greek metron) is "the accusative case of general reference in apposition with the verb emetreser. The implication of this statement is that whether man or angel measured it, the measurement would be the same."

13. The city taken as a whole is pictured as descending from heaven to the new earth, and the fact that it has foundations and comes from heaven to the earth seems to imply that it rests on the new earth itself, a significant difference from that description of all other JERUSALEMS, i. e., that of the old earth or that of the millennial city.

Before we look further at the beauty of the city, I want to give you an expanded translation of Rev 21:15-17.

Expanded Translation

Rev 21:15 The seventh angel who took me away in the spirit had a measuring rod of gold with which he measured the city, its gates and its walls.

Rev 21:16 The city was cube shaped. He measured the city with the rod and found it to be 1500 miles on all sides.

Rev 21:17 He measured the wall of the city as being 216 feet high.

Now let's see what additional principles we can glean from Rev 21:18-21

KJV

Rev 21:18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

Rev 21:19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Rev 21:20 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.

Rev 21:21 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.

NIV

Rev 21:18 The wall was made of jasper, and the city of pure gold, as pure as glass.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Principles:

1. With the dimensions of the city graphically given, John next describes the glory of the city.

2. The wall is said to be of jasper in keeping with the general description of verse eleven and clear as crystal.

3. The city as a whole is portrayed as made of pure gold like clear glass. This description would indicate that it is gold in appearance but like clear glass in substance, namely, glass with a gold cast to it.

4. Since we spent a great deal of time on the appearance of the city especially with reference to the gold, the crystal appearance and the various stones, I will simply provide you with Tim LaHaye's analysis, again from his book *Revelation Unveiled*.

4.1 "The names of the twelve tribes indicate that the children of Israel will have ready access to this splendid heavenly city. Since angels are mentioned, it seems that each of the tribes has its angel just as each of the churches and each believer also has a protecting angel. (Rev 2-3)"

4.2 The twelve foundation walls of the city will be magnificent beyond comprehension. In verses 19-21 they are described as "decorated with every kind of precious stone." Dr. Walvoord described the twelve foundations as follows: "The various foundations are represented as layers built upon each other each layer extending around all four sides of the city."

5. With reference to the stones LaHaye writes:

"Jasper gold in appearance but like clear glass in substance, namely, glass with a gold cast to it;

Sapphire a stone similar to a diamond in hardness and blue in color

Chalcedony an agate stone from Chalcedon (in Turkey), thought to be sky blue with other colors running through it;

Emerald introduces a bright green color;

Sardonyx a red and white stone;

Sardius refers to a common jewel of reddish color, also found in honey color which is considered less valuable. The Sardius is used with Jasper in Rev 4:3 in describing the glory of God on the throne;

Chrysolite a transparent stone, golden in color, according to the ancient writer Pliny, and therefore somewhat different from the modern pale green Chrysolite stone;

Beryl is sea green;

Topaz is yellow green and transparent;

Chrysoprasus introduces another shade of green;

Jacinth is a violet color;

Amethyst is commonly purple."

6. LaHaye then concludes:

"Though the precise colors of these stones in some cases are not certain, the general picture here described by John is one of unmistakable beauty, designed to reflect the glory of God in a spectrum of brilliant color. The light of the city within, shining through these various colors in the foundation of the wall topped by the wall itself composed of the crystal-clear Jasper forms a scene of dazzling beauty in keeping with the glory of God and the beauty of His Holiness.

"The city is undoubtedly far more beautiful to the eye than anything man has ever been able to create, and it reflects not only the infinite wisdom and power of God but also His grace as extended to the objects of His salvation. The foundation stones of the city contain the names of the apostles, indicating that the Holy City will contain the redeemed by the blood of Christ, who heard the Word through the faithful witnessing of the servants of God in the first century. The gates of the city contain the names of the twelve tribes, indicating that they were the vehicles through which the oracles of God were revealed in the Old Testament days, and to whom Messiah came. Both the Old Testament saints and the Church will have access to this city, but each time they enter they will be reminded of their debt to the nation of Israel and to the apostles."

