

REVELATION 21-22 NEW JERUSALEM: THE RESTORATION OF ALL THINGS

1. INTRODUCTION

- a. Jesus will restore all that was originally intended when God put Adam and Eve in the garden of Eden. He will reverse the tragedy that occurred in Eden because of Adam’s sin when Jesus returns as King and the New Jerusalem comes to earth— then, in a literal way, “heaven will be on earth.”

Acts 3:20-21 that he (the Father) may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

- b. Revelation 21-22 describe the rest of the 5th chronological section (21:1-8) that started in 19:11 and the entire 5th angelic explanation (21:9-22:5) followed by concluding statements (22:6-21).
 - i The remainder of the 5th chronological section (21:1-8) presents the New Jerusalem in *relational* terms, meaning the saints enjoying nearness to God.
 - ii The 5th angelic explanation (21:9-22:5) highlights the New Jerusalem in *functional* terms as the holy of holies (21:9-27) and garden of Eden (22:1-5).
- c. One main theme in these sections is government or who sits on the thrones that rule the earth. After Jesus brings His throne to earth, He drives Satan’s throne off the earth (20:3) and gives thrones to the saints (20:4). Then Jesus prepares the nations for the Father’s throne to come to earth (21:3).

d. **Outline of Revelation 21 and 22:**

21:1-8 The city seen in *relational* terms—in nearness to God.

(The 5th chronological section continues from 19:11-20:15)

- 21:1-2** The New Jerusalem descends to the new earth
- 21:3-4** The Father’s throne on the new earth
- 21:5-8** The Father’s 7-fold message

21:9-27 The city seen in *functional* terms—the ultimate *holy of holies*

(The 5th angelic explanation is in 21:9-22:5)

- 21:9-11** The New Jerusalem descends to the millennial earth
- 21:12-21** The walls and the gates of the city
- 21:22-23** The Lord is the temple and light in the city
- 21:24-27** The kings of the earth enter the city

22:1-5 The city seen in *functional* terms—the ultimate *garden of Eden*

- 22:1-2** The river of life and the tree of life
- 22:3-5** The throne of God and seeing the face of God

22:6-11 Exhortations about the prophecy

22:12-21 The final words of Jesus and an angel

2. THE CITY SEEN IN RELATIONAL TERMS: NEARNESS TO GOD (REV. 21:1-8)

- a. The 5th **chronological section** that began in 19:11-20:15 concludes in 21:1-8 describing the Father's throne coming to the new earth to live among His people, releasing blessing and removing sorrow.

Rev. 21:1-8 *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ²And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away."*

⁵And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." ⁶And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. ⁷The one who conquers will have this heritage, and I will be his God and he will be my son. ⁸But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulphur, which is the second death."

- b. The high point of all salvation history is the Father dwelling on earth with humans (v. 3). It's not surprising that God dwells with humans in heaven. The startling thing about this passage is that the Father is coming to dwell with us in unhindered face-to-face communion in paradise upon the earth forever! Now we pray "come Lord Jesus", but during the 1000-year Millennium, Jesus, as the Last Adam, along with His bride, will be preparing the earth by praying "come Father", picking up where Adam and Eve left off.
- c. God promised that His people will live with Him in the New Jerusalem on the new earth (21:1-8). John described New Jerusalem in *relational terms*—in face-to-face relationship with God (21:4). One purpose of salvation is that the Father and Jesus live with their people on earth (21:3; 22:3).
- d. After the Millennium, the New Jerusalem will come down to stay permanently on the new earth.

