

REVELATION: CHAPTER 21

Verse 1 here is a continuation (“*And...*”) of thought from the previous chapter (*v. 15*) once the judgment has taken place and the souls of mankind have been assigned to their eternal state (*whether to be cast into “the lake of fire and brimstone” or to enjoy the bliss of the glorified church in Heaven*).

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.

- This phrase, new heaven and a new earth, was an O. T. prophesy as it applied to the Jewish nation concerning their return to Palestine after being taken captive by the Babylonians and held for 70 years (*Isa 65:17; 66:7-24*). In similar wording John describes what Peter told his readers concerning what they were still waiting for (*2 Pet 3:10-12*). To say he “saw” these things as if they had already happened is again speaking in what is termed “prophetic perfect”. Peter said we are “waiting for” something, using the same phraseology that is used here by John, both being inspired by Holy Spirit and speaking of the same event. (*See also Isa 65:17-25; Heb 1:10-12.*)

2Pe 3:12 **Looking for** and **hasting unto** the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat (*Rev 20:11*)? *13* **Nevertheless we**, according to His promise, **look for** (*Gk.4328- [to watch]; to anticipate*) **new** (*Gk.2537- Thayer: “new, which as recently made is superior to what it succeeds”*) **heavens** (*Gk.3772- Thayer: “better heavens that will take the place of the present after the renovation of all things”*) and a **new earth** (*Gk.1093- world*), wherein dwelleth righteousness. (*Emp. added*)

- a new heaven and a new earth- Peter encouraged the faithful to remain so because that day, as it was then, is

still yet to be revealed. He was not speaking of the end of the Mosaic economy with its religious sacrificial system in this context (*Heb 10:9*) since “elements”, “earth” and “works” (*2 Pet 3:10*) denote the physical order of the creation. See also 1 Cor 15:50-54. Paul also dealt with this in 1 Thes 4:13-5:11. Thus “waiting for” concerns the present (*figurative*) thousand-year reign (*Rev 20:7*) coming to an end with the faithful, at that point, becoming citizens of “a new heaven and a new earth”, i.e., of the glorified church which will come “down from God out of Heaven” where our true citizenship lies.

Php 3:20 But our **citizenship is in Heaven** (“*Jerusalem above*”- *Gal 4:26*), and from it we await a Savior, the Lord Jesus Christ, (*Jn 14:2-3; Heb 12:22-24; Rev 19:11, 14*) (*Emp. added*) (*ESV*)

Peter’s writing concerns the end of the church’s stewardship in this physical realm, the first heaven and the first earth, (*Mat 5:5; 28:19-20*) thus replacing the physical existence with the spiritual right before the final judgment (*20:11*) and correlates with the end of the thousand-year reign (*20:7*). The “new heavens and a new earth” (*of 2 Pet 3:13*) are spiritual and will be realized at the end of the Messianic kingdom on earth (*the earth’s final dispensation*). Since “all things” were placed under Christ’s “feet” and He was given “to be head over all things to the church” (*Eph 1:22*), once Christ returns for His bride the church and delivers her to God (*1 Cor 15:24*), then He “Himself [will] be subject unto Him that put all things under Him, that God may be all in all” (*1 Cor 15:28*).

- no more sea- no more separation (*4:6; 7:15; 15:2; 21:22*). The physical sea will be destroyed along with the “earth and sky” of *20:11*. But here no more sea could refer to what John spoke of in chapter 13:1 where the “sea” beast came out of restless humanity, i.e., wickedness; there will be no more wickedness (*Isa*

57:20) to come between the righteous and our God since our iniquities He will “remember no more” (*Isa 59:2; Heb 8:12; 10:17*).

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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.

- the holy city, New Jerusalem- John saw in this vision the glorified state of the church of Christ, the capital city of Heaven, since the physical Jerusalem has in this scene been replaced and her spiritual citizenry has here been “grafted into their own olive tree” (*Rom 11:23-24*). Since she “is the mother of us all” (*Gal 4:26*) the church came from her (*Act 2:2-4; Rev 12*): *Heb 11:10-16; 39-40; 12:18, 22-24; Rev 5:11-12*.