7. Let me now give you an expanded translation of Rev 21:18-21.

Expanded Translation

Rev 21:18 The walls were made of a clear jasper stone cut and polished to the grade of a perfect diamond, and the city itself was made of pure gold, so pure that it gave the appearance of glass.

Rev 21:19 The foundations of the city were made of various precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were each made of a giant single pearl. There was a special street which ran down the center of the city which was made of pure gold, giving the appearance of transparent glass.

Now let's see what we can learn from Rev 21:22.

KJV

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

NIV

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

Principles:

1. The next phrase begins with "I saw," once more indicating the importance of what John next sees.
2. John would seem to search the city for a glimpse of the Temple but none is found.
3. This is in stark contrast to the millennial situation where there was a Temple and it also contrasts to what Israel had experienced during much of their tenure as God's people.
4. Recall it all began with the Tabernacle built in the wilderness to God's exact specifications.
5. The Tabernacle being replaced by the Temple of Solomon which was destroyed by the Babylonians in their circa 586 BC destruction of the city. After Israel's return to the land in circa 536 BC a new Temple was built commonly called Nehemiah's Temple; it was remodeled by Herod just before the 1st Advent of Christ and thus became known as Herod's Temple.
7. Herod's Temple was destroyed in AD 70 by the Romans only to be replaced by the Dome of the Rock, an Islamic Mosque. In the Tribulation there will be a facade of a temple erected only to be destroyed when our Lord returns at His 2nd Advent. All of the Temples except of course the facade were merely shadows of the reality to come. The Temple housed the accouterments of typology worship by which Israel was taught.

End Lesson Taught 3-19-2003

Revelation

Lesson 162

3-26-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week we completed a study of Rev 21:12-21.

2. I am teaching a description of the New Jerusalem which, after the destruction of the old earth and the old heavens, will rest on the New Earth extending into the New Heavens.

3. When time expired we were in the process of analyzing Rev 21:22, where John looks for, but does not find in the New Jerusalem, a Temple.

4. Before resuming that study I want to give you an expanded translation of Rev 21:1-21.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a transcendent prism.

Rev 21:12 The New Jerusalem had a high wall more than 200 feet; it had twelve gates and an angel sat atop each gate. On the gates were written the names of the twelve tribes of Israel in the following pattern: from the northwest corner, going from west to east, Levi, Judah, and Reuben; from the northeast corner, going from north to south, Joseph, Benjamin, and Dan; from the southeast corner, going from east to west, Naphtali, Asher, and Gad; from the southwest corner, going from south to north, Simeon, Issachar, and Zebulun.

Rev 21:13 There were three gates on the east side, three on the north, three on the south and three on the west side.

Rev 21:14 The wall of the city had twelve foundations stationed under each gate, and on each foundation were the names of the twelve original disciples minus Judas Iscariot plus Paul.

Rev 21:15 The seventh angel who took me away in the spirit had a measuring rod of gold with which he measured the city, its gates and its walls.

Rev 21:16 The city was cube shaped. He measured the city with the rod and found it to be 1,342 miles on all sides.

Rev 21:17 He measured the wall of the city as being 216 feet high.

Rev 21:18 The walls were made of a clear jasper stone cut and polished to the grade of a perfect diamond, and the city itself was made of pure gold, so pure that it gave the appearance of glass.

Rev 21:19 The foundations of the city were made of various precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were each made of a giant single pearl. There was a special street which ran down the center of the city which was made of pure gold, giving the appearance of transparent glass.

5. I want to review some of that learned last week and then I will resume with a description of John's futile search for a Temple. First let's see how Rev 21:22 has been translated in the NIV.

NIV

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

1. The next phrase begins with "I saw," once more indicating the importance of what John next sees.

2. John would seem to search the city for a glimpse of the Temple but none is found.

3. This is in stark contrast to the millennial situation where there was a Temple and it also contrasts to what Israel had experienced during much of their tenure as God's people.