Rev. 21:1-2 ¹I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ²Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

- e. God's plans include a new earth with a new heaven or sky over it. The atmosphere and weather will be delightful. There will no sea to separate people or give opportunity to hostile forces—politically, military, economic, weather, etc. The first heaven and first earth will pass away. "Passed away" is the same verb that is used in 2 Corinthians 5:17 when saying that the old creation "passed away." The Greek word *apelthan*, "passed away," is used 3x in the NT (21:1, 4; cf. 2 Cor. 5:17).
- i There is debate about whether the earth is *renovated* or *annihilated* (restored or destroyed) after the Millennium. Scripture indicates that this earth will continue forever

(Ps. 37:29; 78:69; 104:5; 105:10-11; 125:1-2; cf. 1 Kgs. 9:3; 21:7; 1 Chr. 23:25; 28:8; 2 Chr. 7:16; 20:7; 30:8; 33:4-7; Isa. 60:21; Ezek. 37:25; 43:6-7; Joel 3: 20).

Ezek. 37:25²⁵ *They shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.*

- ii At the end of the Millennium, I think this earth will be purged or “rinsed” with fire (20:11; cf. 2 Pet. 3:10-13) to remove the residue resulting from the Millennial revolt. The Lord declared that His work in creating this world was “very good” before Adam’s sin (Gen. 1:31) and that He would restore “all things” after Jesus returns (Acts 3:20-21).
- f. The name “New Jerusalem” maintains a vital identification with old Jerusalem as the place of His governmental authority. This city is the place the saints will live with God (Heb. 11:10, 16; 12:22). The New Jerusalem will descend from the 3rd heavens to earth (2 Cor. 12:2).
- g. The Father will adorn the New Jerusalem as a bride. He will spare no detail in His extravagance. Seven negatives are removed: past tears, death, sorrow, crying, pain (21:4), curse (22:3), nor night in the New Jerusalem (21:25; 22:5). All that diminished our life will be totally and eternally reversed.

3. ANGELIC EXPLANATION FIVE: RESTORATION (REV. 21-22)

- a. The fifth angelic explanation (Rev. 21:9-22:5) occurs immediately after Jesus’ triumphal entry into Jerusalem (Rev. 19:11-21), the establishment of the Millennial Kingdom (Rev. 20:1-6), the Great White Throne judgment (Rev. 20:11-15) and the introduction of the New Heavens and New Earth (Rev. 21:1-8). It answers the question, “What will life be like during the Millennium and beyond?”
- b. Rev. 21-22 describes the ultimate victory of the Bride and the New Jerusalem’s relationship to the Millennial earth. In it God reveals the dynamic quality of life in the New Jerusalem for the “overcomers” who have resisted temptation and endured the persecution of the final end-time drama, as well as, the faithful throughout history. This is the “anchor” that secures our hearts in faithful obedience unto the end, while we mature in understanding, godly character and power as a prepared Bride (Eph. 4:13; Rev. 19:7).
- c. In Acts 3, Peter reveals that heaven would “keep” Jesus until the “restoration of all things”, which is seen most clearly and succinctly in Rev. 21-22. Jesus will fully restore all that He originally intended for us when creating the Garden of Eden. The “new song” is dynamically connected to this restoration process.

Acts 3:20-21 ²⁰ *that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus,* ²¹ *whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago*

- d. The “new song” (9x Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Is. 42:10; Rev. 5:9; 14:3), relates to the unfolding glory of the revelation of Jesus (Rev. 1:1) and His unique role in human history, as the only person who is both fully God and fully Man (Col. 1:19; 2:9), with full authority to eternally unite (Mt. 28:18; Eph. 1:10) and bring forth the “New Heavens and

New Earth” (Rev. 21:1), while reconciling both Jew and Gentile into one “new man” (Eph. 2:15), thus requiring a “new name” (Rev. 3:12; 19:12).

Isa. 42:10-13 *Sing to the Lord a new song... His praise from the ends of the earth... sea... coastlands...¹¹ wilderness... cities... villages... mountains...¹² islands.¹³ The Lord shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out... shout aloud... prevail against His enemies.*

- e. The New Jerusalem coming to the Millennial earth assures us that our reign will succeed, releasing a supernatural dimension of resurrection life to the entire earth (Hab. 2:14; Rom. 11:15). For the first time, the heavens and earth will be fully united and operate together under human authority forever (Eph. 1:10).