- down from God out of Heaven- origin. Examples: *Jn 3:13; 6:33, 38*. The “coming down out of Heaven” in these passages refers to the incarnation of Christ. His origin is the same as the city’s origin (*Heaven*) except for the fact that Jesus has always existed (*Jn 1:1-2; 8:58*), and that the New Jerusalem has yet to be revealed (*this is the place Jesus told His disciples in Jn 14 that He needed to “go to prepare”*). Faithful Christians, who make up the bride (*1 Cor 3:16*), will constitute her citizenry since we have received the promise of “our inheritance” (*Eph 1:13-14; 1 Jn 1:7*). Only after Jesus ascended did the kingdom come on “the day of Pentecost” (*Act 2:1*). That place came down from God out of Heaven in the form of Christ’s body, the ‘militant’ church (*Eph 6:10-17*). Here, John sees her in her glorified state after the resurrection/judgment. Jesus said He would come back (*to earth for His bride after the figurative 1,000-year reign of the saints is completed*), receive the faithful (*the kingdom, His bride the church via the resurrection*) and take her back to Heaven (*her place of origin- Rom 8:29-30*) with Him. These faithful dead are not presently in Heaven (*as noted in 1 Thes 4:14-17 below*). Only those

who have participated in the “marriage supper of the Lamb” (19:9) will have a part in the church victorious when she appears in her glorified state.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also **which sleep in Jesus** will God bring (*Gk.71-lead*) with him. 15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent (*Gk.5348- precede*) them which are asleep. 16 For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ **shall rise first**: 17 **Then** we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (*Emp. added*)

- prepared- Gk.2090- to *prepare*: -make ready. In Jn 14:2 Jesus said “I go **to prepare** a place for you”. (*Emp. added*) This is the “place” He prepared. It is a prepared place for a prepared people (12:6; Jn 14:3): Rom 7:4; 2 Cor 11:2; Col 1:13.

- The city (*yet to be glorified [Rom 8:17] as she exists on earth*), is presently being prepared for the Lamb (*Husband*) via the Gospel (*those in Paradise awaiting our preparation, i.e., faithfulness until death*) so that He can present His bride (*which includes both realms since Paradise will be part of the resurrection- 1 Thes 4:16*), the church, to Himself (*Eph 5:27*) after the judgment and then to His Father. Read 1 Cor 15:24-28.

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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.

- out of Heaven- (16:17) It is from here the great voice of Christ will declare the fruition of His mission to return man to his original fellowship with his Creator (*Jn 19:30*).

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- When His disciples asked Jesus to teach them to pray (*Lk 11:1*), one thing He said to pray for at that time was for the kingdom (*a.k.a., the church*) and that it would come with its aim at fulfilling God's purpose for mankind. Since the kingdom, in the form of the church, **did** come at Pentecost it ushered in God's will being done "on earth as it is in Heaven" (*Mat 6:10*). Now righteousness dwells on earth (*2 Cor 5:21*) via the church, Christ's body (*Eph 1:22-23*), whereas in the "new heaven and new earth" "the tabernacle of God" fulfills *2 Cor 6:16*- "God said, 'I will make My dwelling among them and walk among them, and I will be their God, and they shall be My people': *Gen 3:8*."

A mighty voice from God's presence proclaims that God "will dwell" with (*Gk.3326- "amid"; [association]*) man (*Gk.444-human beings*) in the glorified state of the church since before that "neither shall evil dwell with Thee" (*Psa 5:4*). The tabernacle (*Gk.4633- tent*) here in context is the glorified 'type' of the 'shadow' Moses built according to the instructions given to him (*Heb 8:5*); the Holy Place representing the church, the Most Holy where God dwelt. Christ (*as "the curtain" between the Holy and Holiest- Heb 10:20*) having washed away the sins of the saints (*1:5*), it is here understood that the New Testament priesthood, i.e. the victorious church, will be able (*through having been washed- Eph 5:26*) to stand in the presence of God Himself.

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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.

- This was a message of comfort to those saints who suffered under the Jewish/ Roman tyranny, specifically concerning "the one who conquers" (*v. 7*). Lost loved ones in this future realm (*as in Paradise*) will not come

to mind but will be thought of with a different understanding. Even their physical loss will not affect our future spiritual gain: Lk 16:19-31.

“When we have passed from this life, we will have a much sharper view of sin and the hideous nature of rebelling against God. Those of our loved ones who find themselves lost will not appear to us in the same sympathetic light as we saw them through the limitations of fleshly examination.”