4. Recall it all began with the Tabernacle built in the wilderness to God's exact specifications.
5. The Tabernacle being replaced by the Temple of Solomon which was destroyed by the Babylonians in their 586 B.C. destruction of the city.
6. After Israel's return to the land a new Temple was built in 516 B.C. It is commonly called Nehemiah's Temple; it was remodeled by Herod just before the 1st Advent of Christ and thus became known as Herod's Temple.
7. Herod's Temple was destroyed in 70 A.D. by the Romans only to be replaced by the Dome of the Rock, an Islamic Mosque.
8. In the Tribulation there will be a facade of a temple erected only to be destroyed when our Lord returns at His 2nd Advent.
9. All of the Temples except of course the facade were merely shadows of the reality to come. The Temple housed the accouterments of typology worship by which Israel was taught.
10. Now for an expanded translation of Rev 21:22:

Expanded Translation

Rev 21:22 I, John looked but did not see a Temple in the city, it was made clear to me there was no need for a Temple because the Father, the Son and Holy Spirit are omnipresent. The ritual had been replaced by the reality.

11. And now for a description of the Light of the city; Rev 21:23-24.

KJV

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.

Rev 21:24 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.

NIV

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Principles:

1. In contrast to the Millennium, the New Jerusalem does not need illumination from celestial light bodies.

2. As studied earlier, it is Christ Himself Who provides the light.

3. W. L Tucker in his book *Studies in Revelation* points out that the New Jerusalem is distinguished by the things that are missing. "There will" he writes, "be no temple, no sacrifice, no sun, no moon, no darkness, no gates to shut, no abomination."

4. This is but another indication the eternal New Jerusalem is being described as opposed to the millennial city which is said to be above planet earth and is the home for the saints of the Church Age for 1000 years.

5. Walvoord writes in his book *The Revelation of Jesus Christ* "The form of expression would not make impossible the existence of the sun and the moon, as this Scripture merely says there is no need of them."

6. That God Himself should be the light of the city is of course entirely in keeping with many passages in the Old Testament comparing God to light; and this new situation correlates with Jesus Christ Himself being the light of the world.

Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Joh 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

7. Because God is light and there is no darkness in Him, believers are exhorted to walk in the light in their present existence on this earth in keeping with their future in heaven.

1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. The whole of the city of the New Jerusalem is based in the special brightness and color previously described.

9. In verse 24 the nations of the saved as well as the kings of the earth are declared to walk in the light of it and bring their glory and honor into it.

10. Some have arbitrarily assumed that because the nations are mentioned this must be a millennial situation and not the eternal state. This is an unwarranted assumption, however, for the text specifies the “nations of them which are saved.”

11. The word nations (Greek ethnos) is the word for Gentiles. The meaning is not that of the political entities who will enter into the New Jerusalem but rather those who are saved Gentiles, who belong to the non-Jewish races, in the new city.

12. In the eternal state, therefore, not only saved Israelites and the church will be present but also saved Gentiles who are not numbered among either Israel or the church.

13. That the kings of the earth bring their glory and honor into the city means that those among the saved who have honored positions on earth will ascribe the glory and honor that once was theirs to their Lord and God.

14. This would include the many heroes of the Bible; and those who functioned in the old earth as heroes; many of whom were silent warriors who made it to the high ground.

15. This preposition eis is commonly used to indicate ingress, though it may not actually mean this in every instance. The text does say, however, that they bring their honor and glory not "to" the city but "into" it.

16. The implication is that the honor and glory are brought inside and not left outside the gates. As a matter of fact, these kings are saved and have access to the city even as others.

17. Before we move to our last three verses of chapter twenty-one, I want to give you an expanded translation of Rev 21:23-24.

Rev 21:23 The eternal New Jerusalem does not need the light of the sun or the moon for the glory of God, the Lord Jesus Christ gave it its light; the Lamb of God was its perpetual lamp.

Rev 21:24 The gentiles will walk by His light, and those who had positions of prominence on planet earth, they will bring their reputations and productions into it.

