

## THE REVELATION TO JOHN

### THE NEW HEAVEN AND EARTH AND NEW JERUSALEM

#### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> Revelation 21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν. ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

<sup>NAS</sup> Revelation 21:1 **And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.** *Καί (cc) εἶδον ὁράω (viaa--1s) καινὸν καινός (a--am-s; "new"; in quality or nature rather than in reproduction of something old in character) οὐρανὸν οὐρανός (n-am-s; "heaven") καί (cc) καινήν. καινός (a--af-s; "new") γῆν γῆ (n-af-s) γάρ (expanat. conj.) ὁ πρῶτος (d.a. + ord.adj./nm-s; "the first" in order or sequence) οὐρανός (n-nm-s) καί (cc) ἡ πρώτη πρῶτος (d.a. + ord.adj./nf-s) γῆ γῆ (n-nf-s) ἀπῆλθαν ἀπέρχομαι (viaa--3p; "passed away/left/departed") καί (cc) οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s; "there is not") ἔτι. (adv.; "any longer/still") ἡ θάλασσα (d.a. + n-nf-s; "the sea/ocean")*

<sup>GNT</sup> Revelation 21:2 καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

<sup>NAS</sup> Revelation 21:2 **And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.** *καί (cc) εἶδον ὁράω (viaa--1s; the verb is after the object in view in the Grk) τὴν ἡ ἁγίαν ἅγιος (d.a. + a--af-s; "the holy") τὴν ἡ πόλιν πόλις (d.a. + n-af-s; "city") καινήν καινός (a--af-s; "a new") Ἱερουσαλὴμ Ἱεροσόλυμα (n-af-s; "Jerusalem") καταβαίνουσαν καταβαίνω (adj.ptc./p/a/af-s; "coming down/descending") ἐκ (pAbl; "from the source of") τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-Ablm-s; ref. the 3rd "heaven") ἀπὸ (pAbl; "from/along side") τοῦ ὁ θεοῦ θεός (d.a. + n-Ablm-s) ἡτοιμασμένην ἐτοιμάζω (adj.ptc./PF/p/af-s; "having been prepared/made ready") ὡς (comp.conj.; "as/like") νύμφην νύμφη (n-af-s; "a bride") κεκοσμημένην κοσμέω (adj.ptc./PF/p/af-s; "having been adorned/arranged/made attractive") αὐτῆς. αὐτός (nprgf3s) τῷ ὁ ἀνδρὶ ἀνὴρ (d.a. + n-dm-s; "man/husband")*

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### ANALYSIS VERSES 1 – 2:

1. John now introduces the final chronological advance in Revelation, “**And I saw a new heaven and a new earth**”.
2. Upon the conclusion of the GWT, the universal vacancy brought about in judgment is now reoccupied. Rev.20:11; 2Pet.3:10
3. John does not say how the **new** universe is created only that he now sees it.
4. Isa.65:17 and 66:22 informs us that God (more specifically Yahweh cf.65:13) is once again its creator.
5. We can safely assume that the glorified Christ will once again flex His omnipotence in execution of this creation. Cp.Joh.1:3
6. We might further assume that He will speak it into existence following precedence of Gen.1. Cp.2Pet.3:5
7. The singular use of “**heaven**” is to be viewed as a collective singular viewing both the 1<sup>st</sup> and 2<sup>nd</sup> heavens as visible in a single observation.
8. This is validated through the plural use of “heavens/שָׁמַיִם – shamayim” in the Hebrew text of Isa.65:17 and 66:22.
9. The adjective “**new**/καίνος – kainos” indicates this creation to be **new** in quality or nature, not **new** in respect to time such as a first creation (cp. νέος – neos; **new** in time or younger).
10. This indicates that the **new** universe will no longer be subject to the laws of physics that govern our current universe.
11. The present creation is subject to a curse (Gen.3:17; Rom.8:20) and governed by certain scientific laws that trends toward gradual degradation. Heb.1:10-12
12. The Bible exhorts the believer to keep before him at all times the temporal nature of our present world that is in a perpetual state of flux, destined for an ultimate demise. 1Cor.7:31; 1Joh.2:17
13. That the death of our world is certain is reiterated (cf.Rev.20:11) in the explanatory clause “**for the first heaven and the first earth passed away**”.
14. John is not being redundant or simply reminding us of present creation’s dissolution, but is now emphasizing the difference of natures between the old and **new** creations.
15. It is to bring home the fact that the **new** universe will not ever be subject to the spiritual realities of evil that has brought about the decay and death of **the first** creation.
16. It is a universe in which +R dwells. 2Pet.3:13
17. It highlights the beginning of the Day of God (2Pet.3:12) where God’s creation starts afresh and **new** and all of the old realities of our present universe will be done away and forgotten. Rev.21:4,5; 22:3 cf.Isa.65:17b
18. Further this clause indicates that the **new** universe is not simply a restoration or transformation of the current universe, but will be created *ex nihilo*.
19. Therefore, while it is not **new** as a **first** of creation, it is brand **new** in time as a creation.
20. John then notes one obvious topographical difference he sees with the **new earth**, “**and there is no longer any sea**”.
21. The **new earth** will consist of one large landmass.

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22. Apart from the fact that every square mile of the **new earth** will be available for habitation, a symbolic interpretation is elusive.
23. It has been suggested that this may have been the original topography of our current planet before the first fall of Satan.
24. This would indicate an initial water judgment inundating the earth facilitating its icepack condition pre-restoration. Gen.1:1-2
25. We know that God used water from the deeps to judge the planet at the Noahaic flood creating further topological change. Gen.6:11-17; 7:11-12; 8:1-3
26. The reality that no large bodies of water will occupy the **new earth** may symbol and further emphasize that it is not destined for any judgment whatsoever.
27. History for the **new earth** does not have the same destiny as our current planet.
28. It is immune from any future curse. Rev.22:3
29. If nothing else, it symbolizes an extension into all eternity of the promise of God never to judge planet **earth** again by water. Cp.Gen.9:11
30. John's vision then takes on a new impetus with respect to the **new universe**, "**And I saw the holy city, new Jerusalem, coming down out of heaven from God**".
31. What John now describes briefly will be presented in detail in vss.10-27.
32. This is typical Jewish style of writing, summarizing first and then detailing.
33. The opening phrase is modified in the Greek placing the object of the vision before the active verb of seeing.
34. It would literally be translated, "**And the holy city, new Jerusalem, I saw**".
35. The purpose for parting from the previous norm of syntax is two-fold:
  - A. The object in view is highlighted as premier in the **new** universal scenario.
  - B. The previous emphasis of chronological advance of the phrase "**and I saw**" is suspended emphasizing the **new** timeless state and condition of eternity future.
36. The accusative case governs **the holy city, new Jerusalem** indicating that they are one and the same.
37. The restrictive attributive (both adj. and n. have the d.a.) nature of "**the holy city**" emphasizes the reliability of this **new Jerusalem** in maintaining its attribute of holiness for all eternity. Rev.21:27
38. That it is **holy** indicates that it has been set apart to **God** as the marquee of His **new** creation that reflects the attributes of His holiness in glory. Rev.21:11
39. That it is qualitatively a "**new**" **Jerusalem** further exemplifies its nature as "**holy**" indicating that not at all times in the history of God's plan has **Jerusalem** personified this attribute.
40. The descriptive title contrasts the nature of the "old" **Jerusalem** earlier described in Revelation as a spiritual "*Sodom and Egypt*". Rev.11:8
41. Never again will the **New Jerusalem** suffer from the bondage and issues raised by sin and the presence of -V. Rev.21:7-8
42. It is one and the same **new Jerusalem** that believers are identified with in Rev.3:12.
43. It is the same **city** that Abraham fixed his faith and hope in SG<sub>3</sub> of Heb.11:8-10.
44. That John sees the **New Jerusalem** descending **out of the heaven from God** indicates God's domain of the 3<sup>rd</sup> **heaven** remains eternally intact.
45. Even with the **new** universe, 3 heavens will exist.
46. This emphasizes there is always spiritual and physical realities of God's creation and though the physical may pass **away**, the spiritual has no beginning or end.

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47. The city's descent is not seen here to be completed, only in a state of descent.
48. That it is only described in this way in Rev.3:12; 21:2,10 produces one model that the **city** never fully comes down to the **new earth**.
49. This model indicates that the **New Jerusalem** is designed to rotate around the **earth** (or vice versa) at a distance far enough that its illumination would benefit the entire planet. Rev.21:23-24; 22:5
50. This model would further explain the clearness ascribed to the **city**. Rev.21:21
51. However, this remains speculative, as **God** is not limited to physics and science as man understands it.
52. He could just as easily create new laws of physics that would facilitate the same results even if the **New Jerusalem** was located on the planet.
53. Whatever physics it is designed around, the one thing clear is it is its own source of light (Rev.21:23) and provides light for the **new earth**. Rev.21:24
54. The preposition "**out of**/ἐκ – ek; from the source of" indicates that the 3<sup>rd</sup> **heaven** is its preexisting habitat prior to the **new** universe.
55. The preposition "**from**/ἀπό - apo; away from" emphasizes **God** as the direct agent responsible for its existence (Heb.11:10) and it is a gift to the **earth** given by **God**.
56. Its preexistence and preparation by **God** is further seen in the perfect passive participle introducing the final clause, "**having been made ready as a bride adorned for her husband**".
57. That the **New Jerusalem** was prepared by **God** at some point of past time recalls Christ's words of His Father's house to where He was going to prepare a place for His disciples. Joh.14:2
58. Based on this correlation, it is assumed by some interpreters that the **New Jerusalem** is the residence of the home Jesus was speaking about.
59. There is mention in the NT of a heavenly **Jerusalem**. Gal.4:26 cp.Phi.3:20; Heb.12:22
60. This would imply that believer's souls reside in the **New Jerusalem** while in **heaven**.
61. Others further restrict residence by believers to the resurrected Church as their abode with Christ during the 7 years of the trib in **heaven**.
62. While that would be an interim and temporary resident during that time, it will be relocated to planet **earth** for the eternal state.
63. This view is based on the fact that the **New Jerusalem** is now personified as a **bride adorned for her husband**. Cf.Rev.19:7-8
64. Further, it is referred to as *the bride, the wife of the Lamb* in vs.9
65. Yet, it is not advisable to restrict the **new city** to the Church as Abraham, clearly not part of the Church, had full expectations as part of its eternal existence.
66. Further, the heavenly **Jerusalem** is personified as "*our mother*" in Gal.4:26 indicating her eternal product bearing the children of promise to include OT saints (Gal.4:28).
67. This indicates that all believers find residence within **her city** limits in **heaven**.
68. Yet, it is not the only place of residence for believers in the eternal state as other nations and residents will pay due respect in visitation to **her**. Rev.21:24
69. How this all works out must be left to further revelation or the reality otherwise exposed.

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70. What we would assume is that there is a direct correlation between the **New Jerusalem** and the residence of believers in the eternal state.
71. Further, the language of Christ marrying an inanimate object demands a personification in interpretation.
72. While the language of marriage is similar to that described between the Church and the Lamb, the subjects are here obviously different.
73. The personification is the **New Jerusalem** to the Church and the **new earth** to the Lamb.
74. The personification first highlights the reality of the great beauty she will exhibit, just as a **bride** in her beauty about to be married.
75. The **New Jerusalem** is personified as the beautiful **bride** in route for **her** union with **her husband**, the **new earth**.
76. The personification implies that a union between the **city and earth** will be made.
77. It indicates that the **New Jerusalem** will be the premier “crown jewel” of beauty that adorns the **earth**.
78. Not until she takes **her** place with the **earth**, will the creation of the **new heaven and earth** be made complete.
79. The contrasting similarity between our passage and that of the Church is designed to point out the uniqueness inherent between the Church and **New Jerusalem** in the plan of God.
80. Just as the Church is unique and special dispensationally, so the **New Jerusalem** is unique inaugurating the eternal state.
81. Just as the Church is grafted into the POG with Israel and of the same “root” spiritually, so is the **New Jerusalem** now entwined with the **new earth** illustrating their oneness of holiness for all eternity. Cf.Rom.11:11-25
82. This would explain the representation for both OT and NT saints with the **New Jerusalem**. Cf.Heb.12:22-29 cp. Abrahamic covenant Exo.32:13
83. As the Church is the crown jewel of royalty in marriage to Christ (1Pet.2:9), so the **New Jerusalem** is to the **new earth**:
  - A. **Adorned** as the royal palace of **God** and the Lamb. Rev.22:1,3
  - B. The center of worship and administration of God’s plan. Rev.21:22; 22:3c
  - C. A **holy city** set apart for God’s own possession. Rev.21:2,10
  - D. Designed to proclaim the excellencies of **God** by its marvelous light. Rev.21:24

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### EXEGESIS VERSES 3 – 4:

<sup>GNT</sup> Revelation 21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται,

<sup>NAS</sup> Revelation 21:3 **And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, καὶ (cc) ἤκουσα ἀκούω (viaa--1s) μεγάλης μέγας (a--gf-s) φωνῆς φωνή (n-gf-s) ἐκ (pAbl) τοῦ ὁ θρόνου θρόνος (d.a. + n-Ablm-s) λεγούσης, λέγω (adj.ptc./p/a/gf-s) Ἴδου (exclam. part.; "Behold/Look!) ἡ σκηνή (d.a. + n-nf-s; "the tabernacle/tent") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) μετὰ (pg; "with/among/closely associated with") τῶν ὁ ἀνθρώπων, ἄνθρωπος (d.a. + n-gm-p) and He shall dwell among them, and they shall be His people, and God Himself shall be among them, καὶ (cc) σκηνώσει σκηνόω (vifa--3s; "He will tabernacle/dwell/fig. take up residence") μετ' μετὰ (pg) αὐτῶν, αὐτός (nprgm3p; ref. the men) καὶ (cc) αὐτοὶ αὐτός (nprnm3p; intensive; "they themselves"; ref. the men) ἔσονται, εἰμί (vifd--3p) αὐτοῦ αὐτός (nprgm3s; ref. God) λαοὶ λαός (n-nm-p; "people") καὶ (cc) ὁ θεός (d.a. + n-nm-s) αὐτός αὐτός (nprnm3s; intensive; "Himself") ἔσται εἰμί (vifd--3s) μετ' μετὰ (pg) αὐτῶν αὐτός (nprgm3p; ref. the men)**

<sup>GNT</sup> Revelation 21:4 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, [ὅτι] τὰ πρῶτα ἀπῆλθαν.

<sup>NAS</sup> Revelation 21:4 **and He shall wipe away every tear from their eyes; καὶ (cc) ἐξαλείψει ἐξαλείφω (vifa--3s; "He will wipe away/erase/eliminate"; same as 3:5; 7:17) πᾶν πᾶς (a--an-s; "every") δάκρυον (n-an-s; "tear; same as 7:17) ἐκ (pAbl) αὐτῶν, αὐτός (nprgm3p) τῶν ὁ ὀφθαλμῶν ὀφθαλμός (d.a. + n-Ablm-p; "eyes") and (corrected) death there shall no longer be or mourning, or crying, or pain there shall no longer be; καὶ (cc) ὁ θάνατος (d.a. + n-nm-s; "the death") οὐκ οὐ (neg.+) ἔσται εἰμί (vifd--3s; "will not be") ἔτι (adv.; "any longer") οὔτε (neg. conj.; "nor/or") πένθος (n-nn-s; "mourning/grief/lamentation") οὔτε (cc) κραυγὴ (n-nf-s; "crying/weeping/wailing/emotional out crying of one in distress"; used 6x) οὔτε (cc) πόνος (n-nm-s; "pain/affliction/stress") οὐκ οὐ (neg.+) ἔσται εἰμί (vifd--3s; "there will not be") ἔτι, (adv.;**

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"any longer") [because] the first things have passed away." [ὅτι] (causal conj.; textual variance; "because") τὰ τὸ πρῶτα πρῶτος (d.a. + ord.adj./nn-p; "the first things in sequence") ἀπῆλθαν. ἀπέρχομαι (viaa--3p; "have passed away/departed/left")

### ANALYSIS VERSES 3- 4:

1. The vision of the descending New Jerusalem is now interrupted by an audible, “**And I heard a loud voice from the throne**”.
2. Vss.3-8 are parenthetical with the subject of the New Jerusalem reemerging in vs.9.
3. The emphasis behind the parenthesis is to disseminate important spiritual information designed to dovetail with the establishment of the New Jerusalem.
4. With the copulation of the New Jerusalem with the new earth, certain future realities for all eternity are ensured.
5. This is highlighted in 10 future tense verbs used in vss.3(3x), 4(3x), 6(1x) and 7(3x).
6. The **loud voice from the throne** John now hears again is an unidentified speaker.
7. That it is not **God** speaking is clear with the speaker’s reference to **God** in the 3<sup>rd</sup> person and that **God** begins speaking in vs.5.
8. That the **voice emanates from the throne** illustrates the Divine Sovereignty of God’s plan as it relates to the message.
9. With the reality of the New Jerusalem’s consummation, God’s will is now being fulfilled propelling creation into eternity future.
10. The gravity of this fact is once again indicated by the **loud** or great **voice** of this angelic messenger, terminology used some 19x previously in Revelation.
11. The speaker then reemphasizes its importance with the exclamatory particle “Ἰδοὺ - idou” saying, “**Behold, the tabernacle of God is among men**”.
12. That God’s eternal will is being completed in fulfillment is first summarized illustrated through His **tabernacle among men**.
13. The “**tabernacle**” parallels the New Jerusalem explaining its significance in this new eternal state.
14. The term “**tabernacle/σκηνή** - skene” literally means a tent or booth and was used as a temporal dwelling that could quickly be put up or taken down and could facilitate mobility.
15. In the OT, God’s visible dwelling place on earth was **the tabernacle** in the wilderness. Exo.25:8-9; 29:44-46
16. At the completion of **the tabernacle God** in theophany manifested visible expression to His essence as a cloud of glory descending on the tent. Exo.40:34-35
17. This demonstrated that **God** was not only personally present in **the tabernacle**, but this was the place where His people could meet and commune with Him.
18. And so the New Jerusalem will manifest God’s glory (Rev.21:10-11) and be the center for nations and peoples to meet and fellowship with Him (Rev.21:24,26).
19. The nature of the OT **tabernacle** was temporal and conditional, dependent upon Israel remaining obedient for **God** to set His **tabernacle among** them. Cf.Lev.26:3 cp.vs.11-12
20. The destruction of Solomon’s temple and Babylonian dispersion in 586 B.C. was God’s way of revoking this privilege.