Wayne Jackson- The Christian Courier
Will There Be Personal Recognition in Heaven

- Death, i.e. separation from God, will only exist in Hell (20:14; 2 Thes 1:8-9). All the painful aspects of life (as they no longer exist in Paradise- Lk 16:25) will not exist in this glorified state of the church: 1 Cor 15:25.

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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.

- Jesus Himself states: Everything in this yet to be occupied state (Jn 14:2-3) will be new (Gk.2537-fresh) according to verse 1 (Heb 8:13; 2 Cor 5:17; 2 Pet 3:13). His words are genuine and reliable. He has always kept them. Only man has corrupted the Word (Deu 18:22).

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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.

- It is done – (Jn 19:30) (Gk.1096- come into being) the new creation (v. 1, via the testament in His blood- Lk 22:20) having come to pass here (prophetic perfect) in this state (as the church did according to Dan 7:27), Christ again (as He did in 1:8) proclaims His eternal nature. This is assuring to the persecuted saints, that even though earthly kingdoms (Rome included) came

and went (*come and go- Ex 9:16, Dan 4:34-35*), it was/is God who permits their existence.

Joh 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am.** (*Emp. added*)

- him that is athirst- the one who hungered and thirsted for righteousness would be filled (*22:1*) without charge in this realm of the kingdom since the price was paid in full: Mat 5:6; Act 20:28. See notes 22:1.

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

- Those who are “faithful unto death” (*2:10*), either martyred or of natural causes (*of both Testaments*), will receive their “inheritance that is imperishable, undefiled, and unfading, kept in Heaven for [them]” (*1 Pet 1:4*). See also Act 20:32; Eph 1:11, 14; Col 1:12; 3:24; Heb 2:10; 9:15.

- The conqueror here in particular is the martyr (*see notes on 20:4*). (*In general, it is the saint who is faithful up to and through the time of his death.- 20:4*) This was a message of hope, then, to the persecuted church (*the ones who would suffer but overcome- Rom 8:17*).

- shall inherit all things- This ‘inheritance’ (*Mat 25:34*) is a place in Heaven with God which is only given to the Father's children, i.e., those who received it (*via obedience to the Gospel call- 2 Thes 2:14*) since “the death of the One Who made it (*New Testament via a will*) [was] established” (*Heb 9:16-17*). Only the faithful will take part in this familial relationship: Jn 14:2-3; 2 Cor 1:22; 5:5; Eph 1:3, 13-14.

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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.

- But- on the other hand. The cowards who did not overcome but participated in either Jerusalem's or Rome's fornication (*18:13- or any other persecution against God's people including those who deny Christ-Mat 10:33*) and those who were faithless in the presence of the beast (*13:12, 14*) along with all others who participated in "like" sinful behaviors (*Gal 5:21*) without repentance, their part (will be) in the lake that burneth with fire and brimstone, along with all others whose loyalty was (*and is*) to the dragon (*Jn 8:44*). Their eternal lot would (*will*) be the second (eternal) death (*20:6- i.e. separation from God*); Hell.

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Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

- In contrast to his pouring out God's wrath on Jerusalem (*Rev 16*), this angel shows John another site. She is called Christ's bride (*Gk.3565-young married woman/ as veiled, betrothed, by impl. A son's wife-Rom 7:4*) and wife (*Gk.1135*): *Eph 5:29-32; 2 Cor 11:2; Rev 14:4*. How often have we heard loving husbands refer to their wives as their 'brides'? (*See notes on 19:9.*)

- the Lamb- (*5:6*) the One Who paid the bride's (*church's*) dowry (*ransom*) for her that she might be His. He is a.k.a. "Christ our Passover" (*1 Cor 5:7*). See also *Ex 12:1-12*.

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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,

- in the spirit- (1:10; 4:2; 17:3). Here, John had to be in the right spiritual mindset (*Gk.4151*) to perceive what it was that the angel was about to show him; the church, but here in her glorified state as the Holy Jerusalem (*Jn 14:2-3*). (See notes verse 2 on “coming down”.)

- mountain- authority (*Isa 2:2*). The mountain (*Dan 2:45*) shows the authority (*Heaven*) from which this glorified city, i.e., the kingdom/church, came. Again, the city's origin is Heaven. The pilgrimage of the earthly kingdom is the church (*Col 1:13*). The church's true citizenship (*Php 3:20; Heb 11:13-14; 1 Pet 1:1, 2:11*) is in Heaven. The earthly city of Jerusalem is called “Great Babylon” because of the height of her sin but here the Holy Jerusalem being referred to as that great city is with reference to the height of her righteousness.