End Lesson Taught 3-26-2003

Revelation

Lesson 163

4-2-2003

1. Tonight we will continue our analysis of the book of the Revelation. Last week I completed a study of Rev 21:22-24.
2. I am teaching a description of the New Jerusalem which, after the destruction of the old earth and the old heaven, will rest on the New Earth extending into the New Heavens.
3. When time expired we were about to begin an exegesis of the last three verses of chapter twenty-one. Before resuming that study I want to give you an expanded translation of the three verses covered last week.

Rev 21:22 I, John looked but did not see a Temple in the city, it was made clear to me there was no need for a Temple because the Father and the Son are its Temple; in the city they are both omnipresent. The ritual has been replaced by the Reality.

Rev 21:23 The eternal New Jerusalem did not need the light of the sun or the moon for the glory of God, the Lord Jesus Christ gave it its light; the Lamb of God was its perpetual lamp.

Rev 21:24 The gentiles could be seen walking by His light, and those who had positions of prominence on planet earth, they brought their reputations and productions into it.

Now let's see what we can glean from verses twenty-five, twenty-six and twenty-seven.

KJV

Rev 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev 21:26 And they shall bring the glory and honour of the nations into it.

Rev 21:27 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

NIV

Rev 21:25 On no day will its gates ever be shut, for there will be no night there.

Rev 21:26 The glory and honor of the nations will be brought into it.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

1. Verse 25 makes clear the gates of the city are never shut; the city has continuous day, no night or darkness.

1.1 Gates at the time of John's writing were always shut at night for security purposes. With the lack of the curse comes the lack of need for protection given all sin and evil is gone.

2. Here again is a contrast to the millennial situation in which day and night continue as the norm for the entire earth. The brilliant light of the city, however, dispels any possible darkness.

3. Believers in glorified bodies do not need rest, their lives are full of continuous activity even like the holy angels. We on earth today need sleep in order to recuperate; again with the curse gone we have no need for recuperative therapy.

4. As if in repetition of the thought of verse 24, that the kings of the earth bring their glory and honor into the holy city, verse 26 indicates that the glory and honor of the ordinary gentile believer comes into it.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 21:26 The glory and honor of the nations will be brought into it.

5. Walvoord writes "The word nations (ethnos) should be translated "Gentiles," referring to the gentile glory in contrast to the glory of Israel or of the church. Expositors too often have forgotten that God has a purpose for the Gentiles as well as for Israel, and He glorifies Himself through them also."

6. The gentile production bringing honor and glory to the Lord, will enter with them into the eternal state. Recall there were two ages on the dispensation chart in which there were no Jews.

7. In verse twenty-seven we find it plainly said that nothing will ever enter the city which is evil, as only those whose names are written in the Lamb's book of life are eligible for entrance.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

8. All who are in the eternal city have entered the city as the objects of God's grace, otherwise they too would be excluded.

9. Let's take a look at where we find the term Book of Life in Scripture.

Phi 4:3 And I entreat thee also, true yoke fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.

To The Church At Sardis - Us Today

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

A Description of Ecclesiastical Rome

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.

The Great White Throne

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works ...
Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Ingress To The Eternal City Is Limited

Rev 21:27 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Our Hope Cannot Be Removed

Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

10. Our positional perfection is a direct result of our acceptance of the promise found in the book of the Revelation: reward and victory in eternity future because of faith alone in Christ alone.

10.1 Unbelievers don't believe in the reward and victory that comes from those who exercise faith alone in Christ alone therefore effectively they are taking away the great theme of the book of The Revelation.

11. For perfect environment there must be perfect people; this in contrast to the centuries of human sin which plagued the old earth; we will enjoy this perfect situation for all eternity. The inhabitants of the city will be characterized by eternal life and absolute moral purity.

12. Before we start Revelation chapter twenty-two, I want to give you an expanded translation of Revelation chapter twenty-one.

Rev 21:1 Then I, John saw a new heaven and a new earth, the first heaven and the first earth had passed away and unlike that which had passed away there was no sea. God was making clear that in eternity future there will be no more nations to operate outside God's protocol.