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21. Further, God's relationship with Israel was from a distance (the 3<sup>rd</sup> heaven) and the manifestation of His essence was in the form of theophany.
22. Eze.37:27-28 prophesies that a time would come that **God** would establish His sanctuary in their midst forever.
23. While Ezekiel's prophecy has Millennial overtures, its ultimate realization awaits the eternal state.
24. This realization is now summarily fulfilled via the New Jerusalem.
25. In contrast to God's **tabernacle among men** being temporal and conditional in time, via the New Jerusalem it becomes permanent and eternal with all conditions once and forever removed under the new covenant. Jer.31:31-34
26. Further, the manifestation of **God** will no longer be restricted to theophany, but will be a literal manifestation of His Person from His throne located in the New Jerusalem. Rev.22:3
27. No longer will access and fellowship with **God** be based on faith, but will be the reality of sight in the new eternal state. Cp.Rom.1:17; 1Cor.13:12; Heb.10:38
28. The eternity of God's **tabernacle** in this vein is then brought forth in the 3 future clauses all introduced with the connective *καί* - kai:
  - A. **And He shall dwell among them.**
  - B. **And they shall be His people.**
  - C. **And God Himself shall be among them.**
29. The first eternal reality is that **God** has chosen to have a permanent residence with men on the new earth.
30. The term "**He shall dwell**/σκηνόω – skenow" literally means "to **tabernacle**".
31. This illustrates that **the tabernacle** in view will now be God's "home" for eternity future.
32. The second reality is that all *peoples* (plural of *λαός* – laos) that inhabit the new earth will be **His**.
33. This indicates that only those that were +V in time will be a part of this eternal state, both Jew and Gentile alike. Deu.14:2; 1Pet.2:9
34. It incorporates all the inhabitants as a single body in eternity future, past dispensational identities aside.
35. All believers will unconditionally be privileged with a direct and close association with **God** in His new eternal residence. Rev.21:25; 22:3-4
36. The final reality is that **God Himself** will be manifested before men providing eternal access of fellowship with Him.
37. In the eternal state, all believers will live with **God** face to face.
38. Vs.4 expands upon God's new association with men and focuses on certain future eternal benefits and blessings they will accrue.
39. The benefits focus on the perfect, uncorrupted and uninterrupted happiness and peace that will be the lot of God's **people** for all eternity.
40. The first blessing is very personal in nature, "**and He shall wipe away every tear from their eyes**".
41. The term "**shall wipe away**/ἐξαιείφω – exaleipho" means to erase, eliminate or obliterate from existence. Cf.Rev.3:5, 7:17
42. That **God** wipes away every tear indicates the corporate reality for all of humanity.



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43. It indicates that in the new eternal state, all traces of things present in past history that might produce tears as a result of grief or suffering will be completely eliminated by **God** and forgotten. Isa.65:17
44. That there are no tears in Ph<sub>3</sub>, it is the suffering and sorrow that tears represent in view.
45. John then lists those things that normally result in tears “**and death there shall no longer be or mourning, or crying, or pain there shall no longer be**”.
46. The phrase “**there shall no longer be**” is used 2x in this clause to over emphasize the fact that these things are completely negated in the eternal state.
47. The concept of **death** leads the list as it is the ultimate source of bringing suffering and sorrow upon mankind.
48. That **death** is eradicated in the eternal state proclaims the ultimate victory of **God** and His plan in its completion. Isa.25:8; 1Cor.15:26,54,55
49. This reality harks back to the ultimate reason why the eternal state becomes a reality i.e., Christ’s victory on the cross. 2Tim.1:10
50. It indicates that in the new eternal state, spiritual **death** that brings about physical **death** will **no longer** exist.
51. The mechanics enforcing this reality is that all inhabitants have put on the imperishable via resurrection.
52. The next 3 items emphasize circumstances associated with emotional grief.
53. The term “**mourning**” is the overt display of sorrow due to suffering or loss. Rev.18:7-8
54. The term “**crying**” denotes a loud outcry or clamor indicating one in extreme distress. Heb.5:7
55. The final term “**pain**” indicates the labor or toil that produces stress and comes to mean affliction, distress or misery caused by hard or difficult circumstances.
56. Suffering from loss, distress and less than desirable circumstances will **no longer be** a frame of reference for the eternal inhabitants.
57. True utopia is now realized.
58. The final analysis as to God’s eradication of all these things is then summed up in the final clause “[**because**] **the first things have passed away**”.
59. The minor textual variance is whether the conjunction ὅτι – hoti is present or omitted.
60. With or without it, the clause is quite comprehensible explaining why the previous sufferings **no longer** exist.
61. The **first** heaven and earth and its associated cosmic counterparts have ceased to exist and are now superseded by a superior situation.
62. The **first** creation was subjected to a curse and materially affected by the introduction of sin into the universe. Gen.3:17
63. The new creation will never experience that reality since sin will not and cannot be introduced again.
64. These verses clearly recognize and underscore the fact that believers have all experienced their share of suffering during the course of their earthly lives.
65. While we are in this life we are confronted with certain perplexities (1Pet.4:12), grief (Gen.23:2), sorrows (Gen.21:16), mental, emotional and spiritual pain (Job 2:12), causing us to groan in the present world. Rom.8:22-23

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66. Some of these things come from the source of ourselves based on our own STA shortcomings, failures and the like. Rom.7:24
67. Many other forms of suffering come to us based on the actions of others (believers and unbelievers alike), as they pursue courses in life that are incompatible with doctrine. Rom.9:1-3 (unbelievers); Phi.3:18 (believers); 1Pet.2:18-19 (unfair masters)
68. We all experience both deserved and underserved suffering in this present world.
69. Eternity future for the new universe and its inhabitants revolves around perfect environment physically and spiritually in the realm of absolute righteousness.
70. *Review the Doctrine of suffering.*

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### EXEGESIS VERSES 5 – 6:

<sup>GNT</sup> Revelation 21:5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου καινὰ ποιῶ πάντα, καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

<sup>NAS</sup> Revelation 21:5 **And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true."** *Καί (cc) ὁ(dnms+) καθήμενος κάθημαι (subs.ptc./p/d/nm-s; "the One sitting") ἐπί (pL; "on/upon") τῷ ὁ θρόνῳ, θρόνος (d.a. + n-Lm-s; "the throne") εἶπεν λέγω (viaa--3s) Ἴδου (exclam. part.; "Behold!") ποιῶ ποιέω (vipa--1s; "I am making/creating") πάντα, πᾶς (ap-an-p; "all things") καινὰ καινός (a--an-p; "new" in nature/quality; in the emphatic position) καί (cc) λέγει, λέγω (vipa--3s; "he says") Γράψον, γράφω (vImpra--2s; "Write/Pen/Inscribe") ὅτι (cc/cs; explan.; "for") οὗτοι οὗτος (near dem. pro./nm-p; "these") οἱ ὁ λόγοι λόγος (d.a. + n-nm-p; "the words") εἰσιν. εἰμί (vipa--3p) πιστοὶ πιστός (a--nm-p; "faithful/dependable") καί (cc) ἀληθινοὶ ἀληθινός (a--nm-p; "true/trustworthy/fact/reality")*

<sup>GNT</sup> Revelation 21:6 καὶ εἶπέν μοι, Γέγοναν. ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ἔω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

<sup>NAS</sup> Revelation 21:6 **And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.** *καί (cc) εἶπέν λέγω (viaa--3s) μοι, ἐγὼ (npr-1s; ref. John) Γέγοναν. γίνομαι (viPFa--3p; lit. "They became with existing results"; hence, "it is done/completed/finished") ἐγὼ (npr-1s; emphatic; "I Myself"; ref. the Father) εἰμί (vipa--1s) τό Ἄλφα (d.a. + n-nn-s; "the Alpha") καί (cc) τό Ἔω, (d.a. + n-nn-s; "the Omega") ἡ ἀρχή (d.a. + n-nf-s; "the beginning/head/first") καί (cc) τό τέλος. (d.a. + n-nn-s; "the end/last") **I will give to the one who thirsts from the spring of the water of life without cost.** ἐγὼ (npr-1s; emphatic) δώσω δίδωμι (vifa--1s; "will give") τῷ ὁ διψῶντι διψάω (subs.ptc./p/a/dm-s; "to the one thirsting") ἐκ (pAbl) τῆς ἡ πηγῆς πηγῆ (d.a. + n-Abl-s; "spring/fountain/well") τοῦ τό ὕδατος ὕδωρ (d.a. + n-gn-s; "of the water") τῆς ἡ ζωῆς ζωή (d.a. + n-gf-s; "of life") δωρεάν. (adv.; "free gratis/as a gift/without cost"; used 9x)*

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### ANALYSIS VERSES 5 – 6:

1. Another speaker now enters into monologue with John, “**And He who sits on the throne said, ‘Behold, I am making all things new’**”.
2. It is monologue that is the designed method for communication of BD for Bible class.
3. It is the hearer’s responsibility to pay attention and “listen up” to that communicated as illustrated through the exclamatory particle “**Behold**”.
4. There is no ambiguity as to who occupies **the throne** now compared to the GWT. Cp.20:11
5. That **the throne** is in the 3<sup>rd</sup> heaven, the speaker is clearly recognized as God the Father using language unique to His identification in this vein as “the one sitting **on the throne**”. Rev.4:2,3,9,10; 5:1,7,13; 6:16; 7:10,15; 19:4
6. This is the first time in Revelation that the Father is clearly the speaker.
7. His speaking is now quite apropos as it centers on the nature and quality of the **new** universe and the fact He is **making all things new**.
8. The focus on its **new** quality is seen in the Greek by placing the adjective “**new**” forward in the sentence for emphasis, “**new! I am making all things**”.
9. What is compositely **new** with this creation is its environment and nature in which +R dwells designed to propel His plan into eternity future beginning the eternal dispensation of the Day of God. 2Pet.3:12-13
10. It is at this stage in God’s program that the Father receives back the authority previously handed down to the Son. 1Cor.15:27-28
11. At no time has the Father not always been the highest authority in the Godhead. Joh.5:19, 30; Joh.10:18; Act.1:7; Rev.2:27
12. However, He gave that authority to the Son in time. Joh.3:35; 5:22-23, 26-27
13. In the Day of God, Christ’s authority, while sharing rule with the Father on the eternal **throne** (Rev.22:3), will be re-subjected to the literal manifestation of the Father in authority (cp.Rev.22:4a).
14. Stated in other words, the manifestation of the Father is visibly through the Person of Christ in time (Joh.1:14,18, Mat.11:27; Luk.10:22), but in eternity, that reality is changed as the Father manifests His own Person.
15. In the **new** eternal state of creation, the Father visibly assumes His rightful position of authority.
16. That He does so visibly unites the Father and Son clearly as One revealing God as all in all. 1Cor.15:28
17. That He is **making all things new** looks to the Father as the Sovereign designer and architect of His plan now subjecting the **new** eternal state to His Person in authority.
18. The entire nature and character of the **new** universe is subject to His completed work in absolute perfection providing a completely **new** environment in which the Father chooses to literally dwell as God.
19. The Father will reign face-to-face with Christ and all of earth’s inhabitants as the highest authority.
20. No longer will the Father restrict the manifestation of His Person to the 3<sup>rd</sup> heaven in ruling over His creation.
21. The present tense of “**I am making**” indicates that God is continually engaged in this renewal process resulting in this ultimate conclusion.
22. That He has already begun the process is seen in similar language as:

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- A. The believer regarded as a *new creature in Christ*. 2Cor.5:17
  - B. The *darkness is passing away and the true light is already shining*. 1Joh.2:8
  - C. The future reality of all believers becoming *one flock with one shepherd* under the Father and the Son. Joh.10:16
23. The Father then commands John to ensure the recording of this fact, “**And He said, ‘Write, for these words are faithful and true’**”.
  24. That the Father now personally instructs John to pen **these words** again emphasizes the solidarity between the Father and the Son. Cf.Rev.1:11,19; 2:1,8,12,18; 3:1,7,14
  25. It further illustrates that the teaching of BD has the ultimate authority of the Father and are of His words, no matter the communicator. Cp.Joh.7:17; 8:26
  26. The “**words**” in view are the Father’s proclamation of **making all things new**.
  27. The command is the Father’s emphasis of the universal reality behind His statement as standing upon His complete veracity and faithfulness/dependability to ensure its completed success.
  28. It is validation that God’s plan for mankind and His creation will be fulfilled in its entirety with His Personal moral integrity as our assurance of promise.
  29. That the fulfillment of His plan is in view is made clear in vs.6 as the Father continues His speaking, “**And He said to me, ‘It is done. I am the Alpha and the Omega, the beginning and the end’**”.
  30. The term “**It is done**/γίνομαι – ginomai” is literally translated “they have come into existence”.
  31. The perfect tense indicates action in the past with existing results.
  32. It has the nuance of fulfillment or completion indicating a final and ongoing state of affairs based on a previous action.
  33. What is finished is the POG as it relates to His plan of salvation for His creation.
  34. That completed state is contextually represented:
    - A. With the creation of the **new** heaven and earth. Vs.1
    - B. The implementation of the New Jerusalem. Vs.2
    - C. The Father now residing and manifesting His Person among men in His creation. Vs.3
    - D. The abolishing of all suffering and pain and evil that are their cause. Vs.4
  35. In this **new** universe, salvation is evidenced via all its inhabitants being in resurrection bodies and the totality of +R saturating His creation.
  36. The **new** universe illustrates that salvation is literally a fulfillment of the Father Himself in expression of His Person. Rev.7:10; 19:1
  37. It is through God that fulfillment of **all things** in creation occurs (Joh.1:3), as He indicates by His titles, **the Alpha and the Omega, the beginning and the end**.
  38. **Alpha and Omega** are the first and last letters of the Greek alphabet.
  39. Because they bound the whole, they signify completeness or entirety.
  40. **The beginning and the end** are not “a” **beginning** or “an” **end**, but is language illustrating the eternity of God (cp.Joh.1:1; 1Joh.1:1) indicating His essence in Oneness, everything or totality.
  41. These are titles and designations ascribed both to the Father and the Son emphasizing their totality of being One in essence of Deity. Cp.Rev.1:8
  42. It indicates the superiority of God over all His creation. Isa.40:12-17

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43. All things began with the mind of God that consulted no one and Whose wisdom is responsible for **all things**.
44. **All things** began with God in eternity past and will find their **end/fulfillment** in eternity future as well. 1Cor.2:16
45. He both initiates and fulfills His designed plan.
46. The remainder of vs.6 is then designed to dovetail with the reality of God's plan for salvation, "**I will give to the one who thirsts from the spring of the water of life without cost**".
47. The Father now gives an evangelizing call to all men to make the SAJG.
48. It highlights that God's plan for salvation begins with Ph<sub>1</sub> as necessary for all steps of salvation to be realized.
49. That He now functions as an evangelist denotes that salvation is the result of His Sovereign predetermination to design and implement His plan according to His purpose. Rom.8:28-30
50. The phrase, "**the spring of the water of life**" is figurative for salvation.
51. Jesus used this figure in His teaching to the Samaritan woman in Joh.4:10,13-14.
52. As with Jesus' teaching, the **life** in view is eternal **life**.
53. The well or **spring of water** indicates the source of eternal **life** is found in the truth of BD, particularly the gospel. Cp. Pro.13:14; 18:4
54. Christ states that He is able to give eternal **life** to those that believe in Him. Joh.6:35; 7:37-38
55. Eternal **life** is memorialized in the *river of the water of life* in the New Jerusalem. Rev.22:1
56. The "**one who thirsts**" equates to those that choose to drink in Jesus' analogy (Joh.14a) and represents +V at gospel hearing.
57. To drink symbolizes the act of faith.
58. The final term "**without cost**" is an adverb of manner indicating that the way to salvation is apart from works and a free gift bestowed by God. Rom.6:23; Eph.2:8-9
59. Salvation is imparted gratis based on a non-meritorious act of faith.
60. That salvation is free defines the Father's act of giving being unconditional to those that believe.
61. The future tense of "**I will give**" carries with it both temporal and eternal ramifications.
62. It would be best described as a gnomic future indicating that God's promise of giving is true of any time.
63. When one believes in Christ in time they secure for themselves eternal **life** via their position in Christ. Rom.6:23; 1Joh.5:20
64. The ultimate fulfillment of that eternal **life** niche is found in the believer's participation in the **new** creation.
65. The **new** creation is the future tangible evidence given by God that the **spring of the water of life** is limitless and enduring into infinity.
66. God's promise for eternal **life** is destined for future certainty and fulfillment through His **new** creation.
67. That reality is further expounded upon and contrasted in the following vss.7-8.