Hab. 2:14 *The earth will be filled with the... glory of the LORD, as the waters cover the sea.*

Rom. 11:15 *What will their [Israel] acceptance be but life from the dead?*

- f. The New Jerusalem is the place where resurrected saints will live. However, we will work and reign on the Millennial earth with governmental responsibilities under Jesus authority (Rev. 1:5-6; 5:10; 20:4-6; 22:3-5). The saints will easily travel from the New Jerusalem to the Millennial earth, as angels now travel from heaven to earth (Jn. 1:51). We will have more interaction and come much more frequently than angels do now, because there will be an “open heaven” with the veil between the two realms lifted (Isa. 24:18; 34:4; Rev. 6:14). In the same way, the veil in the temple was rent between the Holy place and the Holy of Holies, so also the veil separating heaven and earth will be torn in two at Jesus’ second coming (Mt. 24:30).

Rev. 5:10 *[Jesus has] made us a kingdom of priests to our God: and we shall reign on the earth.*

- g. The main theme in both chronological section five and angelic explanation five is “governmental authority”. They focus on the question, “Whose governmental throne will rule the earth?”

- i First, Adam forfeits his governmental authority over the earth, giving it to Satan (Gen 3; Lk. 4:5-7).

Lk. 4:5 *The devil... showed Him all the kingdoms of the world...⁶ And... said, “All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish.*

- ii Next, Satan’s throne is given to a man, called the Antichrist (Rev. 2:13; 13:2).

Rev. 13:2 *The dragon gave him [Antichrist] his power, his throne, and great authority.*

- iii The Antichrist’s Throne is set up in the Temple of God in Jerusalem (2 Thes. 2:4).

2 Thes. 2:4 *[The Antichrist] who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God.*

- iv Jesus judges the “Throne of the Beast”, removing it from the planet (Isa. 24:21-22; Dan. 7:11-12, 26; Rev. 16:10; 20:1-3).

Dan. 7:26 *But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever.*

- v Jesus establishes His “Throne of Glory” upon the Millennial earth (Mt. 19:28; 25:31).

Mt. 25:31 *When the Son of Man comes in His glory... He will sit on the throne of His glory.*

- vi He gives the saints thrones to reign under His authority in partnership with Him forever (Dan. 7:18, 22, 27; Mt. 19:28; Rev. 3:21; 5:10; 20:4-6; 22:5).

Rev. 20:4-6 *And I saw thrones, and they sat on them, and judgment was committed to them...⁶ they shall be priests of God and of Christ, and shall reign with Him a thousand years.*

- vii Lastly, the saints in partnership with Jesus prepare the nations for the Father's Throne to descend to the earth permanently (1 Cor. 15:24-28; Rev 21:3). The high point of human history is the Father's permanent coming to the earth to dwell in unhindered face-to-face communion with His people upon the earth forever! This is what He originally desired in Paradise with Adam and Eve (Rev. 21:1-8; 22:4).

1 Cor. 15:24-28 ²⁴ *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.* ²⁵ *For he must reign until he has put all his enemies under his feet.* ²⁶ *The last enemy to be destroyed is death.* ²⁷ *For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection", it is plain that he is excepted who put all things in subjection under him.* ²⁸ *When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.*