Rev 21:2 I was then given a panoramic view of the Holy City, the New Jerusalem, it came down out of heaven, a gift from God to His family, the city was beyond description, like a gorgeous bride prepared for her right man; adorned in the finest attire - the quintessence of pulchritude.

Rev 21:3 And I John heard a loud voice; the voice came from the area around the throne "Now the dwelling of God is with mankind, and I will live with them forever. They will be My people, and I will be with them and I will be their God.

Rev 21:4 I will wipe away every tear from their eyes. There will be no more death, there will be no more mourning nor crying nor pain, for the old order of things is now gone."

Rev 21:5 Christ who was seated on the throne said, "I am now making all things new and different!" He then said to John, "Write what I am about to say: My words are trustworthy, faithful and true."

Rev 21:6 Christ then looked directly at me and said: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who are thirsty I will freely give them water to drink; from the spring of the water of life they shall drink freely." The water represents the fulfillment of all the promises of Christ which are now complete.

Rev 21:7 The person who believes on the Lord Jesus Christ shall inherit all things and I will in the future be his God and he shall be my son.

Rev 21:8 But in contrast the cowardly, those who are unconvinced of God's truths, those polluted with idolatrous practices, those who murder, those practicing fornication and adultery, those dabbling in the occult and those who lie, they shall receive their part in the lake of burning sulfur which is called in the Scripture "the Second Death."

Rev 21:9 The seventh angel who had dumped the seventh plague on planet earth near the end of the Tribulation came over to me and said, "Come here John and I will show you the bride, the wife of the Lamb of God."

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a transcendent prism.

Rev 21:12 The New Jerusalem had a high wall more than 200 feet; it had twelve gates and an angel sat atop each gate. On the gates were written the names of the twelve tribes of Israel in the following pattern: from the northwest corner, going from west to east, Levi, Judah, and Reuben; from the northeast corner, going from north to south, Joseph, Benjamin, and Dan; from the southeast corner, going from east to west, Naphtali, Asher, and Gad; from the southwest corner, going from south to north, Simeon, Issachar, and Zebulun.

Rev 21:13 There were three gates on the east side, three on the north, three on the south and three on the west side.

Rev 21:14 The wall of the city had twelve foundations stationed under each gate, and on each foundation were the names of the twelve original disciples minus Judas Iscariot plus Paul.

Rev 21:15 The seventh angel who took me away in the spirit had a measuring rod of gold with which he measured the city, its gates and its walls.

Rev 21:16 The city was cube shaped. He measured the city with the rod and found it to be 1,342 miles on all sides.

Rev 21:17 He measured the wall of the city as being 216 feet high.

Rev 21:18 The walls were made of a clear jasper stone cut and polished to the grade of a perfect diamond, and the city itself was made of pure gold, so pure that it gave the appearance of glass.

Rev 21:19 The foundations of the city were made of various precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were each made of a giant single pearl. There was a special street which ran down the center of the city which was made of pure gold, giving the appearance of transparent glass.

Rev 21:22 I, John looked but did not see a Temple in the city, it was made clear to me there was no need for a Temple because the Father and the Son are its Temple; and they are then and now omnipresent. The ritual had been replaced by the Reality.

Rev 21:23 The eternal New Jerusalem does not need the light of the sun or the moon for the glory of God, the Lord Jesus Christ gave it its light; the Lamb of God was its perpetual lamp.

Rev 21:24 The gentiles will walk by His light, and those who had positions of prominence on planet earth, they will bring their reputations and productions into it.

Rev 21:25 The gates of the city will always stand wide open; they will never be shut, for there will be no night and no reason to seal the city from those outside.

Rev 21:26 Even the glory and honor of the gentiles will enter with them; all gentiles who glorified God will enter with their divine good.

Rev 21:27 However nothing impure or any impure person will ever enter the New Jerusalem, only those who are positionally perfect; those whose names are written in the Lamb's book of life.

13. Now let's see what we can learn from Revelation chapter twenty-two. You may remember from our outline, the description of the New Jerusalem continues through verse five of chapter twenty-two.