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### EXEGESIS VERSES 7 – 8:

<sup>GNT</sup> Revelation 21:7 ὁ νικῶν κληρονομήσει ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

<sup>NAS</sup> Revelation 21:7 **"He who overcomes shall inherit these things, and I will be his God and he will be My son.** ὁ νικῶν νικάω (*d.a. + subs.ptc./p/a/nm-s*; "The overcomer/victorious/winner";) κληρονομήσει κληρονομέω (*vifa--3s*; "will inherit/obtain/gain possession of"; used 18x) ταῦτα οὗτος (*near dem.pro./an-p*; "these things") καὶ (*cc*) ἔσομαι εἰμί (*vifd--1s*; the Father as the subject) αὐτῷ αὐτός (*npdm3s*; ref. the overcomer) θεός (*n-nm-s*) καὶ (*cc*) αὐτὸς αὐτός (*npnm3s*) ἔσται εἰμί (*vifd--3s*) μοι ἐγώ (*npd-1s*) υἱός. υἱός (*n-nm-s*; "son")

<sup>GNT</sup> Revelation 21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

<sup>NAS</sup> Revelation 21:8 **"But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars,** δέ (*cc*; "but/now") τοῖς ὁ (*d.a./dmp*; governs the following dative plurals; implements Sharp's rule) δειλοῖς δειλός (*ap-dm-p*; "cowardly/timid/shamefully fearful"; used 3x; Mat.8:26; Mar.4:40) καὶ (*cc*) ἀπίστοις ἄπιστος (*ap-dm-p*; "unbelieving/without faith"; the negative or opposite of pistos - faith/believe [Joh.20:27]; used 23x) καὶ (*cc*) ἐβδελυγμένοις βδελύσσομαι (*adj.ptc./PF/d/dm-p*; "abhorred/detestable/loathesome/abominable"; used 2x; Rom.2:22) καὶ (*cc*) φονεῦσιν φονεὺς (*n-dm-p*; "murderer/killer by homicide"; used 7x; Mat.22:7; Act.3:14; 7:52; 28:4; qPet.4:15; Rev.22:15) καὶ (*cc*) πόρνοις πόρνος (*n-dm-p*; "sexually immoral/fornicator") καὶ (*cc*) φαρμάκοις φάρμακος (*n-dm-p*; lit. one that uses drugs for sorcery or occult practices; "sorcerers/magicians/one that channels or uses demonic influence or powers in practice; used 2x) καὶ (*cc*) εἰδωλολάτραις εἰδωλολάτρης (*n-dm-p*; "idolaters/idol worshippers"; used 7x; 1Cor.5:10,11; 6:9; 10:7; Eph.5:5; Rev.22:15) καὶ (*cc*) πᾶσιν πᾶς (*a--dm-p*) τοῖς ὁ ψευδέσιν ψευδής (*d.a. + ap-dm-p*; "the liars/those that speak less than truth"; same as 2:2) **their part will be in the lake that burns with fire and brimstone, which is the second death.** αὐτῶν αὐτός (*npgm3p*; ref. all the above) τό μέρος (*d.a. + n-nn-s*;

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*"part/share/portion"; contextually contrasted to what believers inherit of vs.7) ἐν (pL) τῆ ἡ λίμνη λίμνη (d.a. + n-Lf-s; "the lake") τῆ ἡ καιομένη καίω (d.a. + adj.ptc./p/p/Lf-s; "having been ignited/fueled with/burning with") πυρὶ πῦρ (n-In-s; "fire") καί (cc) θείω, θείων (n-In-s; "brimstone/burning sulphur") ὁ ὅς (rel.pro./nn-s; ref. to their share/portion paralleling the lake of fire) ἐστὶν εἰμί (vipa--3s) ὁ δεύτερος. (d.a. ord.adj./nm-s; "the second") ὁ θάνατος (d.a. + n-nm-s; "death")*

### ANALYSIS VERSES 7 – 8:

1. In vss.7 – 8, the Father continues the thought of the gospel message concluding vs.6.
2. He now emphases the gravity of the gospel call by delineating the ultimate eternal repercussions of its acceptance (vs.7) vs. rejection (vs.8).
3. This points to why the Father chooses to give the gospel message at this contextual juncture in Revelation that introduces us to the new eternal state of creation.
4. It explains the impetus behind the gnomic future of the Father's "giving" eternal life to those that "thirst" as it relates to time and eternity in vs.6.
5. That is, it is the acceptance or rejection of the gospel in time that determines one's eternal fate. Joh.3:16
6. With the ceasing of time comes the reality that one's fate and destiny is experientially sealed forever. Heb.9:27
7. With the dissolution of our present universe and establishment of the new, there will be only two alternatives made available for one's habitation for all eternity, the new universe (vs.7) or the **lake of fire** (vs.8).
8. With the coming of eternal reality, the concept of hope and faith are no longer necessary and forever removed. 1Cor.13:12-13
9. Even any false hope that unbelievers may carry with them to the GWT is completely destroyed by this time in God's program. Mat.7:22-23
10. Our present history, time as we know it and creation has been completed, removed and forever replaced.
11. There is absolutely and positively no secondary possibility in eternity future for God to reconsider or revise the eternal fate for mankind and creation respecting salvation.
12. That reality is over and done with made irreversible through the new creation.
13. This is the infinitival force contextually placed upon the Father's gospel message.
14. The Father first addresses those that have chosen to drink from His eternal life "spring" identifying them as "**He who overcomes**".
15. The substantival participle of "ὁ νικάω – ho nikao/overcomer/victorious" has been used 5x previously in Revelation to indicate one that has made the SAJG.
16. This form is technical in the NT used 7x to always indicate one that has believed that Jesus is the Son of **God**. Cp.1Joh.5:5
17. Further, there are no Ph<sub>2</sub> issues as part of this term unless added in context. Cp.Rev.2:26
18. 3 eternal future realities are then promised to those that do believe:
  - A. The individual **shall inherit these things**.
  - B. **And I will be his God**.



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### C. And he will be My son.

19. “**These things**” looks to the new creation of utopia void of all pain and suffering.
20. To inherit indicates that possession of the new creation, New Jerusalem and the eternal bliss and blessing they provide will belong to believers for their enjoyment and participation in their eternal life niche.
21. It points to the fact that **these things** were all planned by **God**, created and made possible with the believer in mind. Cp.Rom.8:29
22. The inheritance is the legal right given to all believers to possess **these things** as part of their “normal blessings” Ph<sub>3</sub>.
23. This irrespective of dispensations, Ph<sub>2</sub> records, etc.
24. The final two promises reflect upon the believer’s eternal relationship with **God**.
25. First and foremost, **God** the Father will exist in an eternal state of being providing the closest of relationship by the believer with Him. Rev.21:3
26. This relationship will consist of the reality of fellowship with Him face to face.
27. His manifestation as the only **God** will set forth a reality that will forever eradicate any consideration of any other gods. Cp.Exo.20:3
28. In turn, each believer will be a part of the family of **God**.
29. Again, no longer will there be dispensational distinctions among God’s elect. Joh.10:16
30. The language of being His “**son**” looks to the future reality of believer’s being adopted into the family of God by virtue of their faith in Christ. Rom.8:14-17
31. The future evidence of our legal rights as heirs in God’s eternal family is via our resurrection. Rom.8:23
32. The culminating expression of that fact is when all believers of all time in their resurrection bodies are revealed to the new creation. Rom.8:19
33. When present creation is removed and the new creation is implemented, maximum freedom of the glory of God’s children will be realized. Rom.8:20-21
34. **God** and all believers of history past will be united together as one family never to be separated again.
35. In vs.8, the Father then gives the eternal fate for those that fail to make the SAJG.
36. He describes them in contrast to the overcomers, “**But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars**”.
37. The mild adversative “**But/Now/δέ** - de” is used to emphasize that the contrast is not established based on stark contrasts (as the use of ἀλλά - alla would infer) of character or nature between believers and unbelievers as many suggest this verse means.
38. Judaizing legalists would use this verse to say that one’s overt conduct determines one’s eternal disposition and hence salvation is faith plus works.
39. Rather, the contrast is actually very subtle and slight and that is based on the fact that unbelievers do not exercise the one simple requirement of becoming an overcomer, faith in Christ.
40. The first seven dative plural adjectives are all governed by one definite article.
41. This is a good example of applying the Granville Sharp rule in the Greek beyond the simplicity of only two nouns or substantives to several.

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42. The sense in the Greek is to translate the d.a. separately while hyphenating the following adjectives that would render a translation, “**But for the ones cowardly-unbelieving-abominable-murderers...**”.
43. The intent is to define the individual parts, functions or concepts of a single subject or entity that indicates a unity, equality or identity.
44. Here, the singular group of subjects in view is unbelievers united through a series of descriptive pronominal adjectives.
45. In turn, they are found equally bankrupt spiritually and identified as a class of humanity considered under the most derogatory of terms.
46. Further, they are to be perceived as **God** perceives them in unbelief pointing to their spiritual dispositions rather than physical or overt character as men might generalize them.
47. To categorize unbelievers in any other way would make this list trifling, partial and otherwise leave much desired in explanation.
48. Many unbelievers have undoubtedly exited this world as heroes with courage, many having never murdered anyone or fornicated and never directly associated with or involved themselves with known occults.
49. The listing in our verse will be summarily re-introduced in Rev.22:15 along the same vein of unbelief.
50. The grammatical difference between the verses is the use of the d.a. with each of the 1<sup>st</sup> 5 substantives and its omission in the final phrase in Rev.22:15.
51. It is essentially a reversal of grammatical syntax between the 2 verses.
52. That logical difference is a matter of emphasis.
53. Whereas our verse is emphasizing a cohesive unification and equality identifying all unbelievers, Rev.22:15 will highlight the individual and distinct categories of unbelievers primarily responsible for our list applied corporately in vs.8.
54. In vs.8, the listing is to be understood subdividing the spiritual characteristics in view:
  - A. The 1<sup>st</sup> 3 (**cowardly-unbelieving-abominable-**) relate to the soulish/volitional makeup.
  - B. The next 2 (**murderers-fornicators-**) relate to their spiritual morality.
  - C. The final 2 (**sorcerers-idolaters**) relate to their spiritual approach in life.
55. The final phrase “**and all liars**” has its own d.a. and encapsulates unbelievers under one large umbrella as blasphemers of **God**.
56. The final connective “**and**” is best translated as ascensive or emphatic, “*even*” or “*indeed*”.
57. Unbelievers are spiritually described as follows:
  - A. “**Cowardly**/δειλός – deilos” is not the typical word for fear (φόβος – phobos) and used only 3x in the NT. Mat.8:26; Mar.4:40
  - B. In those verses, the timidity or shameful fear in view is in direct relation to the disciple’s lack of faith.
  - C. This categorizes the unbeliever’s soulish aptitude of seeing only those things in life that are tangible or of human and physical origin. Rom.1:21-23
  - D. They are viewed as putting on “blinders” to the spiritual realities of life.
  - E. In the eyes of **God**, unbelievers are shameful cowards unwilling to go against the peer pressure of their unbelieving brothers capitulating to the rulership of the STA. Cp.1Pet.4:4

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- F. They are of the ilk of humanity that represent the masses of the cosmos throughout history that have insufficient spiritual courage to embrace that which is right, the truth of God.
- G. They are afraid to accept the truth of Jesus Christ being **God** in the flesh (Joh.1:14) in fear of being ostracized by the world. Cp.Joh.7:7; 15:18
- H. Their vision in life is to only place their trust on that which is physical for comfort and security following the herd mentality.
- I. “**Unbelieving**/ἄπιστος – apistos” means just that, they have refused to exercise faith in Christ.
- J. The negating alpha letter in the Greek categorizes all unbelieving souls as –V.
- K. They are all guilty of committing the one sin that condemns them to their eternal fate, unbelief. Joh.16:9
- L. Their -V is the natural result of their **cowardly** demeanor of soul in refusing to choose to separate themselves from the cosmic system. Cp.Joh.3:20
- M. They ignore the light of spiritual reality opting to love the darkness in its stead. Joh.3:19
- N. “**Abominable**/βδελύσσομαι – bdelussomai” means that which is abhorred, detestable or loathsome in the eyes of another. Cp.Rom.2:22
- O. This characterizes unbelievers in their spiritual appearance before **God**.
- P. It summarizes their –V in disobedience defiling their souls making them repugnant to **God**. Lev.18:26-27
- Q. It highlights the unbeliever’s unwillingness to overrule the STA at least once in their life through the SAJG. Lev.18:30 cf.1Joh.3:9
- R. As a result, unbelievers perpetuate a life of spiritual antinomianism. Mat.7:23; Mat.13:40-42; 23:28; 2Cor.6:14; 1Joh.3:4-5
- S. It is this description that hinges the unbeliever’s soulish state with their spiritual morality in the next two datives.
- T. “**Murderers**/φονεύς – phoneus” are those that engage in unrighteous acts of killing or homicide. Act.7:52
- U. As noted, not all unbelievers have committed this heinous crime.
- V. Yet, unbelievers are guilty of the murder of all righteous blood shed on earth by virtue of their –V and hostility to the truth. Cp.Mat.23:34-35
- W. Unbelievers aid and abet their spiritual father Satan that is behind the act of murder. Joh.8:44
- X. Unbelievers comprise the world that is hostile and antagonistic to +V and the truth. Cp.Joh.15:19; 1Joh.3:13
- Y. It highlights the mental attitude of hatred underwriting their unbroken STA perpetuation. Cp.Jam.4:2; 1Joh.3:15
- Z. “**Immoral persons**/πόρνος – pornos” looks to the act of fornication or sexual deviance.
- AA. Again, not all unbelievers have physically fornicated in life.
- BB. This term is used to categorize the spiritual deviance of Esau, an unbeliever, operating under a godless code. Heb.12:16
  - 1) There is no record in the OT that Esau was a womanizer or fornicator.
  - 2) The context of Heb.12:16 is the necessity to isolate the STA that opposes spiritual values. Heb.12:14-15

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- 3) The sexual immorality ascribed to Esau looks to his spiritual deviance illustrated through his marrying of pagan/unbelieving women in violation of God's directive otherwise understood by his father Isaac. Gen.28:1-2; cp. 36:2-3
  - 4) The exception is noted in the account of Gen.28:6-9 when Esau overheard Isaac's words to Jacob and married into the line of Abraham.
  - 5) However, his act was not through recognition of the spiritual reality of RM/RW (GAP), but was an attempt under NAP (natural apparatus of perception) to re-ingratiate himself to Isaac.
- CC. The immorality of Esau was spiritual immorality leading with his STA either in direct disobedience (marrying of pagan wives) or energy of the flesh (marrying Mahalath) in trying to do good.
- DD. **God** hates those of this ilk. Cp.Rom.9:13
- EE. It highlights the spiritual deviance of unbelievers under operation rulership STA not ever able to please **God**. Cp.Rom.8:6-8
- FF. Running under one's STA is tantamount to spiritual fornication producing the bastard progeny of sin. Cp.Jam.1:14-15
- GG. Unbelievers are classified as guilty of spiritual immorality by virtue of their unwillingness to overrule the absolute rulership of the STA.
- HH. Unbelievers are therefore incapable of GAPing the spiritual truths of **God** and thus remain under the darkness of immoral evil. Joh.3:19
- II. They are inherently **murderers** and spiritual fornicators emulating both the outward and inward evil they embrace.
- JJ. The consequences of their immorality not able to GAP the truth then acts as a hinge introducing the final descriptions.
- KK. It points to the principle that there are only two views available for mankind, human viewpoint or Divine viewpoint.
- LL. "**Sorcerers**/φάρμακος – pharmakos" highlights the occult and their deceptive practices.
- MM. They are one in a list false communicators promoting their own brand of truth. Ex. Jer.27:9
- NN. This categorizes unbelievers as to the religious practice they emulate in life.
- OO. It is the occult practices throughout history that are responsible for promoting the satanic human viewpoint as an alternative to truly seeking **God**.
- PP. Through demon influence and supernatural magic they convince and deceive others that they have spiritually induced messages.
- QQ. They are known to influence world rulers and nations. Exo.7:11; Jer.34:9
- RR. They propagate human viewpoint as the ideology for mankind to embrace.
- SS. This represents the system of belief unbelievers by virtue of rejecting the truth function at some level.
- TT. Unbelievers are **sorcerers** in practice as they adhere to the doctrine of demons promoting their own brand of deceitful spirits to others around them. Cp.1Tim.4:1
- UU. And this because they are unwilling to sever the rulership of the STA and incapable of assimilating spiritual truth.

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- VV. “**Idolaters**/ειδωλολάτρης – idololatres” then characterizes the actual type of worship unbelievers engage.
- WW. That they reject the true **God** in unbelief, they make the physical and fleshly ideals of life their gods.
- XX. Never do they ever acknowledge **God** in worship of Him. Rom.1:25
- YY. Rather, they pay homage to that in life that is promoted through demonism evidencing their practice of sorcery. 1Cor.10:19-20
- ZZ. The final description, “**Indeed all the liars**” encapsulates under one term the composite reality of the previous descriptive titles given to unbelievers.
- AAA. The common denominator found in **all** the previous datives is that they find their impetus on false-hood in rejection of the truth.
- BBB. It is the one action that binds together all of their other derogatory habits and explains the force of the hyphenations.
- CCC. Unbelievers in the sphere of –V, spiritual deviance and demonic approach to **God** and life are **all** guilty of promoting and advancing the lies of Satan’s world. Joh.8:44
- DDD. That they opt to reject **God** and His plan for salvation, they are all branded as blasphemers by virtue of their unbelief. Mar.3:29; Luk12:10
58. The final clause of vs.8 then explains their ultimate destination, “**their part will be in the lake that burns with fire and brimstone, which is the second death**”.
59. The term “**part/portion**/μέρος – meros” is contrasted to the inheritance of the overcomers in vs.7.
60. It indicates that there is no inheritance for unbelievers, only an allotted portion of judgment.
61. This in contrast to believers whose works will be judged, but are retained in deliverance to inherit the normal blessings no matter the outcome. Cp.1Cor.3:12-15
62. While it is definitely implied that the LOF is their future destination as noted in the supplied “**will be**” in the NAS, any use of a future tense verb in the Greek is conspicuously omitted.
63. This is to point out the fact that unbelievers truly have no future to look forward to in contrast to believers residing in the new creation.
64. Their ultimate destiny is essentially the same they perpetuated in time, **death**.
65. This is the force of the present tense describing the **lake of fire** as that “**which keeps on being the second death**”.
66. Albeit in a new location of **the lake** fueled **with fire and brimstone**, the LOF was created in eternity past in response to judgment against Satan and His followers. Mat.25:41
67. Unbelievers simply perpetuate the spiritual **death** they came into this world with to find themselves ultimately living in this domain of eternal **death**.
68. There truly is nothing new in life of the unbeliever even in their eternal state.
69. What shouldn’t go unnoticed is that in the Father’s approach of evangelizing message in vss.6-8, He doesn’t soft-peddle the gospel message, but tells it like it is.
70. Moral: God wouldn’t make a good fundy evangelist.