Rev. 21:3 ³ *And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God."*

- h. These truths strengthen us to resist temptation and endure persecution, by acting as an "anchor" in the age-to-come. The truths found in Rev. 21-22 are what kept Abraham faithful, as he waited to inherit the promise of the City whose Builder and Maker was God (Heb. 11:8-10). Living with Jesus forever in the New Jerusalem is worth the sacrifice, whatever the cost. Those in the Harlot religion who eventually took the "mark of the beast" will live forever in the "Lake of Fire", because of following the Antichrist's leadership. The Bride will live forever in the "City of Fire", called the New Jerusalem because of following the Lamb. The consequences of both choices will forever remain in sight of one another, as an eternal memorial of God's righteousness, truth, love and holy justice (Isa. 66:24; Lk. 16:19-31; Rev. 14:9-11).
- i. We can only appreciate how great the "restoration" is, when we see the depth of the "depravity" to which humanity falls during the final 3½ years of human history.
- j. In Genesis 3 Satan brought the "seeds of evil" into the Garden of Eden. Now 6,000 years later, during the Great Tribulation, those "seeds of evil" will become fully ripe worldwide (Joel 3:13; Mt. 13:24-30; Rev.14:17-20). It will literally be "hell on earth" in many places (Rev. 6:8; 12:9; 13:2). In Rev. 21-22, Jesus will execute the most radical governmental reversal in all of human history by bringing the Garden of Eden to earth in the midst of hell, while driving its affects off the planet forever.
- k. Jesus, as a Man under the Father's authority, will operate in the full anointing of the Spirit to "bind and loose". He will "bind" Satan, casting him and his kingdom into prison (Isa. 24:21-22; Rev. 20:1-3) and "loose" the New Jerusalem, calling the full release of the Kingdom of Heaven down to the earth (Mt. 16:18-19; 18:18). When the New Jerusalem descends, then heaven is literally on earth (Eph. 1:9-10).

- l. Knowing our inheritance in the “restoration” is applicable to us, because the prayer movement determines the quality of life that we can experience in the grace of God right now, while emboldening our spirits with resolve to overcome any obstacles that hinder us from attaining to this fullness in the future.
- m. A foundational principle we need to understand is that what God will do in fullness then, He will do in part now (if we ask). The same is true of the wickedness that He will allow. There are many “forerunners of evil” that are reaching for wickedness and are increasing in the spirit of the antichrist even now as well (1 Jn. 2:18-23; 4:1-3; 2 Jn. 1:7-11).

4. THE NEW JERUSALEM WILL DESCEND TO THE EARTH—TWICE

- a. The New Jerusalem descending out of heaven is emphasized 3 times (3:12; 21:2, 10). The New Jerusalem will descend to the earth in 2 stages—at Jesus’ return (21:10) and after the Millennium (21:2). Stage one of its descent to the earth is a partial fulfilment, and stage two is ultimate.
- b. Promises about the new earth apply both to the Millennium and new earth (Isa. 65:17-25; 66:22-24; 2 Pet. 3:13). Prophetic Scriptures often point to more than one fulfilment, separated by many years. Many Scriptures have an initial substantial fulfilment, then a future ultimate fulfilment.
- c. The 5th angelic explanation describes the New Jerusalem’s relationship to the millennial earth (21:9-22:5). The events in 21:9-22 do not occur in chronological order *after* the new earth (21:1-8). Rather, they look back to how the New Jerusalem impacts the millennium earth (20:1-10). Thus, because 21:9-22:5 is a parenthetical section, it describes what occurs *before* the events in 21:1-8.
- d. The events in 21:9-22:5 refer to the Millennium because the nature of what is described includes the eternal and temporal realms functioning together. Some actions are out of character with the eternal state—we see kings living on the millennial earth (21:24-26) entering the New Jerusalem and taking healing leaves to their nation (22:2), and we see unbelievers being hindered from entering it (21:27).
- e. The New Jerusalem descending to earth will create a new situation in which the spiritual and natural realms will operate together in dynamic unity, causing an “open heaven” over the earth, as the separating veil is removed. A “tidal wave of glory” will spread throughout the nations beginning at Jerusalem (Hab.2:14). It will take 1000 years, called the Millennium, for the entire earth to be established in the conditions seen in the Garden of Eden, to mature, be tested and proven faithful over time (Isa. 9:7; Zech. 6:12-13).