14. Before we begin an analysis of Rev 22:1, I want to review briefly what we will see in these first five verses. The best way to do this is to provide a short introduction. The verses in the NIV have been translated:

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

Introduction

1. It is strange that in chapter twenty-one we saw no descriptive details pertaining to natural phenomena like trees, rivers, etc. Certainly not like we have in Genesis chapter two.

2. In chapter twenty-two however we find details are now introduced.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

3. In Genesis two the details of the Garden are many and in Ezekiel forty-seven the details of natural phenomena found in the Millennium are also pervasive.

4. Notice in Eze 47:1-12 we have a description of water, rivers, trees etc. all of which abound in the Millennium and are described in ample detail. Let's take a look.

The River From the Temple

Eze 47:1 The man brought me back to the entrance of the temple, and I saw water coming out from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar.

Eze 47:2 He then brought me out through the north gate and led me around the outside to the outer gate facing east, and the water was flowing from the south side.

Eze 47:3 As the man went eastward with a measuring line in his hand, he measured off a thousand cubits and then led me through water that was ankle-deep.

Eze 47:4 He measured off another thousand cubits and led me through water that was knee-deep. He measured off another thousand and led me through water that was up to the waist.

Eze 47:5 He measured off another thousand, but now it was a river that I could not cross, because the water had risen and was deep enough to swim in-- a river that no one could cross.

Eze 47:6 He asked me, "Son of man, do you see this?" Then he led me back to the bank of the river.

Eze 47:7 When I arrived there, I saw a great number of trees on each side of the river.

Eze 47:8 He said to me, "This water flows toward the eastern region and goes down into the Arabah, where it enters the Sea. When it empties into the Sea, the water there becomes fresh.

Eze 47:9 Swarms of living creatures will live wherever the river flows. There will be large numbers of fish, because this water flows there and makes the salt water fresh; so where the river flows everything will live.

Eze 47:10 Fishermen will stand along the shore; from En Gedi to En Eglaim there will be places for spreading nets. The fish will be of many kinds-- like the fish of the Great Sea.

Eze 47:11 But the swamps and marshes will not become fresh; they will be left for salt.

Eze 47:12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing."

5. Wycliffe in his commentary writes: "Sin drove man from one garden. Grace brings man to an eternal Paradise."

6. In the New Jerusalem in eternity future we have beauty, life in full abundance, the sovereignty of God, health, the absence of any curse (v. 3) on either man, or on the earth, or where he lives, or in the city of his habitation, or on any relationships prevailing among men - Christ has removed the curse and all the consequences of that curse.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

7. Here also is a picture of service, the perfect vision, which is to behold the face of our Lord, and to have his name stamped upon our foreheads (v. 4).

Rev 22:4 They will see his face, and his name will be on their foreheads.

8. Here are two more cancellations or final eliminations of things that have troubled and burdened man: the removal of the curse, and the elimination of night forever (vv. 3-4)

9. Here the blessedness that God has desired through the ages and made provision for is brought to a climax of perfection: in eternity future we shall be serving the Lord; we shall see his face; his name will be on our foreheads; we shall reign with him forever and ever (vv. 4-5).

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

10. Here we find the ultimate fulfillment of such promises as those found in Mat 5:8; 1Jo 3:2; 1Co 15:49; etc.

Mat 5:8 Blessed are the pure in heart, for they will see God.

1Jo 3:2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

1Co 15:49 And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

11. In other words, we shall bear the character of the Lord, we shall serve the Lord, reign with the Lord, and forever rejoice and forever be satisfied as we look upon his glorious face.

12. All the glorious purposes of God, ordained from the foundation of the world, have now been attained.

13. The rebellion of angels and mankind is finally subdued, as the King of kings assumes his rightful sovereignty.

14. Absolute and unchangeable holiness characterizes all within the universal Kingdom of God.

15. The redeemed, made so by the blood of the Lamb, are in resurrection and eternal glory.

16. Life is everywhere - and death will never intrude again. The earth and the heavens both are renewed.

17. Light, beauty, holiness, joy, the presence of God, the worship of God, service to Christ, likeness to Christ - all are now abiding realities.