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### EXEGESIS VERSES 9 – 11A:

<sup>GNT</sup> Revelation 21:9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

<sup>NAS</sup> Revelation 21:9 **And one of the seven angels who had the seven bowls full of the seven last plagues, Καί (cc) εἷς (card.adj./nm-s; "one") ἐκ (pAbl; "from") τῶν ὁ ἑπτὰ (d.a. + card.adj./Ablm-p; "the seven") ἀγγέλων ἄγγελος (n-Abl-p) τῶν ὁ ἐχόντων ἔχω (d.a. + adj.ptc./p/a/Ablm-p; "having") τὰς ἡ ἑπτὰ (d.a. + card.adj./af-p) φιάλας φιάλη (n-af-p; "bowls") τῶν τό γεμόντων γέμω (adj.ptc./p/a/gn-p; "containing/full of") τῶν ἡ ἑπτὰ ἑπτὰ (d.a. + card.adj./gf-p) τῶν ὁ ἐσχάτων ἔσχατος (d.a. + a--gf-p; "last/final/end") πληγῶν πληγή (n-gf-p; "plagues") **came and spoke with me, saying, "Come here, I shall show you the bride, the wife of the Lamb."** ἦλθεν ἔρχομαι (viaa--3s; forward in Grk sentence) καί (cc) ἐλάλησεν λαλέω (viaa--3s; "communicated/spoke") μετ' μετὰ (pg) ἐμοῦ ἐγώ (npg-1s; ref. John) λέγων, λέγω (circ.ptc./p/a/nm-s) Δεῦρο, δεῦρο (vImpaa--2s; "Come here") δεῖω δείκνυμι (vifa--1s; "I will show/point out/cause to see") σοι σύ (nrd-2s) τὴν ἡ νύμφην νύμφη (d.a. + n-af-s; "bride") τὴν ἡ γυναῖκα γυνή (d.a. + n-af-s; "the wife/woman") τοῦ τό ἀρνίου. ἀρνίου (d.a. + n-gn-s; "of the Little Lamb")**

<sup>GNT</sup> Revelation 21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ

<sup>NAS</sup> Revelation 21:10 **And he carried me away (corrected) in spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, καί (ch) ἀπήνεγκέν ἀποφέρω (viaa--3s; "carried away/transported") με ἐγώ (nra-1s; ref. John) ἐν (pL) πνεύματι πνεῦμα (n-Ln-s; "spirit") ἐπί (pa; onto) μέγα μέγας (a--an-s) καί (cc) ὑψηλόν, ὑψηλός (a--an-s; "high/lofty/tall"; used 11x) ὄρος (n-an-s; "mountain") καί (cc) ἔδειξέν δείκνυμι (viaa--3s; "showed") μοι ἐγώ (nrd-1s) τὴν ἡ ἁγίαν ἅγιος (d.a. + a--af-s; "the holy") τὴν ἡ πόλιν πόλις (d.a. + n-af-s; "the city") Ἱερουσαλὴμ Ἱεροσόλυμα (n-af-s) καταβαίνουσαν καταβαίνω (adj.ptc./p/a/af-s;**

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"coming down/descending") ἐκ (pAbl; "from the source of") τοῦ ὁ οὐρανοῦ οὐρανόσ  
(d.a. + n-Abl-s; ref. 3rd heaven) ἀπό (pg; "from") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s)

<sup>GNT</sup> Revelation 21:11a ἔχουσαν τὴν δόξαν τοῦ θεοῦ,

<sup>NAS</sup> Revelation 21:11a **having the glory of God.** ἔχουσαν ἔχω (adj.ptc./p/a/af-s; "having") τὴν ἡ δόξαν δόξα (d.a. + n-af-s; "the glory") τοῦ ὁ θεοῦ, θεός (d.a. + n-gm-s)

### ANALYSIS VERSES 9 – 11A:

1. Upon completion of the spiritual excerpts regarding the new creation John's visionary experience of literally viewing the New **Jerusalem** from vs.2 is now to resume.
2. The change is prompted by another angelic appearance, "**And one of the seven angels who had the seven bowls full of the seven last plagues, came and spoke with me**".
3. John is now approached in much the same fashion introducing him to the vision of the Great Whore of Rev.17. Rev.17:1
4. As there, which **one** of the 7 angels are in view is not indicated and whether it is now one and the same is also not known.
5. As we noted in chapter 17, it is **one** from the group of these **angels** having direct interaction with John in "show and tell" of remaining visions concluding this book.
6. This in part is designed to tie together as **one** final unit chapters 17-22 introducing a sub-theme to the conclusion to the Revelation.
  - A. Chapter 17 introduces the judgment of the Babylonian system concluding in chapter 18.
  - B. This brings about the result of the 2<sup>nd</sup> Advent spurring history into the Millennium and ultimately the GWT of chapters 19-20.
  - C. Chapter 21 introduces us to the new eternal state.
7. The sub-theme of Rev.17-22 looks to God's act of judgment that is then followed by blessing for His creation.
8. That it is **one of** these 7 **angels** that again appears at this contextual juncture of the new creation is therefore very apropos.
9. It will be the exposition of the New **Jerusalem** that pictures the ultimate blessing upon creation extending into eternity future.
10. The symbolic inferences would include:
  - A. The 3 uses of the number **seven** emphasizes completed perfection and a state of rest (#7) as sponsored by the Godhead (3 uses). Gen.2:2
  - B. This is the very state of affairs exemplified by the new creation.
  - C. That the angel represents the final of the series of septet judgments in the trib looks to the completion of judgment upon the earth that would usher in the return of Christ to establish the millennial kingdom.
  - D. This parallels with the fact that the series of judgments destined for present creation in its entirety has been completed ushering in the eternal kingdom of God.

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- E. The angelic participation of Rev.17 and judgment of the spiritual Whore is to be contrasted now to the participation with the New **Jerusalem**.
  - F. This symbolizes that it is through the act of God's judging the human viewpoint religious-political systems of the world throughout history that ultimately produces the resulted effect of the New **Jerusalem** emulating absolute truth in righteousness for eternity.
11. As with 17:1, the angel's appearance now to John carries with it the responsibility to communicate or articulate the POG as it relates to this segment of the vision.
  12. This is seen in the verb "**spoke**/λαλέω – laleo" that emphasizes more than just the act of speaking, but the intended instruction or message one is seeking to relate.
  13. This indicates that what John is to now view carries with it doctrine important to its understanding.
  14. The teaching is brief beginning with a command and the future benefit for obedience with the angel **saying, "Come here, I will show you the bride, the wife of the Lamb"**.
  15. The imperative "**Come here**" is in anticipation that John is willing to join the angel for this segment of visual aid bible class and therefore is teachable.
  16. The particular doctrine that the angel audibly communicates revolves around John viewing the New **Jerusalem** here called "**the bride, the wife of the Lamb**".
  17. This one clause constitutes the primary doctrine in view.
  18. The verb "**I will show**/δείκνυμι" means to make plain or cause to see.
  19. This equates the visual conception of the New **Jerusalem** to the spiritual reality of doctrine taught.
  20. The primary doctrine that underwrites the New **Jerusalem** is presented as another personification in marriage. Cp.Rev.21:3
  21. To view this as a real marriage is absurd as we are dealing with an inanimate object and the principle there is no marriage in resurrection. Mat.22:30
  22. Here, rather than **Jerusalem** being personified as entering into marriage with the new earth, it is seen as the matrimonial partner of **the Lamb**.
  23. Many dispensational commentaries again equate **Jerusalem** with its assumed inhabitants, particularly the Church, as similar language was used in that vein in Rev.19:7.
  24. While we would readily acknowledge an association of the Church with **Jerusalem** (as well as Israel and other OT saints), to further make **Jerusalem = its literal inhabitants** is exegetically inconsistent two-fold:
    - A. The detailed and literal description of its structure, facilities and other ascriptions that follow would be rendered nonsensical.
    - B. It forces the interpreter to compromise precedence of interpretation based on the fact that it has already been clearly personified being a literal city in vs.2, which point is re-iterated in vs.10.
  25. The personification is designed to illustrate **Jerusalem** with marked similarities to the Church, but not the actual Church.
  26. As outlined in vs.2, **Jerusalem** is a royal representation in marriage to the earth as the Church is to Christ (1Pet.2:9):
    - A. It adorns the earth as the royal palace of **God** and **the Lamb**. Rev.22:1,3



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- B. It functions as the center of worship and administration of God's plan.  
Rev.21:22; 22:3c
- C. It is a **holy city** set apart for God's own possession. Rev.21:2,10
- D. It is designed to proclaim the excellencies of **God** by its marvelous light.  
Rev.21:24
27. In our verse, the personification takes on new impetus as its union is seen to be directly with **the Lamb**.
28. The personification is two-fold, both as **the bride** and **the wife of the Lamb**.
29. The terms **bride** and **wife** are cognate accusatives in idea personifying the familiar roles of the woman in marriage. *Cf. Robertson's Grammar of the Greek NT; 477-478*
30. The double accusatives are further idiomatic illustrating the co-joining of their personified roles. *Cf. Robertson's; 479-480*
31. They are in apposition to one another predicating the visionary details of the New **Jerusalem** that will follow detailing the pertinent doctrine the personification now teaches.
32. The first term "**the bride**" illustrates the fact that a close, personal and intimate union is to be established between **Jerusalem** and Christ pictured as one in relationship to each other.
33. This in the same vein as the previous personification with the new earth in vs.2.
34. **Jerusalem** therefore is designed to symbolically represent a "body" of Christ in union with Him.
35. Thus the parallel between **Jerusalem** and the Church. Rom.12:5 cp.Eph.2:11-16
36. However, this "body" is not now simply restricted to the Church, but to both OT and NT saints.
37. This will be symbolically illustrated in the New **Jerusalem** (NJ) that carries with it references to both Israel and the Church. Cp.Rev.21:12,14
38. The NJ in its physical form is representative of the spiritual realities that binds all believers to Christ.
39. She is personified as Christ's right woman as the heavenly reality of freedom from the bondage of sin from which believers are spiritually born. Gal.4:26-27 cf.Isa.54:1
40. She represents the consummation of God's plan for salvation by faith through the Person of Christ. Heb.12:22
41. The NJ is therefore the physical and symbolic demonstration that the POG for salvation is found in the consummation of God's plan through Christ providing the spiritual realities necessary for all spiritual offspring. Eph.5:23; 2Tim.1:8-9; 3:15
42. It is a memorial to the eternal security found in salvation in union with Christ bestowed upon the world by God.
43. This union is evidenced as permanent via Christ's eternal occupancy of **Jerusalem** with His Father as its temple (Rev.21:22) and the location for their eternal reign (Rev.22:3).
44. That the NJ is further personified as Christ's "**wife/woman**" looks to its role as Christ's right opposite number representing His Person after marriage..
45. First, as with any doctrinal marriage, it indicates that the NJ was created to exist under the authority of Christ. Cp.Eph.5:22-24 cf.Rev.22:3
46. This parallels the Church in personification of her marriage to Christ.

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47. The NJ reflects the authority of Christ over the entire body of Christ in the eternal state. Rev.21:22-24
48. Secondly and that most emphasized is the ultimate reason for its existence.
49. And that is that the NJ was created to exemplify or manifest the glory of the union with Christ for all eternity.
50. Just as the woman was created to be the glory of man. Cp.1Cor.11:7
51. That this is most emphasized is seen in vs.11a that summarizes the NJ in appearance, **“having the glory of God”**.
52. This further parallels the Church as being the **glory** of Christ. Eph.5:27
53. The NJ personifies the fact that it was created by **God** to glorify Himself and that the **glory** is found in the eternal union established with Christ and creation via the POG.
54. The **glory of God** will be literally manifested in the NJ as evidence to His plan of Salvation through the Person of Christ.
55. The doctrine of the NJ is that the POG for salvation finds its completed fulfillment in an everlasting union with Christ glorifying **God** for all eternity. Joh.14:13; Phi.2:11; 4:20; Rev.1:6
56. The **glory** of the NJ will be described in the details of its appearance, function and purpose concluding the Revelation as to the eternal state.
57. The union is designed to be permanent and evidences the complete fidelity of God and the POG in the establishing and maintaining of the new eternal state.
58. In vs.10, John obviously responds to the angelic command of vs.9, **“And he carried me away in spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God”**.
59. Once again, John experiences a phenomenon that we might equate to virtual reality.
60. Though John’s body does not leave Patmos, his **spirit** (soulish and spiritual perception) experiences sensations just as real.
61. The matter of his immediate relocation is described as **a great and high mountain**.
62. This is the only place in the Bible that we find a **mountain** described as both **great and high**.
63. There is no reason to make it metaphorical such as a nation. Cp.Mar.11:23; 1Cor.13:2; Rev.6:8
64. We might further rule out the heavenly Mount Zion as that **Jerusalem** has a temple and the NJ does not. Rev.11:19 cp.21:22
65. While this **mountain** is left unidentified, we would assume it is one found in our natural world.
66. What is most importantly noted is its immense girth and extreme height.
67. That John is visually transported to such a place looks to the practical experience of viewing the NJ.
68. It would demand something of such enormous stature for John to readily preview a city described as being ~1380 miles wide and just as **high**.
69. The imagery is that John is situated where he is able to look directly into the NJ and visually grasp the maximum as to its architectural layout and design with minimum effort.
70. That the NJ is again called **“the holy city”** indicates that it is completely set apart to God free from anything that causes defilement. Rev.21:27

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71. This is to reemphasize her personification as that necessary to create what is blameless and **holy** in the plan of salvation. Eph.1:3-4 cp.Eph.5:27; Col.1:22
72. The name **Jerusalem** is the transliteration of the Hebrew “יְרוּשָׁלַיִם” - yerushalaim” meaning possession or foundation of peace.
73. The NJ is the eternal realization of that fact for all of the new creation’s inhabitants.
74. It is the consummation of God’s plan for salvation in Christ that reconciles all of creation. Cp.Rom.5:10-11; 2Cor.5:18-19; Eph.2:11-18
75. Historically it is the capital of all Israel and the seat of worship. Cp.Rev.21:22; 22:3
76. The NJ will serve as the civic/political and religious seat on a world scale. Rev.21:24
77. That it is again seen descending **from God** further indicates that its personification in marriage to Christ is the result of the Father’s gracious love applied to His creation for salvation. Joh.3:16
78. There are many fundamentalist interpreters that want to make the NJ as part of the Millennial scene.
79. This is fallacious on two fronts:
  - A. It goes directly in the face of the chronology in which it is presented with the new eternal state in the book of Revelation.
  - B. The Millennium has a new temple built for this period as described in Eze.40-44
  - C. The NJ has no temple. Rev.21:22

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### EXEGESIS VERSES 11B – 14:

GNT Revelation 21:11b ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι.

NAS Revelation 21:11b **Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.** αὐτῆς αὐτός (nprgf3s; ref. Jerusalem vs.10) ὁ φωστήρ (d.a. + n-nm-s; "brilliance/radiance/light-giving body"; by metonymy as the state of brightness; used 2x, Phi.2:15) ὅμοιος (a--nm-s; "was like/resembling/similar to") τιμιωτάτῳ τίμιος (superlative adj.-dm-s; "valuable/very costly/precious"; same as 17:4; 18:12,16) λίθῳ λίθος (n-dm-s; "stone/gem") ὡς (compar.conj.; "as/like") λίθῳ λίθος (n-dm-s) κρυσταλλίζοντι. κρυσταλλίζω (adj.ptc./p/a/dm-s; "transparent like crystal"; hapax) ἰάσπιδι ἰάσπιδις (n-df-s; "jasper"; same as 4:3;)

GNT Revelation 21:12 ἔχουσα τείχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἄγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστιν τῶν δώδεκα φυλῶν υἰῶν Ἰσραήλ.

NAS Revelation 21:12 **It had a great and high wall, with twelve gates, and at the gates twelve angels; ἔχουσα ἔχω (circ.ptc./p/a/nf-s; "having") μέγα μέγας (a--an-s; "great") καὶ (cc) ὑψηλόν, ὑψηλός (a--an-s; "high/lofty/tall"; same as 21:10) τείχος (n-an-s; "wall"; used as the fortification of a city or town; used 9x) ἔχουσα ἔχω (circ.ptc./p/a/nf-s; "having") δώδεκα (card.adj./am-p; "twelve") πυλῶνας πυλών (n-am-p; "gates/gateway entries"; used 18x) καὶ (cc) ἐπὶ (pL; "upon/over/at") τοῖς ὁ πυλῶσιν πυλών (d.a. + n-dm-p; "the gates") δώδεκα (card.adj./am-p; "twelve") ἄγγέλους ἄγγελος (n-am-p; "angels") and names were written on them, which are those of the twelve tribes of the sons of Israel. καὶ (cc) ὀνόματα ὄνομα (n-an-p; "names") ἐπιγεγραμμένα, ἐπιγράφω (adj.ptc./PF/p/an-p; "having been written upon them/engraved/inscribed") ἃ ὅς (rel.pro./nn-p; "which"; ref. the names) ἔστιν εἰμί (vipa--3s) τῶν ὁ δώδεκα (d.a. + card.adj./gf-p; "the twelve") φυλῶν φυλή (n-gf-p; "tribes/indigenous peoples") υἰῶν υἰός (n-gm-p; "of the sons") Ἰσραήλ (n-gm-s; "of Israel")**

GNT Revelation 21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς καὶ ἀπὸ νότου πυλῶνες τρεῖς καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.

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<sup>NAS</sup> Revelation 21:13 **There were three gates on the east and three gates on the north and three gates on the south and three gates on the west.** *τρεις (card.adj./nm-p; "three") πυλώνες πυλών (n-nm-p; "gates") από (pAbl; "from/alongside") ανατολής ανατολή (n-Ablf-s; lit. the rising; "the east") και (cc) τρεις (card.adj./nm-p) πυλώνες πυλών (n-nm-p) από (pAbl) βορρᾶ βορρᾶς (n-Ablm-s; "the north") και (cc) τρεις (card.adj./nm-p) πυλώνες πυλών (n-nm-p) από (pAbl) νότου νότος (n-Ablm-s; "the south") και (cc) τρεις. (card.adj./nm-p) πυλώνες πυλών (n-nm-p) από (pAbl) δυσμῶν δυσμή (n-Ablf-p; sunset; "the west"; always in the plural in NT)*

<sup>GNT</sup> Revelation 21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

<sup>NAS</sup> Revelation 21:14 **And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.** *καὶ (cc) τό τεῖχος (d.a. + n-nn-s; "the wall") τῆς ἡ πόλεως πόλις (d.a. + n-gf-s; "of the city") ἔχων ἔχω (circ.ptc./p/a/nm-s; "having") δώδεκα (card.adj./am-p; "twelve") θεμελίους θεμέλιος (n-am-p; "foundation stones"; used 11x) καὶ (cc) ἐπ' ἐπί (pg; "on/upon") αὐτῶν αὐτός (npgm3p) δώδεκα (card.adj./an-p; "twelve") ὀνόματα ὄνομα (n-an-p; "names") τῶν ὁ δώδεκα (d.a. + card.adj./gm-p) ἀποστόλων ἀπόστολος (n-gm-p; "apostles") τοῦ ὁ ἀρνίου. ἀρνίον (d.a. + n-gn-s; "of the Lamb")*

### ANALYSIS VERSES 11B – 14:

1. Vs.11b begins a literal description of the New Jerusalem.
2. As noted, her personification in marriage to Christ highlights the doctrine of salvation that finds fulfillment in union with Christ glorifying **God** for all eternity.
3. The New Jerusalem is an eternal memorial to this doctrine in honor of God's plan through Christ.
4. Its descriptive nature and summary activities and details associated with it are designed to highlight pertinent realities associated with the doctrine.
5. While the physical structure is literal, it is also symbolic.
6. The symbolism equates salvation to time, while the literal celebrates its eternal ramifications.
7. Other literal details and activities associated with the NJ further point to eternal realities as a result of the symbolic memoriam.
8. In other words, salvation in time is symbolically portrayed in honor of its resulting affects of the eternal realities in view.
9. The description begins by highlighting the illuminating aura of the NJ's appearance, **"Her brilliance was like a very costly stone, as a stone of crystal-clear jasper"**.