Hab. 2:14 *The earth will be filled with the... glory of the LORD, as the waters cover the sea.*

Isa. 9:7 *Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with... justice from that time forward, even forever.*

Zech. 6:12-13 *“Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD...¹³ He shall bear the glory, and shall sit and rule on His throne; so He shall be a priest on His throne, and the counsel of peace shall be between them both.”*

- f. Jesus will prepare the nations for the Father’s permanent coming at the end of the Millennium (1 Cor.15:24-28). Cities will need to be rebuilt brick by brick, as both the Millennial saints with natural bodies and the resurrected saints work together. Jesus will rule the Millennial earth from Jerusalem with the natural human processes not suspended, but significantly enhanced by the supernatural dimension of the Spirit.
- g. In Bethel, only 12 miles north of Jerusalem, Jacob saw a place in which a supernatural ladder extended from earth to the gate of heaven. He saw angels ascend and descend between the heavenly and earthly realms. Jacob’s ladder reveals the connection of these two realms. In ancient Babel (meaning the “gate of heaven”) they attempted to build a counterfeit of this connecting reality apart from God (Gen. 11).
- h. In Genesis 2-3, God walked with Adam in unhindered face-to-face communion in Paradise upon the earth, as the spiritual and natural realms operated together perfectly. A veil separated these two realms when Adam sinned (Isa. 25:7). This City will be the first city in history to combine the supernatural dimensions of heaven with the natural conditions of earth under God’s full authority and blessing in partnership with human government. Jesus rules in heaven as the “Son of God” (heavenly Jerusalem) and on the earth as the “Son of David” (earthly Jerusalem). These two titles come together in the “Son of Man” reality (Rev. 1:7).

5. JESUS’ THRONE—ON THE MILLENNIAL EARTH AND IN THE NEW JERUSALEM

- a. Jesus’ throne will be on the millennial earth and in the New Jerusalem simultaneously. At the time of Jesus’ return, God will bring the heavenly and earthly realms together (Eph. 1:10; Col. 1:19-20).

Eph. 1:10¹⁰*that in the...fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.*

- b. Jesus is the King of both Jerusalems. He brings the fullness of heaven and earth together as the New Jerusalem descends to the millennial earth. At the second coming, Jesus will establish His throne of glory in millennial Jerusalem (Jer. 3:17). Jesus’ throne will be connected to the holy of holies in the millennial temple (Ezek. 43:4-7).

Mt. 25:31-32³¹*When the Son of Man comes in His glory...then He will sit on the throne of His glory.
³²All the nations will be gathered before Him, and He will separate them...*

Jer. 3:17¹⁷*At that time [millennial] Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem.*

Rev. 22:3³*The throne of God and of the Lamb shall be in it [New Jerusalem].*

- c. Does Jesus have one throne or two? Is it on the millennial earth or in the New Jerusalem? Yes! His throne of glory is on earth and in heaven. **It is one throne with two expressions.** The government of heaven and of earth come together as both millennial and heavenly Jerusalems are connected.
- d. The New Jerusalem will descend to a place *above* the millennial temple in Jerusalem connecting the two Jerusalems. Some suggest that the New Jerusalem will be like a “satellite city” above the millennial Jerusalem. Mike Bickle describes Jesus’ throne of glory (Mt. 19:28;

25:31) as a vast governmental complex with the “far north end” of it extending into the New Jerusalem and the “far south end” of it based in the millennial temple—with a dynamic convergence between the two places.

i **The size:**

Ezek. 48:16¹⁶*These shall be its measurements: the north side four thousand five hundred cubits [rods], the south side four thousand five hundred [rods], the east side four thousand five hundred [rods], and the west side four thousand five hundred [rods].*

The size of the millennial Jerusalem is either about 10 square miles or 80 square miles depending on if the measurement is 4,500 cubits or 4,500 rods (Ezek. 48:15-19, 30-35; 45:6). Since the New Jerusalem is 1,380 square miles (Rev. 21:16), it will be far too large to rest on millennial Jerusalem.