18. Our vocabulary today is incapable of truly and adequately depicting what God has prepared for those who love Him.

19. Now let's take on verse one of chapter twenty-two.

KJV - New Sentence

The River of Life

Rev 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.

NIV

The River of Life

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb.

1. The whole of the things described in the remaining portion of the book are subsequent to judgment, and descriptive of the consummation of the triumph and bliss of Christ's people.

2. As a provision for the saints and in keeping with the complete holiness and purity of the heavenly city John sees a pure river of the water of life, clear as crystal, coming out the throne of God and of the Lamb.

3. This is not to be confused with the river issuing from the millennial Throne Room as we just noted in our introduction (Eze 47:1, 12) nor with the living waters going forth from millennial Jerusalem (Zec 14:8).

Eze 47:1 The man brought me back to the entrance of the temple, and I saw water coming out from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar.

Eze 47:12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing."

Zec 14:8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

4. These millennial streams only anticipate, the future river which is in the new Jerusalem.

5. The river of our verse one speaks of the power, purity, and eternal life manifest in the heavenly city. This river corresponds in part to our present experience of living our very own spiritual life as we use our spiritual assets.

6. Seated on the throne is both God and the Lamb; this confirms that Christ is still on the throne in eternity future though His rule is of a different character than His mediatorial rule today.

7. Before we move to verse two and a description of the tree of life, I want to give you an expanded translation of Rev 22:1.

Expanded Translation

Rev 22:1 Then the seventh angel showed me the river of the water of life, its waters were as clear as crystal flowing from the Throne of God where both the Father and the Lord Jesus Christ reside.

KJV

Rev 22:2 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.

NIV

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

1. Rev 22:2 has caused some difficulty to several expositors. The verse declares that the tree of life straddles the river of the waters of life.

2. The street mentioned is clearly the main street of the city; given the syntax i.e. the feminine gender (Greek *autes*) translated "it" in the KJV; we have a reference to the city mentioned in Rev 21:23.

Rev 21:23 The eternal New Jerusalem does not need the light of the sun or the moon for the glory of God, the Lord Jesus Christ gave it its light; the Lamb of God was its perpetual lamp.

3. The visual picture presented is of the river of life flowing through the middle of the city, and the tree is large enough to span the river, so that the river is in the midst of the street and the tree spans both sides of the river.

4. It would appear that the pure river of the water of life is not a broad body but a clear stream sufficiently narrow to allow for what is described.

5. Swete writes in his book *The Apocalypse of St. John* "The picture presented is that of a river of the water of life flowing through the broad street which intersects the city, a row of trees on each side."

6. Swete interprets the word tree as a collective reference and finds a millennial parallel in Eze 47:12.

Eze 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.

7. The tree of life has several characteristics similar to the tree of life found in the Garden of Eden (Gen 3:22-24).

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

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.

8. Walvoord writes concerning Gen 3:22 and our passage:

"Its character is revealed in Gen 3:22 as being such that if Adam and Eve had eaten of the tree of life, physical death would have been an impossibility. The tree in the new Jerusalem seems to have a similar quality and a similar intent ..."

9. Many have asked the natural question, "Why should healing be necessary in eternity to come?"

10. The word for "healing" is a translation from the Greek word Therapeuo, from which the English word therapeutic is derived, it is almost a direct transliteration from the Greek.

11. Rather than specifically meaning "healing," it should be understood as "health-giving," as the word in its root meaning has the idea of serving or ministering.

12. The leaves of the tree promote the enjoyment of life in the New Jerusalem, and are not for correcting ills which do not exist.

13. This would seem to be demanded by the fact that there is no more curse as indicated in verse three.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

14. Erich Sauer interprets the healing of the nations as referring to full deliverance from the ills of life which characterized their condition before eternity began and not a reference to illness. Let's review several related passages:

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Gen 2:9 And the LORD God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

End Lesson Taught 4-3-2003