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10. The **brilliance** she emanates is pictured as an extremely bright glow of light emanating from and surrounding her structure.
11. The term “**brilliance**/φωστήρ – phoster” denotes that which gives off light, a luminary or star and by metonymy indicates a state of brightness, radiance or shining.
12. Its **brilliance** is of such intensity that she becomes the host star for the new universe. Rev.21:23-25
13. This is a result of the fact that she possesses the glory of God of vs.11a.
14. God’s glory looks to the fact that God manifests His Deity in the NJ. Rev.21:23-25
15. God dwells there in essence as absolute light. 1Joh.1:5 cf.1Tim.6:16
16. That His light is absent of any darkness highlights His attribute of +R. Cp.Psa.97:6
17. God’s glory is expressed as the result of being +R.
18. +R is the watchdog of all His other attributes and morally governs the entirety of His Person and the POG.
19. That the NJ is the dwelling place of God’s glory in essence indicates the expression of His +R that is the backbone of His plan for salvation.
20. The **brilliance** manifested is then viewed in simile to a **very costly stone** comparable to a **stone of crystal-clear jasper**.
21. The **jasper** gem is not as the modern day **jasper**, inexpensive and opaque, but a very translucent **stone** as we would equate to the modern day diamond.
22. The literal imagery is of a city of reflecting and refracting the immense glory of God’s essence as absolute light.
23. That it is consider of extreme value or precious (the superlative use of “**very costly**”) parallels God’s expression of His essence to the extraordinary cost one might expect in purchasing a **stone** of this quality and magnitude.
24. This symbolizes that salvation came at the price of God’s +R.
25. It looks to the Person of Christ, who in His humanity was sinless/+R (1Pet.2:21-22; 1Joh.3:5) and sacrificed that precious commodity so that those that believe in Him can have God’s +R. 2Cor.5:21
26. Further, the light of God symbolizes the truth of BD. Joh.1:4-5; 2Cor.4:4,6
27. It is the truth of BD that reveals to creation the essence of God as +R. Isa.42:6; Eph.5:8-9
28. The **brilliance** of the NJ symbolizes +R that is found in the truth of BD as the moral attributes necessary for salvation.
29. That the NJ literally becomes the beacon for God manifesting His essence in all its glory points to the ultimate result of salvation.
30. God’s +R in truth is free to rule and govern all things in the new creation literally and in totality for eternity. Rev.21:24a
31. Vs.12 begins the description of the exterior of the NJ, “**It had a great and high wall, with twelve gates, and at the gates twelve angels**”.
32. Vss.11 and 12 have three consecutive parallel clauses that all employ the participle form of “**having**/έχω – echo” indicating that all are to be viewed as part of the NJ.
33. The **great and high wall** will be more fully described in measurement in vss.15-17.
34. We would assume that the **wall** itself encloses the city as its 12 **gates** are evenly distributed according to the 4 compass directions (vs.13) and of the same dimensions of circumference and height of the city per vs.15.

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35. The singular use of the noun “**wall**” indicates a linear structure, here as 4-sided, that is unbroken, built to emerge with itself.
36. It is commonly understood that walls were built around ancient historic cities as a means of fortification and defense from their enemies.
37. Obviously, a literal defense system for the NJ is unnecessary as all of its enemies, Satan, demons and unbelievers, are forever vanquished in the LOF. Rev.20:10,14-15
38. “Walls” are symbolically used in the Bible in the eternal state to indicate the security of one’s salvation. Isa.60:18 cf.vs.19-20
39. The **wall** is symbolic of eternal security that is attached to salvation. Joh.10:27-29  
*See Doctrine of Eternal Security*
40. That it completely encloses the city pictures the continual reality of eternal security inherent in positional truth; in union with Christ. Rom.8:38-39
41. The **wall** celebrates the power of God evidencing the security of salvation for eternity. Cp.1Cor.1:18
42. Throughout the description of the NJ’s structure (vss.12-21) we will see the reference to the number **twelve** or multiples of it no less than 10x:
  - A. 12 **gates**. Vs.12
  - B. 12 **angels**. Vs.12
  - C. 12 **tribes**. Vs.12
  - D. 12 **foundation stones**. Vs.14
  - E. 12 **names**. Vs.14
  - F. 12 **apostles**. Vs.14
  - G. 12,000 stadion. Vs.16
  - H. 144 cubits (12x12). Vs.17
  - I. 12 **gates** mentioned again. Vs.21
  - J. 12 pearls. Vs.21
43. The number 12 in numerology symbolizes God’s elective (con-compulsory) purposes in the administration of His plan.
44. It highlights His government of plan in its administrative role as determined by His Sovereignty.
45. Its use with the NJ symbolizes the plan of salvation as recognized under dispensational realities. Cp.Eph.1:10 cp.3:9 *See Doctrine of Dispensations*
46. With the NJ, we have the ultimate in God’s perfect government as directed towards His peoples.
47. In time, God has chosen to administer His plan through certain peoples during certain segments of history.
48. The two main dispensations in time that comprise His administrations are Israel and the Church.
49. The first thing noted regarding the **wall** are the insertions of 12 **gates**.
50. **Gates** were incorporated into the city walls for the obvious purpose of ingress and egress to and from the city.
51. These **gates** are never to be closed making available at all times free access to the city. Rev.21:25
52. “**Gates**” are also used symbolically in the eternal state in the sense of praise, thanksgiving and adoration. Isa.60:18

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53. Metaphorically they represent the rejoicing that comes from appreciation for God's grace found in His deliverances. Cp.Psa.9:13-14
54. The **gates** symbolize the free gift of salvation by grace made available to all men under the doctrine of unlimited atonement. Eph.1:5-6 cp.Rom.6:23 cf.Rom.5:18; 1Tim.2:3-4; 4:10; Tit.2:11
55. Their continually open arrangement in the NJ celebrates the freedoms in Christ for eternity as a result of salvation. Gal.5:1
56. Positioned at these **gates** are seen to be 12 **angels**.
57. The preposition “ἐπί - epi/at/on/upon” could infer that the **angels** are stationed hovering above each entrance.
58. This symbolizes and memorializes the angelic host in service to God in His plan for salvation. Cp.Heb.1:13-14
59. They represent an honor guard and serve as a living memorial of the A/C and God's success on behalf of all the elect. Rom.8:33 cp.Eph.1:3-4; 2The.2:13; 1Tim.5:21
60. They look to the angelic role in the protection of believers during the A/C. Psa.91:11
61. The remainder of vs.12 then tells us, “**and names were written on them, which are those of the twelve tribes of the sons of Israel**”.
62. We would assume that the **names** inscribed are on the 12 **gates** as they are the literal part of the NJ co-joined with its structured **wall** noted by the participle “*having*”.
63. The 12 **angels** are viewed as separate mentioned aside with the connective kai.
64. Whether all 12 **names** are inscribed on each gate or individually with each gate we cannot determine.
65. The 12 **names of the twelve tribes of the sons of Israel** on the **gates** are symbolic of the Age of Israel.
66. The term “**names**” indicates the identification and the reputation of those in view.
67. As the **names** are those of the 12 **tribes of the sons of Israel** looks to incorporate **Israel** as the identifying nation from which salvation is found.
68. They are placed in memoriam in recognition that salvation comes from the Jews. Joh.4:22
69. Christ is of the Jewish race and in the blood line of this indigenous peoples.
70. The perfect passive participle “*having been written*” is both literal and spiritual:
  - A. Literally, it indicates the **names** were inscribed upon the construction of the NJ that was completed sometime in past history.
  - B. Symbolically it looks to God's predetermination in eternity past to introduce Messiah through the Jewish race. Cp.1Pet.1:20
71. In vs.13, we are given the positions of the **gates** in the **wall**, “**There were three gates on the east and three gates on the north and three gates on the south and three gates on the west**”.
72. This verse makes clear that the **wall** fully encompasses the city.
73. The Greek indicates their viewing as from the 4 directions mentioned and would literally be translated, “*from the east three gates and from the north three gates, etc.*”.
74. That they are separated into numerological threes now specifically symbolizes that the plan for salvation is ultimately from God.
75. That they are placed on all 4 sides of the city facing each compass point too specifically symbolizes that salvation was universal, for all men.



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76. The **gates** and distinctive positions in the NJ celebrate the totality of all rights and freedoms all men now living in the eternal state have acquired through their so great salvation.
77. That there are 12 looks to the new eternal government of God as a result of salvation.
78. While similar, we have pointed out that the NJ is not the same as the Millennial temple described in Eze.40-44ff.
79. However, if it follows precedence of the Millennial temple, the **names** would be inscribed as follows: Eze.48:31-34
  - A. **North** – Reuben, Judah and Levi.
  - B. **East** – Joseph, Benjamin and Dan.
  - C. **South** – Simeon, Issachar and Zebulun.
  - D. **West** – Gad, Asher and Naphtali.
80. Vs.14 moves to the **foundation of the wall**, “**And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb**”.
81. While the foundations of most structures are hidden, the **foundation** of the NJ is unique as its walls and city itself is translucent and visible throughout.
82. The **foundation stones** are quite visible and each are made of some precious gem as will be described in vss.19-20.
83. It is the foundations of structures that give the building its base support and greatly determines its structural integrity.
84. It is that which denotes the reality of building in progress as the first constructed item upon which the structure will be placed.
85. Without a firm **foundation**, buildings are destined for destruction and damage. Cp.Luk.6:48-49
86. That the NJ is a perfect square (Rev.21:16) we would conclude that the symmetry of the 12 **foundation stones** would include one at each of the 4 corners and 2 inserted between each corner on each side.
87. The **foundation stones** of the NJ each have the 12 **names of the 12 apostles of the Lamb** inscribed upon them.
88. Again, whether each has all 12 **names** or individually named for each of the 12 is not specified.
89. The term “**apostles**/ἀπόστολος – apostolos” can be used both in a non-technical and technical sense.
90. In a non-technical way it is used for anyone sent with a message and with the authority of one of the 12 **apostles**. Act.14:14; Gal.1:19
91. Technically it indicates the 12 **apostles** hand-picked by Christ.
92. It is technical here and the 12 **names** would be those of the original 12 (minus Judas Iscariot) and Paul. Mat.10:2-4; Rom.1:1 cp.Act.9
93. It is the 12 **apostles** that represent the founding and establishing of the Church representing the Church Age.
94. While one might expect that **Israel** would be found in name on the **foundation stones** of the NJ as that producing Messiah, instead the **stones** are identified with the Church.
95. The Church is recognized as being built upon the **foundation of the apostles** with Christ Himself being the corner stone. Eph.2:19-20

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96. That the Church is memorialized in the **foundation** of the NJ symbolizes their role in proclaiming Salvation as a reality through the Person of Christ as having been fulfilled.
97. While salvation is from the Jews, the truths of His Person and work as it literally was fulfilled finds its **foundation** in the Church.
98. The Jews rejected their Messiah (Joh.1:11) and forfeited their right to represent His actual Person in His hypostasis.
99. This duty fell upon the dispensational shoulders of the Church to carry the banner of the truths of the 1<sup>st</sup> advent.
100. The Church is analogized as “*living stones*” for acceptance of Christ is lieu of Israel’s rejection. 1Pet.2:4-8
101. The Church is held in distinction as the first and founding administration proclaiming the fulfilled realities of salvation having been realized through the historical Christ.
102. How very apropos as the NJ is the fulfilled reality brought about by salvation, for all eternity.
103. We are of the dispensation upon which Christ is presented to the world as the fulfillment of the plan for salvation in both the spiritual and physical realms. Eph.1:10
104. That the Church is so honored in the NJ indicates that the very foundation of its existence was dependent upon the faithfulness of the Church in this regards.
105. Without the Church, the fullness of God’s plan in history would have been nullified and the realities of salvation for the world incomplete.
106. The building of God’s plan for salvation stands upon Christ and the Churches faithfulness in representation of His Person as one body. Cp.Eph.5:32
107. Hence, why the 12 are described as “**of the Lamb**”, best taken as a genitive of relationship.
108. Together, **Israel** and the **Apostles** symbolize all that was necessary for salvation to produce its ultimate result of an eternal dispensational government characterized by peace and righteousness. Isa.60:17b

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### EXEGESIS VERSES 15 – 17:

<sup>GNT</sup> Revelation 21:15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

<sup>NAS</sup> Revelation 21:15 **And the one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall.** *Καί (cc) ὁ λαλῶν λαλέω (d.a. + subs.ptc./p/a/nm-s; "the one communicating"; ref. the angel of vs.9) μετ' μετά (pg) ἐμοῦ ἐγώ (npg-1s; ref. John) εἶχεν ἔχω (viIPFa--3s) χρυσοῦν, χρυσοῦς (a--an-s; "gold") μέτρον (n-an-s; "a measurement instrument"; cognate of the verb "to measure/μετρέω") κάλαμον κάλαμος (n-am-s; "rod/staff/reed"; same as vs.11) ἵνα (conj.purp.; "in order to") μετρήσῃ μετρέω (vsaa--3s; "measure/take dimensions"; same as vs.11) τὴν ἡ πόλιν πόλις (d.a. + n-af-s; "the city") καί (cc) αὐτῆς αὐτός (npgf3s) τοὺς ὁ πυλῶνας πυλών (d.a. + n-am-p; "the gates") καί (cc) αὐτῆς. αὐτός (npgf3s) τὸ τεῖχος (d.a. + n-an-s; "the wall")*

<sup>GNT</sup> Revelation 21:16 καὶ ἡ πόλις τετράγωνος κεῖται καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων, τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

<sup>NAS</sup> Revelation 21:16 **And the city is laid out as a square, and its length is as great as the width; καὶ (cc) ἡ πόλις (d.a. + n-nf-s; "the city") κεῖται κείμαι (vipd--3s; "is placed/set/laid out") τετράγωνος (a--nf-s; compound of "four" and "corner"; "having four equal sides/as a square/foursquare") καὶ (cc) αὐτῆς αὐτός (npgf3s) τὸ μῆκος (d.a. + n-nn-s; "the length"; used 3x) ὅσον ὅσος (rel.pro./nn-s; spatially, "in such an amount as/as far as") καὶ (cc; adjunctive; "also") τὸ πλάτος.(d.a. + n-nn-s; "breadth/width/plain"; same as 20:9) **and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal.** *καὶ (cc) ἐμέτρησεν μετρέω (viaa--3s; "measured") τὴν ἡ πόλιν πόλις (d.a. + n-af-s; "the city") τῷ ὁ καλάμῳ κάλαμος (d.a. + n-1m-s; "with the rod") ἐπὶ (pg; spatially, "as far as") δώδεκα (card.adj./gn-p; "twelve" +) χιλιάδων, χιλιάς (n-gf-p; "thousands" +) σταδίων στάδιος (n-gm-p; "stadium"; a 1/8 Roman mile ~607 ft. = 1379.5 mles (5,280 ft. per mile) αὐτῆς αὐτός (npgf3s) τὸ μῆκος (d.a. + n-nn-s; "length") καὶ (cc) τὸ πλάτος (d.a. + n-nn-s;***

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"width") *καί* (cc) *τό ὕψος* (d.a. + n-nn-s; "height") *ἐστίν. εἰμί* (vipa--3s) *ἴσα ἴσος* (a--nn-p; "equal/the same")

<sup>GNT</sup> Revelation 21:17 *καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.*

<sup>NAS</sup> Revelation 21:17 **And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements.** *καί* (cc) *ἐμέτρησεν* *μετρέω* (viaa--3s; "he measured") *αὐτῆς αὐτός* (npgf3s) *τό τεῖχος* (d.a. + n-an-s; "wall") *ἑκατόν* (card.adj./gm-p; "one hundred" + ) *τεσσαράκοντα* (card.adj./gm-p; "forty" +) *τεσσάρων τέσσαρες* (card.adj./gm-p; "four") *πηχῶν πῆχυς* (n-gm-p; lit. a man's forearm; a.k.a "cubits"; a cubit is ~18 inches = ~72 yards or 216 ft.) *ἀνθρώπου, ἄνθρωπος* (n-gm-s; "a man's/human") *μέτρον* (n-an-s; "measurement") *ὃ ὅς* (rel.pro./nn-s; ref. the measurement) *ἐστὶν εἰμί* (vipa--3s) *ἀγγέλου. ἄγγελος* (n-gm-s; "an angel's/angelic")

### ANALYSIS VERSES 15 – 17:

1. As John is describing the NJ, he returns our attention to the angel facilitating this Bible class, **“And the one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall”**.
2. John again employs the verb **“spoke/λαλέω – laleo”** to reemphasize the doctrine to be applied to the visual aid.
3. We would surmise then that the **measuring** that takes place further relates to the doctrine of salvation as well as providing actual **measurements**.
4. To measure something is to establish the standards equated to that being **measured**.
5. John tells us that the **measuring** instrument employed by the angel consists of a **gold rod**.
6. That it is made of **gold** symbolizes that the standards of **measuring** are established by God and are purely of His design.
7. This indicates the excellence of quality affiliated with the NJ.
8. Literally this looks to Deity as the architect and builder of the NJ. Heb.11:10
9. Symbolically it denotes the Father as the architect of the POG, while implicating a suffering Messiah as the author of salvation through faith. Heb.2:10; 12:2
10. The angel measures 3 things, **the city, and its gates and its walls** with each entity having a definite article in the Greek.
11. That there is no measurement given for the **gates**, we can conclude that all 3 entities are viewed in solidarity while keeping their distinctive characteristics both literally and symbolically.
12. That idea is further conveyed through the use of the personal pronouns **“its/αὐτός – autos”** modifying the **gates and walls** as belonging to **the city** proper.