ii **The leaves:**

Rev. 22:2²*...on either side of the river, was the tree of life, which bore twelve fruits...The leaves of the tree were for the healing of the [millennial] nations.*

The leaves in the New Jerusalem are for the healing of the nations (Rev. 22:2). There is no need for healing leaves to heal in the New Jerusalem; they will be used to facilitate healing in the nations of the millennial earth. Thus, the New Jerusalem must be close enough to the earth so that people with natural bodies on the earth can have access to these healing leaves.

iii **The kings:**

Rev. 21:24-26²⁴*The [millennial] nations of those who are saved shall walk in its light, and the kings of the [millennial] earth bring their glory and honor into it...²⁶*And they shall bring the glory and the honor of the nations into it.**

Rev. 22:14-15¹⁴*Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.¹⁵*But outside are dogs and sorcerers and sexually immoral and murderers and idolaters...**

The kings on the millennial earth will come into the New Jerusalem to bring their glory, which includes their national resources and accomplishments (Rev. 21:24-26; 22:14).

iv **The angels:**

Rev. 21:12¹²*...she had a great and high wall with twelve gates, and twelve angels at the gates...*

Rev. 21:27²⁷*There shall by no means enter it [New Jerusalem] anything that defiles...but only those who are written in the Lamb's Book of Life.*

Angels seem to stand “guard” at the gates of the New Jerusalem to make sure that no one enters without the right of entry and right to the tree of life (Rev. 21:12, 27; 22:14-15). If this is so, the New Jerusalem must be close enough to the earth for this to matter. A parallel to this is the angels who guarded the entrance to Eden and the tree of life after Adam sinned (Gen. 3:22-24).

Gen. 3:22-24²²“...And now, lest he put out his hand and take also of the tree of life, and eat, and live forever,”
 ...²⁴So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

6. THE CITY SEEN IN FUNCTIONAL TERM: THE ULTIMATE HOLY OF HOLIES (21:9-27)

- a. The 5th parenthetical section continues from 21:9 to 22:5. An angel described the New Jerusalem as the holy of holies (21:9-27) and garden of Eden (22:1-5) - two places God dwelt with people.
- b. The New Jerusalem is described in *functional terms*—as the ultimate holy of holies (21:9-27).

Rev. 21:9-10⁹Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.”¹⁰And he carried me away in the Spirit to a great and high mountain and showed me the great city, the holy Jerusalem, descending out of heaven from God...

- c. **The Lamb’s wife:** The New Jerusalem is called the Bride, the Lamb’s wife, speaking of a city in deep relationship with the redeemed who are also called “the Lamb’s wife” (19:7).
- d. The very components of the city—its air, food, water, color, smells, fragrances, music, etc.—will inspire love in the Bride of Christ as they partake of them. God prepared the environment (21:2) there to inspire love for Jesus parallel to the Harlot who inspired fornication (17:1).
- e. **A city having the glory of God** (21:11): The Father is extravagant in adorning this city (21:2, 11). It is filled with glory and light compared to the brightness of an ancient jasper (21:11, 23; 22:5). The Lord’s “wedding gift” to the Bride of Christ includes the New Jerusalem—“a diamond city.”

Rev. 21:10-11¹⁰...The holy Jerusalem, descending out of heaven from God, ¹¹having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal.

7. THE WALLS AND THE GATES OF THE CITY (REV. 21:12-21)

- a. John was given insight into the beauty of the city (21:9-11), its size (21:16), gates (21:12b-13, 21), walls (21:12a, 14-18), foundations (21:14, 19-20), streets (21:21), rivers, and trees (22:1-2).
- b. **The 12 gates** (21:12b-13, 21): The gates made of pearl are guarded by angels and have the names of the 12 tribes of Israel written on them. The 12 gates would be about 500 miles apart from each other (if evenly separated over 1,380 miles on each side (totaling 5,520 miles of walls).