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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;

- glory- the city, the future kingdom and home of the saints, has God's majesty and honor. The illumination of her glory from God's presence is like that of a precious stone.

G1391 δόξα doxa *dox'-ah*

From the base of G1380; **glory** (as **very apparent**), in a wide application (literally or figuratively, objectively or subjectively): - dignity, glory (-ious), honour, praise, worship. (*Emp. added*)

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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.

- Since Jesus came through Israel (12:2) and salvation was offered “to the Jew first” (Rom 1:16) what a fitting way to honor Israel by naming the twelve gates after the twelve tribes to whom “belong the adoption, the glory, the covenants, the giving of the Law, the worship, and the promises” (Rom 9:4). See notes on 12:1.

- Read also Eze 48:29-35. Ezekiel's gates were exits from which the twelve tribes went out to possess the land. Here, they are entrances that will be open for all nations once converted. The O.T. opened the gates to reveal the ultimate plan for salvation to all people.

- angels- (See notes on 1:20 as they apply to 2:1, 8, 12, 18; 3:1, 7, 14.)

G32 ἄγγελος aggelos *ang'-el-os*

From ἀγγέλλω aggelō (probably derived from G71; compare G34; to *bring tidings*); a **messenger**; especially an “*angel*”; by implication a *pastor*: - angel, messenger. (*Emp. added*)

Isa 62:6 **On your walls**, O Jerusalem, I have set **watchmen**; all the day and all the night they shall never be silent. You, who put the LORD in remembrance, take no rest... (*Emp. added*) (ESV)

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

- twelve- complete/perfect; foundations support the walls. As “the twelve tribes” were honored so here the twelve apostles by naming the twelve foundations after them. (*Abraham “looked for a city which hath foundations”- Heb 11:10.*) Even though a foundation is

built before the structure is erected upon it, the New Testament is what supports the Old by fulfilling the prophecies found in it concerning the coming of the Messiah (*Lk 24:44*). It is upon their taking the inspired Gospel into every nation via the Great Commission that the church “was being built up” (*Act 9:31*) with “living stones... as a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ” (*1 Pet 2:5; Heb 13:15*). See also *Mat 16:16-19* and notes on *12:1; Eph 2:19-20; Mat 16:13-18* (*The foundation of the kingdom/church is based on Jesus Christ being the Messiah*).

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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.

- A reed was a standard of measure (*11:1-2*), gold making it pure. Here, it is used in measuring the perfection of the faithful, spiritual Israel, i.e., the glorified church. (*Act 7:44; Heb 8:5*)

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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.

- he measured- The angel measures the holy city New Jerusalem with a “golden reed” whereas John was to measure the earthly temple in the harlot city Jerusalem with “a reed like unto a rod” (*11:1*). The significance of this illustrates the difference between earthly Israel, those “of the flesh” (*Rom 9:8*) being measured for destruction, and “the Israel of God” (*Gal 6:16*) who are here being measured for Heaven.

- height/width/breadth- 12,000 furlongs (*1 furlong = 1/8 mile x 12,000 = 1,500 miles*). It, like the Most Holy Place (*15' x 15' x 15'*) is a cube (*Ex 26:15-37*).

“The word ‘foursquare’ was a Greek term used to denote perfection in any form.” Here, it represents “the spiritual perfection of the church”. Wallace

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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.

- 144 cubits- 216 feet. Thick, since we have already been given the measurements for the height, width and length. The gates are always open (v. 23).

- measure of a man, that is, of the angel- a cubit equals approximately 18". On the average man it would extend from the elbow to the tip of the middle finger. By this it is implied that an angel's apparent size is that of an average man, thus it is the same as an angel's measurement (22:9).

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

- Once again, the city radiates in the same manner as God Who sits on His throne in Heaven, like a precious stone- jasper (4:3), thus indicating His presence in it; gold so pure as though polished glass (v. 21), like in Solomon's temple where “the floor of the house he overlaid with gold” (1 King 6:30).

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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 chrysoprusus; the eleventh, a jacinth; the twelfth, an amethyst.