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13. Before the actual measurements are given, John first describes the basic blueprint of **the city**, “**And the city is laid out as a square, and its length is as great as the width**”.
14. No doubt John recognized the basic design beforehand as illustrated in his perception of its having four sides in vs.13.
15. The term “**square**/τετράγωνος – tetragonos” is a hapax used only here in the NT.
16. It is used in the LXX to describe the designs of Noah’s ark as a box shape (Gen.6:14), the bronze altar (Exo.27:1), the breastplate of judgment of the High Priest (Exo.28:15-16; 39:9), the altar of incense (Exo.30:2), doorways of Solomon’s palace (1Kgs.7:5) and as part of the designs of the Millennial temple (Eze.41:21; 43:16; 45:2; 48:20).
17. Its Hebrew cognate “**רְחֹב** - rechob” is used in reference to the **square** or major market place of a **city** or village (Gen.19:2; Deu.13:16; Jdg.19:15,17; 19:20; et al), the bronze altar and priestly breastplate (Exo.27:1; 38:1; 28:16; 30:2; 39:9), altar of incense (Exo.27:25) and Millennial temple (Eze.40:12,47,etc.).
18. John indicates we are looking at a perfect **square** as its **length** equals its **width**.
19. The principle of equality is again reemphasized in the actual **measurements** of its cube structure at the end of vs.16.
20. That **the city** proper is here emphasized looks to the role of the NJ as the seat of city government to include both civic and religious platforms.
21. The NJ literally is pictured as a huge **city** that will serve as the earthly “**square**” for assembly, governmental and religious purposes on a universal basis. Rev.21:22,24; 22:3
22. That it is four sided and **equal** in design again points to its universal nature of existence with equality of access provided for all men.
23. Its symbolic emphasis holds much of the same meaning as attached to salvation as universal and equally provided.
24. It looks to the legislative policy as sponsored by the authority of God to provide salvation for all men making available all of the physical and spiritual accoutrements ultimately to be provided in the new eternal state.
25. It is the plan of salvation that unites all men as one “fold” under one Shepherd.
26. The concept of government is symbolically inserted into its actual measurement as seen in the use of the number 12 in numerology, “**and he measure the city with the rod, twelve thousand stadia; its length and width and height are equal**”.
27. A stadia is equivalent to a 1/8 Roman mile or ~607 linear feet.
28. This would equate to ~1379.5 English miles on each side.
29. The ground floor plan would be ~1,903,020 **square** miles.
30. That its **length and width are equal** to its **height** indicates that the elevation perspective would be that of a perfect cube.
31. The cubic volume of the city would be ~2.6 billion miles.
32. Its **height** obviously extends further into space than our present atmosphere of ~50 miles.
33. What this means as to an atmosphere surrounding the new earth we do not know, only remembering that this is a new creation not governed by current laws of physics.
34. That it is a perfect cube calls to mind the tabernacle that was constructed as a cube. 1Kgs.6:20

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35. This again validates the symbolism of salvation attached to the NJ.
36. What the NJ is, is the reality of the type that the tabernacle portrayed. Heb.8:5
37. The **city** itself celebrates the plan of salvation in the Person of Christ finding its ultimate fulfillment in eternity.
38. It symbolically represents what the reality of its presence evidences:
  - A. The blueprint of salvation as illustrated through Noah's ark and the tabernacle.
  - B. Recognition of the work of Christ as illustrated through the bronze altar.
  - C. Recognition of Christ as the true High Priest of God.
  - D. The execution of perfect universal judgment facilitating salvation further illustrated with the perfect **square**.
  - E. Recognition of one's prayer of faith in Christ as illustrated in the altar of incense.
  - F. Salvation is the mean of access to God's throne as illustrated in the doors of Solomon's palace.
  - G. Other and similar doctrines as illustrated in the Millennial temple.
39. Vs.17 then gives the **measurements** of the **wall**, "**And he measured its wall, one hundred forty-four cubits, according to human measurements, which are also angelic measurements**".
40. It is generally accepted by interpreters that it is the thickness of the **wall measured**.
41. A cubit is the length of a normal male's forearm or ~18 inches providing a **width** of ~72 yards or 216 feet.
42. While this may not seem very wide to support a **wall** of such extensive **height**, it is made out of gem like material that would be extremely strong. Rev.21:18
43. Literally the **wall** is designed as a sort of thick skin that will surround **the city** indicating its impervious nature to any harm or future deterioration or destruction.
44. Symbolically, we again see government represented in the number 144.
45. This gross number comes as a result of multiplying 12 x 12.
46. This brings to mind the 12 **names** of the tribes of Israel and Apostles that are memorialized by the wall.
47. Symbolically, this unites Israel with the Church as now being viewed as one body in the POG. Rom.11:11-27
48. The final statement clearly indicates that the angel was employing the normal types of **measurements** that are common to man.
49. This illustrates that earthly realities are commensurate with heavenly.
50. Literally, this may imply that the angels have expectation of participation with NJ as do men.
51. This is inferred at least with the presence of the 12 angels in vs.12.
52. As the Father's heavenly throne is now manifested in the NJ (Rev.22:8), it could mean that the primary base of operations for the angelic host will also be relocated to the new planet earth.
53. Symbolically it looks to the standards used for the salvation of men as the governing principles which the angels support in service to God and men.
54. This celebrates the plan of salvation as the means through which God's elect finds ultimate resolution in the A/C.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 18 – 21:

<sup>GNT</sup> Revelation 21:18 καὶ ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις καὶ ἡ πόλις χρυσίου καθαρὸν ὅμοιον ὑάλῳ καθαρῷ.

<sup>NAS</sup> Revelation 21:18 **And the material of the wall was jasper; and the city was pure gold, like clear glass.** καί (cc) ἡ ἐνδώμησις (d.a. + n-nf-s; lit. interior structure hence; "building material/substance"; hapax) αὐτῆς αὐτός (npgf3s; ref. to the city of vs.15-16) τοῦ τό τείχους τείχος (d.a. + n-gn-s; "wall") ἴασπις (n-nf-s; "jasper"; same as vs.11; diamond like stone) καί (cc) ἡ πόλις (d.a. + n-nf-s; "the city") καθαρὸν καθαρός (a--nn-s; "clean/pure"; ceremonially that which is undefiled/free of filth) χρυσίου (n-nn-s; "gold") ὅμοιον ὅμοιος (a--nn-s; simile; "like") καθαρῷ. καθαρός (a--dm-s; "pure/clear") ὑάλῳ ὑαλος (n-df-s; "glass/transparent crystal")

<sup>GNT</sup> Revelation 21:19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεῦτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάρραδος,

<sup>NAS</sup> Revelation 21:19 **The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;** οἱ ὁ θεμέλιοι θεμέλιος (d.a. + n-nm-p; "the foundation stones"; same as vs.14) τῆς ἡ πόλεως πόλις (d.a. + n-gf-s; "the city") τοῦ τό τείχους τείχος (d.a. + n-gn-s; "wall") κεκοσμημένοι· κοσμέω (circ.ptc./PF/p/nm-p; lit. to put in order/arrange; fig. adorned/made beautiful; "having been arranged/adorned") παντὶ πᾶς (a--Im-s; "each/every") τιμίῳ τίμιος (a--Im-s; "precious/valuable") λίθῳ λίθος (n-Im-s; "stone") ὁ πρῶτος (d.a. + ord.adj./nm-s; "the first") ὁ θεμέλιος (d.a. + n-nm-s; "foundation stone") ἴασπις, (n-nf-s; "jasper") ὁ δεῦτερος (d.a. + ord.adj./nm-s; "the second") σάπφειρος, (n-nf-s; "sapphire"; a blue colored gem) ὁ τρίτος (d.a. + ord.adj./nm-s; "the third") χαλκηδών, (n-nm-s; "chalcedony"; like modern agate/onyx carnelian; a stone that can be highly polished) ὁ τέταρτος (d.a. + ord.adj./nm-s; "the fourth") σμάρραδος, (n-nm-s; "emerald"; transparent bright green gem)

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**GNT Revelation 21:20** ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος,

**NAS Revelation 21:20** **the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.** ὁ πέμπτος (d.a. + ord.adj./nm-s; "the fifth") σαρδόνυξ, (n-nm-s; "sardonyx"; agate stone with layers of red sardius and white onyx) ὁ ἕκτος (d.a. + ord.adj./nm-s; "the sixth") σάρδιον, (n-nn-s; "sardius"; reddish or ruby color) ὁ ἕβδομος (d.a. + ord.adj./nm-s; "the seventh") χρυσόλιθος, (n-nm-s; "chrysolite"; modern gold-colored topaz) ὁ ὄγδοος (d.a. + ord.adj./nm-s; "the eighth") βήρυλλος, (n-nm-s; "beryl"; sea-green gem) ὁ ἕνατος (d.a. + ord.adj./nm-s; "the ninth") τοπάζιον, (n-nn-s; "topaz"; greenish-yellow gem; perhaps modern chrysolite) ὁ δέκατος (d.a. + ord.adj./nm-s; "the tenth") χρυσόπρασος, (n-nm-s; "chrysoprase"; quartz gem of golden green color) ὁ ἐνδέκατος (d.a. + ord.adj./nm-s; "the eleventh") ὑάκινθος, (n-nm-s; "jacinth"; dark blue or dark red gem) ὁ δωδέκατος (d.a. + ord.adj./nm-s; "the twelfth") ἀμέθυστος, (n-nf-s; "amethyst"; deep purple or violet gem)

**GNT Revelation 21:21** καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

**NAS Revelation 21:21** **And the twelve gates were twelve pearls; each one of the gates was a single pearl.** καὶ (cc) οἱ ὁ δώδεκα (card.adj./nm-p; "the twelve") πυλώνες πυλών (n-nm-p; "gates") δώδεκα (card.adj./nm-p; "twelve") μαργαρίται, μαργαρίτης (n-nm-p; "pearls"; metaphorically of something of supreme worth cp. Mat.7:6; 13:45,46) ἀνά (adv.; "apiece/each distributive" +) εἷς (card.adj./nm-s; "one" +) ἕκαστος (a--nm-s; "every single one"; the sense of the phrase; "individually each one") τῶν ὁ πυλώνων πυλών (d.a. + n-gm-p; "of the gates") ἦν εἰμί (viIPFa--3s; "was") ἐξ ἐκ (pAbl; "from the source of") ἑνὸς εἷς (card.adj./AbIm-s; "one/a single") μαργαρίτου. μαργαρίτης (n-gm-s; "pearl") **And the street of the city was pure gold, like transparent glass.** καὶ (cc) ἡ πλατεία πλατύς (d.a. + ap-nf-s; ὁδός - hodos/way" to be supplied; "broad street/main thoroughfare") τῆς ἡ πόλεως πόλις (d.a. + n-gf-s; "of the city") καθαρὸν καθαρός (a--nn-s; "pure") χρυσίον (n-nn-s; "gold") ὡς (compar.conj.; "just as")



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*διαυγής*. *διαυγής* (*a--nm-s*; "transparent/clear") *ύαλος* (*n-nf-s*; "glass/translucent crystal")

### ANALYSIS VERSES 18 – 21:

1. Vs.18 -21 now addresses the substance from which the NJ is built, “**and the material of the wall was jasper; and the city was pure gold, like clear glass**”.
2. The **building material of the wall** is of the same quality as ascribed to God manifesting His glory through her in vs.11b.
3. It is the **jasper** gem that would be like our modern day diamond that possesses the quality of reflection and refraction that would disperse maximum light.
4. The literal **jasper** is used as **the wall** to disperse the light of God’s glory sufficient to replace a host star or other heavenly body necessary to illumine the new creation. Rev.21:23
5. It will distribute the manifestation of God’s essence to benefit to all of mankind. Rev.21:24-25
6. As we noted in vs.11b, God’s glory is a result of manifesting His +R in the sphere of His veracity.
7. The **wall** is of such substance that mankind is ensured for eternity to benefit from the presence of God’s +R in truth.
8. Symbolically, this looks to the substance of salvation that is the reflection of God’s essence.
9. It celebrates the Person of Christ as the literal substance in salvation through which God’s +R in truth was perfectly reflected in time. Joh.1:14,18; 5:19,30
10. It is through His perfect nature that eternal security is found inherent in salvation of which the **wall** further symbolizes.
11. The **jasper of the wall** celebrates the perfect nature of salvation in Christ now visible in the NJ in His exalted state as the exact representation of God’s essence. Cp.Heb.1:3
12. We next see that **the city** proper of the NJ is made out of **pure gold** with the reflection and translucence or transparency of **clear glass**.
13. **The city** looks to the architectural design of the metropolis of structures within the **city walls**.
14. Apart from God’s throne being in the city, we are not given any details as to buildings or other structures we would commonly associate with a large **city**.
15. As we know, the term “**city**” is used in Revelation to indicate the capital or main infrastructure representing a national entity or governmental power. Rev.17:18; 18:10,16,18,19,21
16. Based on the prominence of the NJ in the scheme of the new creation, we would conclude she is placed as the new universal capital and seat of God’s government of rule. Rev.22:3
17. That this new capital is made of **pure gold** recognizes its construction as being built by God. Heb.11:10
18. That this **gold** is **pure** indicates the superior quality of the **material** as refined to remove literally any and all impurities that in process makes it perfect.

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19. The similar characteristics of being **like clear glass** indicates its perfection of such degree it has transparent qualities again designed to radiate, reflect and refract the glory of God's essence.
20. The **pure gold city** of the NJ will further reflect the evidence of its government as God's +R in truth in His manifested glory.
21. That it is of such quality of **gold** again indicates the supreme value placed on these attributes of God.
22. Its translucent and reflective qualities further will evidence the fact that God's government is not restrained in any way and will saturate the universe.
23. Symbolically, the **gold city** looks again to Divine Sovereignty as the governing power behind salvation. Rom.8:28-30; 2The.2:13
24. It points to the **city/kingdom** of God as represented in the POG. Luk.10:11 cp.Heb.11:16
25. The **gold** further celebrates His system of faith in truth by which all become a part of His eternal kingdom. 1Pet.1:3-9 cp.Jam.2:5 cp.Rev.3:18
26. It looks to the fact that all aspects of salvation are from God. 1Cor.1:18; Eph.2:8; Tit.2:11; Rev.7:10
27. Vs.19 returns to "**the foundation stones of the city wall**" previously mentioned in connection with the 12 Apostles in vs.14.
28. On the surface, the NAS may imply that each of **the foundation stones** "**were adorned with every kind of precious stone**" indicating all the gems in view could be found on each **foundation**.
29. However, the Greek term "**adorned**/κοσμέω – kosmeo" means "having been arranged, put in systematic order".
30. Therefore the sense is that each **foundation** had been placed in order of each of the kinds of **precious** stones that follow in listing.
31. From research that is available regarding **precious stones** in the Bible, it is clear that much ambiguity remains as to exactly what some of these **stones** are.
32. We will list them in order with the general consensus as to their identity:
  - A. **First was jasper** – a stone of high translucent quality not as our modern **jasper** opaque (dull/not clear) and more like the modern diamond.
  - B. **The second, sapphire** – a blue colored gem.
  - C. **The third, chalcedony** – a stone that can be highly polished, like the modern agate, onyx, carnelian, **chrysoprase**.
  - D. **The fourth, emerald** – a transparent bright green gem same as today's emeralds.
  - E. **The fifth, sardonyx** – an agate marked by layers of colors, commonly of the red **sardius** and white onyx.
  - F. **The sixth, sardius** – a sard (semiprecious) or carnelian (hard translucent mineral) gem of reddish or ruby color, like our modern ruby.
  - G. **The seventh, chrysolite** – a gold colored gem or olivine (no longer used technically) compared to the modern **topaz**.
  - H. **The eighth, beryl** – a sea green colored gem of hard mineral, beryllium aluminum silicate also occurring in white, yellow, pink and blue forms.
  - I. **The ninth, topaz** – a greenish-yellow gem, perhaps of the modern **chrysolite**.
  - J. **The tenth, chrysoprase** – a translucent gem as a variety of quartz with a golden green color.

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- K. **The eleventh, jacinth** – a dark blue or dark red gem named after the lily flower hyacinth.
- L. **The twelfth, amethyst** – a translucent gem of deep purple or violet minerals of corundum, so-called from its supposed power to ward off drunkenness.
33. While the identities of some may be unknown, we would assume that each of the **foundation stones** have the same reflective qualities found in valuable gems cherished today and as otherwise fitting the substance of the NJ.
34. They are obviously designed to further reflect the glory of God in memorial to the Church in the NJ.
35. The symbolism of these **stones** have been further lost in meanings over the centuries.
36. Therefore, to individually symbolize them with respect to the plan of salvation would be futile.
37. What we can document, as others have noted, is that 8 of the gems parallel the jewels on the breastplate of judgment of the High Priest, as recorded in the LXX of Exo.28:17-20.
38. Others have suggested that the other 4 gems may correspond to the 4 alternates in the breastplate due to the ambiguous nature of the Hebrew terms.
39. That there is at least this parallel to Israel, we can recognize again the symbolic notation of Israel and the Church represented as of the same root in the plan of salvation. Rom.11:11-24
40. While the Church represents salvation realized through Jesus Christ, the Church receives its right to do so based on our relationship to Israel, from which salvation comes.
41. This is why the true faith is called Judeo-Christianity.
42. The Church is again celebrated in memorial to the plan of salvation.
43. The **precious stones of the foundation** symbolize the Church as the “*living stones*” upon which the reality of Salvation through the Person of Jesus Christ was carried forth in history. 1Pet.2:4-10
44. We are called the “*church of the first-born*” indicating our unique relationship to the reality of salvation in its fullest sense.
45. It is the Church that is **the foundation** of integrating God’s plan of salvation as a universal reality to both Jew and Gentile alike.
46. The NJ evidences this fact.
47. Vs.21a then addresses the substance of the **gates**, “**And the twelve gates were twelve pearls; each one of the gates was a single pearl**”.
48. As noted in vs.12, the **gates** are directly associated with Israel.
49. Each gate is made of **a single pearl**.
50. This is obviously of Divine creation as these **pearls** would be of sufficient diameter to fill an entry into the **wall** being ~72 yards or 216 feet in depth.
51. **Pearls** in the gem world are unique, as they are the only gem cultured from a living creature, the oyster or mollusk family.
52. They are born as a foreign object, such as a parasite or piece of shell that lodges itself in an oyster’s soft inner body where it cannot be expelled.
53. To ease the irritant, the oyster secretes a smooth, hard crystalline substance called “nacre” around the irritant to protect itself.

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54. Over time, it forms layer upon layer completely encasing the irritant with the silky crystalline coating.
55. Unlike the gems and metals mined from earth, the **pearl** needs no cutting or polishing and are produced complete in their beauty.
56. They are the result of suffering the oyster undergoes in producing this phenomenon.
57. The **pearl gates** of the NJ would obviously be round and would facilitate in reflecting the glory of God.
58. Their round design would obviously celebrate the eternity of the NJ as evidenced in the manifestation of God's essence.
59. That the **gates** are associated with Israel from which comes salvation, symbolically they represent the tangible substance in which salvation comes forth.
60. And that is in the living Person of a suffering Messiah.
61. The **gates** are reminiscent of the figure of speech that Jesus used as He described the relationship between the Good Shepherd and His sheep when He called Himself, "*the door*" in Joh.10:1-7
62. The final clause of vs.21 describes the main thoroughfare in the NJ, "**And the street of the city was pure gold, like transparent glass**".
63. The **material of the street** is the same as **the city** itself. Vs.18
64. The term "**street/πλατύς** – platus" indicates a broad or wide road as opposed to "ῥύμη – hrume" indicating a smaller lane or alley.
65. The term "way/path/ὁδός – hodos" is naturally understood with the use of this term.
66. It is questioned as to whether this is a singular major artery or as a collective singular for all the roads of the NJ.
67. Rev.22:1-2 strongly suggests that it is one major boulevard and is a divided highway with the river of life embellishing its visual beauty as its center vein.
68. Further, it appears to lead directly to God's throne room. Rev.22:1
69. The **gold street** evidences the fact that access to God and His throne is now openly accessible for all eternity.
70. Again, its **gold** substance highlights His Deity as making all this possible.
71. Symbolically, it celebrates the way of salvation as the means of having a relationship with God. Joh.1:12
72. It further conjures up other connotations that **gold** would represent such as faith, truth and other ingredients associated with salvation.
73. Each item of the NJ including **the city** itself is constructed from the most fabulous, beautiful and valuable of materials making it breathtakingly beautiful.
74. It's very size and presence demands an all-powerful God as its architect and builder.
75. It's literal presence and construction is designed to reflect the reality of God's glory now being manifested in Person.
76. In that vein, it further memorializes in symbolism God's plan of salvation as it was executed in time now revealed in the form of its eternal reality.
77. The reality of salvation is a part of every believer's inheritance, both Jew and Gentile alike, and the NJ represents that reality as to its imperishable, undefiled and ever existent illustrious nature that is reserved in heaven on our behalf. 1Pet.3-5

## THE REVELATION TO JOHN

### EXEGESIS VERSES 22 – 23:

<sup>GNT</sup> Revelation 21:22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ ἄρνιον.

<sup>NAS</sup> Revelation 21:22 **And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple.** *καί (cc) οὐκ οὐ (neg. +) εἶδον ὀράω (viaa--1s; "I did not see") ναὸν ναός (n-am-s; "a temple"; forward in the Greek for emphasis) ἐν (pL) αὐτῇ, αὐτός (npdf3s; ref. the NJ/city proper) γάρ (explan.conj.) ὁ κύριος (d.a. + n-nm-s) ὁ θεός (d.a. + n-nm-s) ὁ παντοκράτωρ (d.a. + n-nm-s; "the Almighty/All-Powerful") καί (cc) τὸ ἄρνιον. (d.a. + n-nn-s; "the Lamb") ἐστὶν εἰμί (vipa--3s) αὐτῆς αὐτός (nprgf3s) ναὸς ναός (n-nm-s; "temple")*

<sup>GNT</sup> Revelation 21:23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

<sup>NAS</sup> Revelation 21:23 **And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp is the Lamb.** *καί (cc) ἡ πόλις (d.a. + n-nf-s; "the city") οὐ (neg. +) ἔχει ἔχω (vipa--3s; "does not have") χρείαν χρεία (n-af-s; "a need of/any necessity of") τοῦ ὁ ἡλίου ἥλιος (d.a. + n-gm-s; "the sun") οὐδέ (neg.conj.; "nor") τῆς ἡ σελήνης σελήνη (d.a. + n-gf-s; "the moon") ἵνα (conj. purpose +) φαίνωσιν φαίνω (vspa--3p; "to shine upon/to give light"; NAS translates as infinitive of purpose to accommodate the conj. hina) αὐτῇ, αὐτός (npdf3s; ref. the NJ) γάρ (explan.conj.) ἡ δόξα (d.a. + n-nf-s; "the glory/manifested essence") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) ἐφώτισεν φωτίζω (viaa--3s; "illumined/lit up") αὐτήν, αὐτός (npraf3s) καί (cc) αὐτῆς αὐτός (nprgf3s) ὁ λύχνος (d.a. + n-nm-s; "the lamp"; the physical vessel used to provide light; same as 18:23) τὸ ἄρνιον. (d.a. + n-nn-s; "the Lamb")*

### ANALYSIS VERSES 22 – 23:

1. Through the remainder of chapter 21 into chapter 22, the focus centers on addressing pertinent conditions impacting life in the eternal state as a result of the NJ.
2. We will see the use of a negative particle some 8x in this section indicating things that have been eliminated or negated as part of the NJ's existence. Rev.21:22,23,25 (2x),27; 22:3,5 (2x)
3. In turn, the negatives contrast the opposite realities of our present creation.

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4. The contrasts further highlight the new nature of the creation as a result of salvation memorialized by the NJ.
5. The change of contextual emphasis in this regard is once again noted in the phrase “**And I saw**”.
6. Just as its use in vs.2, the direct object precedes the verb for emphasis and relates to this new timeless state.
7. What John does or doesn’t see is to be construed as existing eternally in conjunction with the new eternal state chronologically introduced in vs.1.
8. The first eliminated object that catches John’s notice regarding the NJ is that there was “**no temple in it**”.
9. The **temple** in view looks to any type of physical **temple** that has been a part of Jewish worship in Jerusalem throughout their history.
10. John then goes on to explain why a physical **temple** is now found void, “**for the Lord God, the Almighty, and the Lamb, are its temple**”.
11. The Father and the Son are now designated the **temple** in the NJ.
12. In the new eternal state, the spiritual reality that the **temple** modeled in time is now literally manifested in the Persons of the Father and Christ.
13. The contrast to the historical **temple** looks to the situation where Israel had first the tabernacle and then the **temple**.
14. These structures were designed for God to dwell among His people and the center of assembly and fellowship by men in service to God.
15. They both were elaborate teaching aids as shadows or types of the plan of salvation in the Person of Jesus Christ.
16. Under Moses, God established the tabernacle to tabernacle with men in fellowship with them. Exo.25, etc.
17. The tabernacle was designed as a temporary structure and was mobile going with the Jews in their wanderings, entrance into and occupation of the land.
18. After being established as a Sovereign nation and under the rule of King David, God instructed Solomon to replace the tabernacle with a more permanent structure, a **temple**. 1Chr.28:2-3,6
19. The **temple** is viewed as an intrinsic part of national Israel as they function throughout history.
20. A tribulational **temple** will be built to finish out the remainder of Daniel’s 70<sup>th</sup> week. Rev.11:1-2
21. A millennial **temple** will be built concluding the final 1000+ years of human history. Eze.40-44
22. The tabernacle/**temple** is a part of human history as men continue to exercise their volition to worship God or reject Him.
23. Through symbols, types, ceremonies and shadows of salvation and Christology, the **temple** teaches men that salvation is through a system of faith in Christ.
24. Through that system of faith, God is amenable to dwell with men and have fellowship with them.
25. God in theophany called the Shekinah illumined the MHP replacing any necessity for natural light.
26. This taught that while the manifestation of God’s Person resided in the 3<sup>rd</sup> heaven, He yet dwelled among men through the Person of Christ. Cp.Exo.25:8; 40:34-38

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27. In the eternal state, there will no longer be a need for a **temple** in order for God to dwell among men.
28. God and His salvation will no longer be a system of faith, but will be the reality of sight as the Father and Son will be there in Person.
29. All eternal worship of God will be face-to-face with Him as a result of salvation.
30. As the promise to Philadelphia noted, all believers will enjoy this reality of true worship, never again removed from God's eternal presence. Rev.3:12
31. That God's glory as the **temple** completely saturates the entire new planet (Rev.21:24), no matter where one may be, he or she will reside in the presence of God in eternal acknowledgment and obeisance to Him.
32. As we saw, John used language of the tabernacle earlier in vs.3 to communicate this fact.
33. Vs.3 emphasized the fact that God's literal dwelling with men is in the process of relocation from the 3<sup>rd</sup> heaven to the new earth co-joining the establishing of the new creation and NJ.
34. That John now emphasizes His presence as a **temple** is designed to emphasize that God's dwelling has taken on the permanence of the eternal state.
35. Since God's glory fills and emanates from the NJ, the NJ becomes the **temple**, just as it paralleled being God's tabernacle of vs.3.
36. Hence, the cube shape of the NJ corresponding with that of the tabernacle.
37. However, its physical structure grammatically remains distinct from the **temple** as seen in the pronouns "**it/its**".
38. This is designed to point out that true worship remains distinct as to the object of worship being the Father and the Son, not the physical structure of the NJ.
39. The purpose of the NJ is not to be viewed any longer as a teaching aid or type, but a memorial to salvation inherently possessing the realities of God's existence.
40. The NJ is the new home of the Father and Son in which they will dwell as the focus of eternal worship and government.
41. Further, King David indicates that the purpose for a **temple** is not for man, but for the **Lord God**. 1Chr.29:1
42. The ultimate purpose of the structure is to reflect God's essence in Person as the Savior of the world evidencing His rights to receive the approbation and worship of His creation.
43. Agreed, this is a fine line of thinking, but necessary for correct doctrinal distinction.
44. The title "**Lord God**" headlines the Father as the ultimate authority manifested in His presence of Person.
45. The title "**Almighty**" celebrates the omnipotence of His Deity in bringing His plan to fruition culminating in the eternal state.
46. The reference to His Son, "**the Lamb**" points to the Person of Christ that is co-equal with the Father in worship of Him.
47. This emphasizes the only tangible substance that is provided for true worship, the glorified Christ in hypostasis.
48. The question arises as to whether the NJ is one and the same as the heavenly Jerusalem in which the Father, Son, angelic host and believers reside? Gal.4:26-28; Heb.12:22

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49. Revelation has indicated that there is a **temple** in the 3<sup>rd</sup> heaven in which the throne of God resides. Rev.14:15,17; 15:5,6,8; 16:1,17
50. As there is **no temple** in the New Jerusalem it might imply:
- A. If the same, the heavenly **Jerusalem** will undergo a future modification in removing the existing **temple** as it is transferred to the new earth.
  - B. The heavenly **temple** is to be viewed as personification of the Father and Son teaching spiritual realities associated with the NJ.
  - C. They are not the same indicating the NJ is set aside independent from the heavenly or spiritual Jerusalem awaiting the new creation.
51. This question, among many, may be answered with new millennial doctrine.
52. What we do know is that in the coming **city of God**, there will no longer be a need for structures such as **temples**, churches or shadows of things eternal. Cp.1Cor.13:12
53. Vs.23a addresses the second negation of the eternal state, “**And the city has no need of the sun or of the moon to shine upon it**”.
54. The clause does not state that there is **no sun or moon**, only that any **need** for their existence is **not necessary**.
55. However, if there is **no need**, one could logically assume these planetary luminaries have been left out of the new creation.
56. This is further validated in Isa.60:19 that states the **sun or moon** will no longer be.
57. Their omission further points to the following:
- A. The new laws of physics governing this creation dismiss their necessity.
  - B. The **sun** and **moon** and other stellar luminaries were programmed into the restoration additionally as signs to teach BD. Gen.1:14 cp.Luk.21:25
58. While the communication of BD no longer exists through the medium of astrology, the Bible clearly has retained symbolisms associated with the original doctrines:
- A. Stars symbolize the angelic host (Job 38:7) as well as believers and humanity (1Cor.15:41; Heb.11:12; Jud.1:13; Rev.1:20, etc.).
  - B. Certain constellations retain extant symbolism. Rev.12:1,3
59. The **sun** is clearly symbolic teaching the Deity of Christ. Mat.17:2; Rev.1:16; 10:1
60. The **moon** symbolizes His humanity.
61. It is the **moon** that reflects the light emanating from **the sun**.
62. Symbolically, it indicates that His humanity is a direct reflection of His Deity as God. Joh.1:14 cp.Heb.1:3
63. The new **moon** was part of the grain and burnt offerings celebrating Christ’s humanity in His work on the cross. Num.29:6; Neh.10:33; Eze.46:6
64. The full **moon** was also recognized on the feast day in celebration of the hypostasis. Psa.81:3-4; Isa.1:13
65. The **moon** symbolizes the birth of Messiah in the constellation Virgo in Rev.12:1
66. What is now symbolized in our present creation representing Christ will **no** longer be **necessary** in the eternal state.
67. Again, this is because the reality will exist, which is the force of vs.23b, “**for the glory of God has illumined it, and its lamp is the Lamb**”.
68. With the reality of **God and the Lamb** literally dwelling in the NJ, any symbolic representations otherwise are **not necessary**.
69. **The glory of God** once again recognizes the Father’s manifestation of essence in Deity as a result of His +R in truth.



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70. That His **glory** is manifested of necessity indicates the Son's **glory** also manifested as they are One is essence. Mat.11:27; Joh.10:30; 17:21; 1Cor.8:6
71. Christ as the **Lamb** harks once again to His efficacious work on the cross that solidified His union with the Father for all eternity.
72. That He is the **lamb** indicts His Person as the vessel through which **God** manifests His **glory** as an exact representation.
73. It is the glorified humanity of Christ residing in the NJ that is the originating point from which Deity now exposes itself in full force and effect.
74. The imagery is that wherever the humanity of Christ may be in the NJ, the manifested Deity of the Father and Son will radiate from that point.
75. This is one of the clearest visual pictures of the fulfillment of the Father and Son as God being "*all in all*" in 1Cor.15:28
76. Vss.22-23 looks to the dawning of a glorious new day finding its ultimate reality in the eternal state.
77. As noted, we find clear reference to our passage in the OT as highlighted in Isa.60.
78. Isa.60:2 sets the tone for the chapter as having 3 prophetic fulfillments:
- A. Nearest, the first Advent. Cp.Luk.1:78-79
- B. Far, the second Advent/Millennium. Cp.Mat.24:27,29-30; the imagery of Rev.19:11-17
- C. Eternal, the Day of God. Cp.Rev.21:22-23 cf. the final rebellion and GWT of Rev.20:7-15
79. The eternally fulfilled parallels of Revelation 21 cp. to Isaiah 60 include:

### Isaiah 60

*No longer will you have the sun for light  
By day, Nor for brightness will the moon  
Give you light; But you will have the Lord  
For an everlasting light, and your God  
For your glory. Vs.19 cf.vs.20*

*And nations will come to your light,  
And kings to the brightness of your  
Rising. Vs.3*

*And their kings will minister to you.  
Vs.10  
The wealth of the nations will come  
To you. Vs.5*

*And your gates will be open continually;  
They will not be closed day or  
Night, So that men may bring to you  
The wealth of the nations. Vs.11*

*Then all your people will be righteous;  
Vs.21*

### Revelation 21

*And the city has no need of the sun  
or of the moon to shine upon it, for  
the glory of the God has illumined  
it, and its lamp is the Lamb. Vs.23*

*And the nations shall walk by its  
light, and the kings of the earth  
shall bring their glory into it. Vs.24*

*And they shall bring the glory and  
the honor of the nations into it.  
Vs.26*

*...its gates shall never be closed.  
Vs.25b*

*And nothing unclean and no one  
who practices abomination and  
Lying shall ever come into it. Vs.27*

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### EXEGESIS VERSES 24 – 27:

<sup>GNT</sup> Revelation 21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν,

<sup>NAS</sup> Revelation 21:24 **And the nations shall walk by its light, and the kings of the earth shall bring their glory into it.** καί (cc) τὰ τό ἔθνη ἔθνος (d.a. + n-nn-p; "the nations/peoples") περιπατήσουσιν περιπατέω (vifa--3p; "will walk") διὰ (pg; denotes agency; "through/by") αὐτῆς, αὐτός (nrgf3s; ref. the NJ) τοῦ τό φωτὸς φῶς (d.a. + n-gn-s; "the light") καί (cc) οἱ ὁ βασιλεῖς βασιλεύς (d.a. + n-nm-p; "the kings") τῆς ἡ γῆς γῆ (d.a. + n-gf-s; "of the earth") φέρουσιν φέρω (vipa--3p; "are bearing/bringing/carrying") αὐτῶν αὐτός (nrgm3p) τὴν ἡ δόξαν δόξα (d.a. + n-af-s; "the glory") εἰς (pa; "into") αὐτήν, αὐτός (nraf3s; ref. NJ)

<sup>GNT</sup> Revelation 21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ,

<sup>NAS</sup> Revelation 21:25 **And in the daytime (for there shall be no night there) its gates shall never be closed;** καί (cc) ἡμέρας, ἡμέρα (n-gf-s; gen. of time; "by day") γάρ (explan. conj.) νύξ νύξ (n-nf-s; "night") οὐκ οὐ (neg. +) ἔσται εἰμί (vifd--3s; "will not be/exist") ἐκεῖ, (adv.; "there/in that place") αὐτῆς αὐτός (nrgf3s) οἱ ὁ πυλῶνες πυλών (d.a. + n-nm-p; "the gates") οὐ μὴ (neg. + neg.; "absolutely not/never") κλεισθῶσιν κλείω (vsap--3p; "might be closed/shut"; negates any potential)

<sup>GNT</sup> Revelation 21:26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

<sup>NAS</sup> Revelation 21:26 **and they shall bring the glory and the honor of the nations into it;** καί (cc) οἴσουσιν φέρω (vifa--3p; "they will bring/bear"; subject is peoples, kings, both?) τὴν ἡ δόξαν δόξα (d.a. + n-af-s; "the glory") καί (cc) τὴν ἡ τιμὴν τιμή (d.a. + n-af-s; "honor/respect due") τῶν τό ἐθνῶν ἔθνος (d.a. + n-gn-p; "the nations") εἰς (pa) αὐτήν. αὐτός (nraf3s)

<sup>GNT</sup> Revelation 21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

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<sup>NAS</sup> Revelation 21:27 **and nothing unclean and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.** *καί (cc) πᾶν πᾶς (a--nn-s; "every") κοινὸν κοινός (ap-nn-s; "unclean thing/that which is of common defilement/unacceptable to God) καί (cc) ὁ ποιῶν ποιέω (d.a. + adj.ptc./p/a/nm-s; "the one having practiced"; the masculine gender relates the unclean to men) βδέλυγμα (n-an-s; "abomination/that considered detestable/a thing abhorred or hated") καί (cc) ψεῦδος (n-an-s; "lying/falsehood") οὐ μὴ (neg. + neg.; "absolutely not") εἰσέλθῃ εἰσέρχομαι (vsaa--3s; "might enter/go into") εἰς (pa; "into") αὐτὴν αὐτός (npaf3s; ref. NJ) εἰ μὴ (cond.part. + neg.; "if not/except") οἱ ὁ γεγραμμένοι γράφω (d.a. + subs.ptc./PF/p/nm-p; "the ones having been written"; their names are understood ) ἐν (pL) τοῦ τό ἀρνίου. ἀρνίου (d.a. + n-gn-s; "the Lamb's") τῷ τό βιβλίῳ βιβλίον (d.a. + n-Ln-s; "book/scroll") τῆς ἡ ζωῆς ζωή (d.a. + n-gf-s; "of life")*

### ANALYSIS VERSES 24 – 27:

1. Vss.24-27 now focus on the impact the illumination of God's glory has upon the inhabitants in the eternal state.
2. The future tense is used 3x in vss.24-26 to indicate conditions attributed to the eternal state progressing into eternity future..
3. This premise is validated in the negated future of vs.25 denoting a condition only real in the eternal state.
4. In other words, the future tenses indicate certain conditions as a result of God making everything new indicating a new regime of eternal history. Rev.21:5b
5. Certain conditions of God's administration of plan during past history are exclusive as to their role and function and no longer exist in form in the eternal state.
6. The new regime of government and worship in the eternal state is literally a new eternal dispensation made up of one peoples under One God in the Persons of the Father and the Son. Rev.22:3-4
7. We must keep in mind that changes are now included quite different than how things may have operated or existed during the past A/C.
8. All past historical dispensational distinctions aside, the **nations and kings** now in view are regimented by the newness of the eternal state.
9. The interpreter does injustice to these verses when he seeks to regulate the "**nations**" according to dispensation such as the Church, Israel or another dispensation, as the divisions of dispensations are exclusive to past history.
10. What the exegete must then determine if possible is who are these **nations and kings** as they would exist in the eternal state? *The million dollar question!*