- Twelve stones make up the foundations of the wall just as twelve stones made up the high priest's breast plate (one for each of the twelve patriarchs), twelve being a

number of perfection (*Eph 2:20*). See also *Exo 28:17-21*; *1 King 5:17*.

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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.

- The twelve pearls large enough to serve as gates that open to the twelve entrances (*not to indicate there are twelve ways in which to enter but that twelve symbolizes the form of perfection and thus only one way*) into the city. Pearls like precious stones were of great value: *Mat 7:6*; *13:45-46*.

- The (*singular- Isa 35:8-10*) street of gold is polished beyond mirror finish. Gold here is like was “silver as common in Jerusalem as stone” that King Solomon had in such abundance (*1 Kings 10:27*). Thus, walking on it would indicate that our faith is “more precious... though it is tested by fire” (*1 Pet 1:7*; see also *Rev 15:2*). In the church we are “devoted to [God]” and thus “cannot serve God and money” (*Lk 16:13*). Our wealth comes from a different source (*Rev 3:18*), physical gold being so insignificant in comparison.

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

- therein (*in the city*)- the presence of a temple would denote separation between God and His people.

Num 18:22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

- Before Pentecost (*and finally 70 AD*) a temple existed in Jerusalem that separated worshipers from God through the priesthood. The temple on earth refers to the N.T. priesthood (*1:6*; *5:10*), i.e., the church (*1 Cor 3:16-17*; *2 Cor 6:16*; *Eph 2:21*; *1 Pet 2:5*). In this

context God here dwells with His people. The Godhead replaces the O.T. temple. In the Old Testament the focal point of worship **was** the temple (*1 Kings 8:41-43; Dan 6:10*). That focus here is changed since before this, man “[could not] see [God] and live” (*Ex 33:20*). Here, God and the Lamb are the center of the glorified church’s focus (*22:1*). According to 1 Cor 6:19 the body of a Christian is to be considered a temple. Since the presence of a temple denotes separation then it would figure that Christians are to live separated from the sin-filled world we now live in (*1 Cor 5:10; 1 Pet 3:20-21*).

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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.

- Isa 60:19-20. With the physical luminaries being insufficient, the city is lighted by God (*Ex 34:29-35; Lk 2:9*) and Christ as the Lamp (*Ps 119:105; Mat 4:16; Jn 1:1-10; 8:12; 9:5; 1 Jn 1:5-7*). Remember, God created the “lights in the expanse of the heavens to separate the day from the night” (*Gen 1:14-18*) **after** He said, “let there be light” (*v. 3*). Why then would this realm need anything physical (*sun, moon, stars*) to light it? See 2 Cor 4:4 and 2 Tim 1:10.

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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.

- The nations- Through the preaching of the Gospel “also to the Greek” (*Rom 1:16*), these are the saved “from every nation” (*Jew and Gentile*) who are daily being received into the kingdom (*7:9*), and whose numbers expanded rapidly once Paul stated, “I will go to the Gentiles” (*Act 18:6*): Isa 2:2-4; 26:2; Mic 4:1-2; Zec 2:11; Mat 28:19; Lk 24:46-47; Act 2:39; Rom 2:14.
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- the kings of the earth do bring their glory- Converted Gentile sovereigns/authorities who received their

honor and dignity from God (*Rom 2:7, 10; Heb 2:7*) are thus in this scene carrying such into the city with them (*Isa 60:11*). Any blessing of position, talent or ability received in life came from God and thus should be used to glorify Him in the church (*14:13*).

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Rev 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

- Read Neh 13:15-22.

Mat 24:20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

- The gates of Jerusalem were closed on the Sabbath, a day of rest that God held as a sign **between Him and the Israelites**. Read Exo 31:12-17 as to why Jesus told His followers living in Jerusalem to pray their flight during the destruction of Jerusalem not be on the Sabbath day; thus stating once again how Jesus didn't know, at the time, when the fall of Jerusalem would occur (*see notes on 6:1*).

- Mk 2:27-28. The Sabbath was between God and Israel. Jesus, here, made a statement of equality with God (*Php 2:6*) by changing the Law (*Heb 7:12*) of the Sabbath as it would pertain to the New Covenant. Another sign between God and Israel was the sign of circumcision that He gave to Abraham. Read Gen 17:9-14 and Rom 4:8-12. Circumcision was also to be done away with once the Law became "obsolete" (*Heb 8:13*). Read also Act 15:5-9; 24-29; Rom 2:28-29; Col 2:13-14.