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11. Whomever they might be, the first certain future reality of their existence is stipulated in vs.24, “**And the nations shall walk by its light, and the kings of the earth shall bring their glory into it**”.
12. Some interpreters suggest that the term “**nations/ἔθνος** – ethnos” is reduced in meaning to simply “peoples”.
13. However, this term is only used in Revelation for sovereign **nations** and their correlation to the **kings of the earth** further render them as such. (“λαός = peoples”)
14. In the new eternal government, God retains the Divine institution of nationalism. Cp.Act.17:24-27
15. In the eternal state, **nations** will reap the full benefits of their existence with each having maximum freedom of seeking God on a face-to-face basis.
16. Each nation will mirror the volition for which nationalism is designed, now in a perfect state of volitional expression only being +V.
17. The future tense of the verb “**shall walk/περιπατέω** – peripateo” has both spiritual and literal connotations.
18. It indicates that the very course of national life is governed by the realities of God’s **glory** in the realms of His +R and truth as well as functioning in the literal light of His manifested essence.
19. The phrase, “**the kings of the earth**” further indicate that the form of national government will be Monarchial.
20. That the ruler of the **nations** are **of the earth** further indicates that the residence of these in view are on terra firma of the new **earth**, distinct from the NJ.
21. This makes clear that literal **nations and kings** will reside on the new **earth** in lieu of any others that may occupy the NJ.
22. It is here that we might attempt the identification as to these **nations and kings**.
23. First we recognize a distinction between the believers that make up the **nations** as a whole compared to believers that will reside in rulership over them called **kings**.
24. It is accepted overall by sound interpreters that this categorizes believers as those that are prize winners/wreath wearers compared to all other believers.
25. Christ taught this principle in His message to Thyatira. Rev.2:26
26. While the principle has millennial overtones in 2:26, we can safely assume its eternal ramifications follow suit. *See Doctrine of SG<sub>3</sub>*
27. The **nations and kings** therefore depict the two categories of believers that will enter the eternal state.
28. One obvious means to further resolve their identity is if one could figure out whom, if any, of believers in past history actually reside in the NJ with the Father and the Son.
29. This would then define the **nations and kings** of the other believers.
30. The most promoted view amongst fundamentalists is that the Church resides with Christ in the NJ.
31. Amongst these interpreters, Israel’s occupation of the NJ is ambiguous, some saying yes with the Church, others no it is reserved only for the Church, and still others undecided.
32. No matter their view of Israel’s occupation, the premise for the Churches occupation stand on the following:
  - A. The heavenly Jerusalem and New Jerusalem are one and the same in physical structure. Heb.12:22; Gal.4:26 cp.Rev.3:12; 21

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- B. Jesus reference to the disciples that His Father's house has many dwelling places and He would prepare a place for them. Joh.14:2
  - C. This equates the Father's house to a temple. Cp.Joh.2:16 cf.Luk.2:48-49
  - D. The reference to overcomers being pillars in God's temple not to go out from it anymore. Rev.3:12
  - E. The similarities in personifications of marriage of the Church to the Lamb (Rev.19:7-9) and the New Jerusalem to the Lamb (Rev.21:9).
  - F. This includes the doctrine of positional truth making the Church equal with Christ in our personified marriage "as one flesh" (Eph.5:31).
  - G. This view holds to the premise that since we are regarded as one body in Him we *ipso facto* will reign in the NJ as His "bride".
  - H. The reference to the 12 Apostles' names written on the foundation stones of the wall surrounding the NJ. Rev.21:14,19-20
33. At no time would we question the representation of the Church in the NJ, anymore than the representation of Israel with the NJ (cp.Rev.21:12,21).
34. If the inscriptions of names alone document those that will reside in the NJ, then of necessity, our stand would be that both Israel and the Church will live there.
35. This would leave the believers in time outside of these two dispensations then as the **nations and kings**.
36. However, these references do not state their residence, only their representation in the framework of its construction memorializing God's plan of salvation.
37. Evaluating the remaining passages used for documentation, we should also consider the following:
- A. As noted in the analysis of vss.22-23, there is a temple in the 3<sup>rd</sup> heaven. Rev.14:15,17; 15:5,6,8; 16:1,17
  - B. This indicates two different settings describing the heavenly Jerusalem with that of the New Jerusalem, as there is no temple in it. Rev.21:22
  - C. This indicates a major change as to the realities of their existence.
  - D. It could be that the heavenly temple is removed from the NJ in its relocation to the new earth.
  - E. No clear documentation of such circumstance has been offered.
  - F. It could be that the heavenly temple is only representative of the Father's dwelling place and not literal.
  - G. However, the heavenly temple is presented strongly as literal as the prototype or archetype (first of its kind) of the earthly temple. Cp.Rev.8:3-4
  - H. Not to argue one way or the other here, there is an obvious difference that is left unanswered and the two Jerusalems could very well be two separate entities.
  - I. The fact is, we cannot dogmatically know based on comparing them with one another.
  - J. In other words, there is nothing clearly decisive in these passages that the Church will reside in the NJ, only that in the 3<sup>rd</sup> heaven, believers will reside in the heavenly Jerusalem (the Father's house).
  - K. Rev.3:12 is not as literal as some interpreters tend to make it.
  - L. Believers as "pillars in God's temple" is obviously metaphorical as His temple is Himself.

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- M. As noted, the fact that God manifests His glory throughout the entirety of the new earth, all believers will at all times be in the condition of worshiping God, no matter their geography of residence.
- N. Rev.3:12 is proclaiming a spiritual truth, not a literal fact that the Church will never “go outside” the NJ.
- O. While the NJ in essence becomes a temple, it is not the temple; the temple fills the new creation. Rev.21:22,24
- P. The error many make in the marriage personifications of the Church vs. the NJ is that they make the NJ = the Church.
- Q. The true equality is in the attributes ascribed in the marriages, not the subjects of marriage.
- R. Furthermore, even the Church’s marriage to the Lamb does not dictate that the Church will geographically live with Christ in Jerusalem during the Millennium (the personification breaks down).
- S. Rev.2:26 indicates that prize winning believers will be ruling over other Gentile **nations** which easily one could assume also as their geographical residences, not in Jerusalem with Christ.
- T. The exception, as noted, is the 12 Apostles, whose names are inscribed in the NJ.
- U. Otherwise, the Bible is silent regarding resurrected believer’s actual residence.
- V. We point this out simply to state that the personification does not necessitate the co-habiting under “one roof” as we find in earthly marriages.
- W. The premise that positional truth in its association with marriage to Christ demands that we experientially will reside with Christ in the NJ is probably the foundation upon which all the above views have evolved from.
- X. It is a legitimate consideration of which the following addresses:
- 1) Positional truth is a spiritual truth; unseen but real.
  - 2) It derives its doctrine based on our union with Christ as seen in the prepositional phrases plus the locative of sphere “in Him”, “in Christ”, etc. Joh.15:2; Rom.6:11; 16:8; Gal.1:22; Eph.1:7; 1The.1:1
  - 3) It denotes our equality with Christ spiritually as indicated in a single body of marriage personifying our union with Him. Eph.5:31-32
  - 4) It is to be differentiated from experiential truth that teaches physical reality that may or may not align with our true spiritual state.
  - 5) As an example, positional truth guarantees our victory over eternal condemnation and future resurrection (Rom.6:23; 1The.4:13-16), but does not guarantee experientially Ph<sub>2</sub> victory over the flesh, Satan or the cosmos. 1Cor.3:1; 2The.3:12
  - 6) That the Church’s marriage is a personification of positional truth teaches certain spiritual truths about our union with Him, not experiential.
  - 7) As such, to equate the physical to the spiritual without further documentation is hermeneutically (science and art of interpretation) unsound exegesis (extraction of truth under the ICE principle).
  - 8) There are many blessings associated with our position in Christ, of which most (if not all) has experiential reality in Ph<sub>3</sub> to include eternal life (Rom.6:23), no condemnation (Rom.8:1,2), resurrection (Eph.1:13,14); sonship (Gal.3:26 cp.Rev.21:7), access to God (Eph.3:12 cp.Rev.21:3), et al.

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- 9) Of all these blessings, there is not one that indicates the Church will reside in the NJ along with Christ as part of our inherited position in Him.
  - 10) C/A Believers are recognized as “reigning together with Him (συμβασιλεύω – sumbasileuo; 2Tim.2:12) just as OT saints will “reign with Him (prep. μετά - meta; Rev.20:4, cp.vs.6).
  - 11) These verses indicate that Christ/BD is the instrument by which believers derive their authority to reign, not based on one’s position in Him. Cp.Rev.3:16-27
  - 12) Our experiential reigning together with Him is not equal (principle of positional truth), but in association with and subservient to His Sovereignty.
  - 13) Stated again, the right to reign while finding its beginning in positional truth (we are equal spiritually with Christ), finds its literal experience less than equal with Christ’s reign.
  - 14) Therefore, our marriage to Christ in positional truth does not necessitate *ipso facto* that experiential realities in the eternal state are equal across the board.
  - 15) How the Church is experientially exposed as to being equal as one body in Christ under the marriage motif is through resurrection.
  - 16) The Church in union with Christ is given the right of being the first in a series or waves of resurrection via the rapture.
  - 17) The personification of our marriage celebrates the fact that we are the first dispensation to proclaim the realities of a historical and risen Savior, a principle illustrated in the foundation stones of the wall of the NJ.
  - 18) The evidence provided to the world of our being one body in Christ is provided at the 2<sup>nd</sup> Advent, an equal reality both spiritually and experientially and one we can document. Rev.19:7-9,14
  - 19) To extend privileges in this vein to the Church beyond the scope of documentation are assumptions, not facts.
38. The point of the preceding considerations is to simply show that there is no proof text that necessitates the Church as having a literal residence in the NJ.
39. The documentable evidence regarding the NJ and its inhabitants is actually pretty simple and quite logical:
- A. First, the only documented residents are the Father and the Son. Rev.21:10-11,22; 22:3
  - B. This relates to the design of the NJ as a cube equating it to God’s tabernacle. Rev.21:16 cp.1Kgs.6:20
  - C. The NJ therefore becomes a physical temple, as God Himself fills it with His glory. Rev.21:11
  - D. Men do not live in God’s physical tabernacle or temple, they reside outside its actual precinct. Num.1:50,53; 3:23,29,35,38, etc.
  - E. Yet, this new eternal temple further reflects the real temple, God’s glory, throughout the new creation. Rev.21:11,23-24
  - F. In eternity, believers will always reside within the realm of the real temple, whether within its physical housing or not thus fulfilling Rev.3:12.
  - G. The stand-alone picture concerning the NJ indicates this new city is the housing structure of the temple dedicated to the Father and Son solely for their residence and use as the seat of government and worship in the eternal state. Rev.22:3

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- H. God has created an entire city to be His and the Son's place of residence in the new world.
  - I. He shares it with the entire earth as their possession in inheritance with all freedoms and rights of access and use. Rev.21:7
  - J. Some may question the cubic space of some 2.6 billion miles being a lot for only two persons.
  - K. After all, we are only dealing with God the Father and the Son in manifestation of their glory in Deity and Persons for all eternity.
  - L. This view fully explains what David meant when he stated "*for the temple is not for man, but for the LORD God*". 1Chr.29:1
  - M. In eternal fulfillment of Isa.60:4, it indicates that even the racial Zionists come to the city of Zion, easily implying national Israel also live outside the city proper.
  - N. Obviously other Gentile nations will also come to her sharing their wealth in service to God. Isa.60:3,14
  - O. This view further eliminates all guess work attached to who resides in the NJ and who doesn't.
  - P. It satisfies the sense of equality in God's justice not showing partiality based on one's previous dispensational existence, of which none had a choice.
  - Q. That the **nations and kings** = all believers of all time presents the real eternal distinction of believers; what they did with BD in time or not.
  - R. This view is not diminishing the reality of believer's inheritance of the NJ. Rev.22:19
  - S. But again, the inheritance does not demand permanent residence of that inherited, as the tree of life is also part of our SG<sub>3</sub> located within the NJ applicable to all **nations**. Rev.22:2
40. Based on this view, the **nations and kings** are the two categories of all believers (prize winners and others) from all dispensations now divided into new **nations** of which they are to be identified with and inhabit the new **earth**.
  41. We would assume this includes a new geography of Israel that would immediately surround the NJ.
  42. How big the new planet **earth** will be we will have to again wait to see.
  43. The NJ is the glorious center piece of the new world and constitutes an entire city dedicated to the Father and Son for worship and government in the eternal state.
  44. As such, it will carry the capacity to handle all business and worship affairs for all men at any given point.
  45. There will be no lengthy times in commute between the NJ and the believer's individual residence due to the nature of the resurrection body. Isa.60:8
  46. As it is the primary modus operandi and vivendi for **nations** to conduct themselves by the **light** of the NJ, a primary function of **the kings** is to **bring their glory into** the presence of God's **glory** in the NJ.
  47. For the first time in God's program, the redeemed of every age will conduct their lives completely according to the physical and spiritual light of God's direction.
  48. The light of God's essence and viewpoint will direct each thought, word and deed in the proper path of righteousness, peace and love.
  49. There is little doubt that the imagery is that of a military victory, in which the victor customarily displayed all the spoils of the defeated people.



## THE REVELATION TO JOHN

50. However, John changes this imagery of displaying the wealth of the conquered to them bringing **their** own **glory into** the city.
51. He has substituted the idea of military victory and plunder with that of conversion and worship by the use of the term “**glory**”.
52. This again recognizes that there will be those that have special places of distinction, like **kings**, as part of their reward for their service on **earth**. 1Pet.5:4
53. It indicates that the real victory of the believer is over their own STA in application of Divine good production and inheritance of SG<sub>3</sub>.
54. Those that have been blessed with such positions for eternity will recognize the grace of God and willingly humble themselves in the NJ before Him.
55. Not unlike the 24 elders that cast their crowns before the throne recognizing that their **glory and honor** comes from God and return same to Him in His eternal home. Rev.4:10
56. The **kings of the nations** will have the distinction of presenting to God all other believer’s under their rule with their **glory**.
57. This is the intent of vs.26, “**and they shall bring the glory and the honor of the nations into it**”.
58. Vs.26 is the direct continuum of thought from vs.24.
59. While all believers will personally pay homage in this regard, the prize winners will always be associated with them representing those as having had the maximum appreciation in time for what all this will mean in eternity.
60. The terms “**glory and honor**” were used in the ancient world as a pair of terms to denotes one’s fame and reputation.
61. This indicates that for prize winners, their fame and reputation as **kings** will continue to be enhanced throughout the eternal state.
62. In turn, God’s fame and reputation will also be further enhanced throughout eternity.
63. The principle of **glory** recognizes intrinsic vs. extrinsic **glory**.
64. God’s intrinsic **glory** (the **glory** of His essence) is immutable, not subject to change compared to the extrinsic **glory** of God (that which others accord to Him) increasing as creatures glorify Him of their own volition.
65. The Omega will have more extrinsic **glory** than the Alpha, although the essence and intrinsic **glory** of God does not change.
66. Vs.25 is parenthetical and introduces us to the negative future of this section, “**And in the daytime (for there shall be no night there) its gates shall never be closed**”.
67. Again, this harks back to Isa.60:11.
68. As Isaiah indicates, the purpose of the continuum of access to the city is in part to accommodate the continuous stream of believers bringing the wealth of the **nations** with their **kings** led in procession.
69. With the billions of believers (if not more), it is of no wonder the size of the NJ is so vast in order to handle all the activity in a spacious and gracious way.
70. Given the fact that the **glory** of God will **light** the place, it is easily understood that there will be a state of perpetual **light**, perpetual **daytime**.
71. This is made clear with the explanatory clause indicating **there shall be no night there**.
72. Again, this indicates that activity in the NJ will too be perpetual as no one will have any need for sleep or other physical down time, common to our fleshly bodies.

## THE REVELATION TO JOHN

73. **Night**, which is the period when darkness rules, is a regular metaphor for sin and evil in our present world. Joh.11:10; Rom.13:12; 1The.5:5
74. This is obviously in stark contrast to the reality of the eternal state in which no evil of any sort is present.
75. This thought then leads us into vs.27, “**and nothing unclean and no one who practices abomination and lying, shall ever come into it**”.
76. The Greek employs the double negative with the verb “**come into**” to indicate that the types in view are completely and irrevocably barred from being a part of this eternal scene.
77. As in vs.8, the list describes the only other category of mankind distinct from believers, unbelievers.
78. Some interpreters have tried to render these verses as reversionistic believers in order to advocate that only prize winning believers get to reside in the NJ.
79. However, vs.8 poses theological difficulties in this vein as that would imply that believer’s loss of SG<sub>3</sub> finds its destination in the LOF, a fact not Biblically sponsored.
80. In our verse, the idea is completely ludicrous as those **unclean** are contrasted to “**only those whose names are written in the Lamb’s book of life**”, indicating all believers, not just prize winners.
81. The term “**unclean/κοινός – koinos**” describes all unbelievers as those not acceptable as part of the NJ scene.
82. It has the connotation of that found defiled before God and pegs them as –V.
83. Unbeliever’s souls remain spiritually defiled as they have not exercised faith in Christ initiating the cleansing action of salvation. Act.22:16
84. The terms “**abomination and lying**” summarize the activities of unbelievers in their **practices** of life.
85. Their abominations looks to their works of life considered as detestable before God and hated by Him.
86. This term is often used in connection with idolatrous practices.
87. It looks to lives sponsored by demonology under human viewpoint and rejection of the truth.
88. Their **lying** once again pegs all unbelievers as blasphemers of God by virtue of their rejection of Christ.
89. They reject the convicting ministry of the H.S. and in essence call Him a liar committing the unpardonable sin. Mat.12:31
90. As a result, they remain blind to the truth and live a life espousing the human viewpoint evil of their spiritual father Satan. Joh.8:44
91. In the eternal state, all unbelievers have been vanquished to the LOF for eternity and there is no possible way they could ever find access to this new sacred city.
92. Their exclusion was settled before the foundation of the earth as their names were blotted out from eternal life’s registrar. Rev.3:5
93. In contrast, all believers will have free and continuous access.
94. The reference to the “**Lamb’s**” **book of life** emphasizes the one act of faith that guaranteed their names to be registered in the listing of men qualifying them for the eternal state.