- As "Minister" (*Heb 8:2*) "in the true tent" (*the church*), the Old Testament one only the shadow of it, He exchanged the physical day of rest for the one that is to be eternal (*Heb 4:8-9; 8:1-6*). The significance of the gates never shutting; in Nehemiah the nations profaned the Sabbath thus the city was to be closed to them during its length. Here, in the New Jerusalem,

they remain open since there will be none to profane this eternal Sabbath.

- no night- darkness (*ignorance*) obscures the light (*of the Lamb- v. 23*). The day, here, is an eternal one (*Eph 5:13*). Isa 60:11, 18-22

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Rev 21:26 And they shall bring the glory and honour of the nations into it.

(See notes on verse 24.) Whatever glory and honor the nations had, they received from God and would only be returning what is rightfully His (*4:9-11; see notes on 11:12 as concerning origin*): Dan 4:34-37.

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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.

- A place so pure cannot allow anything that would pollute its spotlessness, anything that would be detestable or any lie (*v. 8; Jn 10:1*); only those written in the register of the Lamb: Pro 6:16-19.

- In order to be written in the Lamb's book of life a person has to be "qualified... to share in the inheritance of the saints of light" and be "transferred" **into** "the kingdom of [God's] beloved Son" (*Col 1:13*) here on earth (*via the church*) and be "devoted... to the apostles' teaching and the fellowship, to the breaking of bread and the prayers" (*Act 2:42*). Just being baptized (*Gk.907- to make whelmed*) does not save unless a person is committed to the pre-denominational church/kingdom and her inspired teachings (*2 Pet 1:21*). So in order to be "qualified" a person needs to be found "in Christ" having "put [Him] on" by being "baptized into [Him]" (*Gal 3:26-27*). Being covered with the "Lamb without blemish or spot" (*1 Pet 1:19*) is accomplishing spiritually what God did with Adam and

Eve in covering their shame in Gen 3:21. Anyone who has not been washed of their sin is unclean and will not enter the glorified kingdom/church as described here. The Great Commission (*Mat 28:19-20*) explains the invitation which is offered in 22:17.

Worksheet
Revelation: Chapter 21

1. John saw “a new heaven and a new earth”. Explain what that is and what has yet to happen to “the first heaven and the first earth”. (*v. 1*)
2. Explain “no more sea” in verse 1.
3. The “New Jerusalem”; where is it from and what is it with reference to N.T. saints? (*vs. 2, 10*)
4. For whom and by Whom is this city being “prepared” according to Jn 14:3? (*v. 2*)
5. What comforts will exist when “the tabernacle of God is with men”? (*v. 3*)
6. What do “Alpha and Omega, the beginning and the end” represent in verse 6?
7. Who “will have this heritage” and what does that mean? What will happen to those who don’t and who are they? (*vs. 7, 8*)
8. What did “one of the angels who” delivered one of “the seven last plagues” show John? (*v. 9*)
9. Explain how “a great, high mountain” that the angel “carried” John to is connected with “the holy city Jerusalem”. (*v. 10*)
10. With the idea of ownership, what is the significance of naming the “twelve gates” of “the holy city Jerusalem” after “the twelve tribes of the sons of Israel”? (*v. 12*)
11. How does the city’s “foundations” being named after “the twelve apostles” relate to the foundation of the church? (*v. 14*)
12. With the “measuring rod of gold” what does “the city and its gates and walls” measure? (*v. 15*)
13. How does this measurement compare to the Most Holy Place of the tabernacle that Moses was instructed to

build “according to the pattern” as read in Heb 8:5? (*v. 16*)

14. How does a “human measurement” compare to “an angel’s measurement”? (*v. 17*)
15. The twelve jewels of the “foundations of the wall of the city” which “lies foursquare” can be likened to what article that the Old Testament high priest wore? (*vs. 19, 20*)
16. What are “the twelve gates” of the city made of? Describe what “the street of the city” is made of and how it compares to “glass”. (*v. 21*)
17. What will not be found in the city and what does that signify? (*v. 22*)
18. Does the city have “need of sun or moon”? Why or why not? (*v. 23*)
19. Who are “the kings of the earth” and what do they bring into the city? (*v. 24*)
20. Why will “its gates... never be shut by day”? (*v. 25*)
21. Who alone can “enter it” and what cannot? (*v. 27*)