Rev. 21:12-13, 21¹²Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: ¹³three gates on the east, three gates on the north, three gates on the south, and three gates on the west...

²¹The twelve gates were twelve pearls: each individual gate was of one pearl.

- c. **The walls** (21:12b, 14-18): The great and high walls are 1,380 miles in length, height, and width (21:16). The city is described as a cube (21:16) like the holy of holies in Solomon’s temple where the inner sanctuary was 20 cubits long, wide, and high (1 Kgs. 6:19-20). The

walls are 216 feet or 72 yards thick (21:15-17). A furlong is a Greek measurement that is about 600 feet.

Rev. 21:12-18¹²*She had a great and high wall...¹⁴The wall...had twelve foundations...¹⁶The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs [1,380 miles]. Its length, breadth, and height are equal. ¹⁷Then he measured its wall: one hundred and forty-four cubits [72 yards thick] ...¹⁸The construction of its wall was of jasper; and the city was pure gold, like clear glass.*

- d. **The foundations** (21:14, 19-20): The walls have 12 foundations, and on them are written the names of 12 apostles of the Lamb (21:14). The precious stones that adorn the foundations of the city also adorned the breastplate of the high priest, thus pointing to importance of fellowship with God.

Rev. 21:14, 19-20¹⁴*The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb...¹⁹The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, ²⁰the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.*

- e. The street is made of transparent gold with the tree of life growing alongside of it (21:21; 22:2).

Rev. 21:21²¹*...And the street of the city was pure gold, like transparent glass.*

Rev. 22:2²*In the middle of its street, and on either side of the river, was the tree of life...*

- f. The Lord is the temple and light in the city (21:22-23). John described the beautiful light source of the city as the glory of the Lamb (21:23). The New Jerusalem does not have daylight and night-time.

Rev. 21:22-24²²*I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.²³The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. ²⁴And the nations of those who are saved shall walk in its light..*

- g. The kings of the earth will enter the city (21:24-27). There will be important interaction between the kings of the millennial nations and the New Jerusalem, even receiving leaves to heal nations (22:2).

Rev. 21:24-27²⁴*...the kings of the earth bring their glory and honour into it.²⁵Its gates shall not be shut at all by day (there shall be no night there). ²⁶And they shall bring the glory and the honour of the nations into it. ²⁷But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.*

- h. **Kings will bring their glory and honor into the city** (21:24, 26): The nations will offer some of their most valued treasures to Jesus. There will be many nations in the Millennium (Isa. 2:2; 60:3, 5, 11, 20; Dan. 7:14; Mic. 4:2; Zech. 2:11; 8:23). Kings with natural bodies will live in the nations on the millennial earth (Ps. 72:10-11; Isa. 60:3, 11; 66:12).

- i. Only those who obey the Lord are allowed to enter the New Jerusalem (21:27, 8; 22:14-15):

Rev. 22:14-15¹⁴*...those who do His commandments...[they] may enter through the gates into the city. ¹⁵But outside are...sexually immoral and murderers and idolaters... ()*

8. THE CITY SEEN IN FUNCTIONAL TERMS: THE ULTIMATE GARDEN OF EDEN(22:1-5)

- a. The New Jerusalem is described in *functional terms*—as the ultimate garden of Eden (22:1-5). John described its life with face-to-face communion with God sitting on His throne (22:3-4). The river of life and the tree of life in the New Jerusalem clearly point to Eden (22:1-2).

*Rev. 22:1-2*¹And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ²In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

- b. It is a city with the privilege of the throne of God and seeing the face of God (22:3-5).

*Rev. 22:3-5*³...the throne of God and of the Lamb shall be in it, and His servants shall serve Him. ⁴They shall see His face...⁵There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

- c. **They shall see His face:** The saints shall serve God in a face-to-face relationship (22:3-4).
- d. **God gives them light:** God’s light will impart power, wisdom, and holiness to those serving Him.
- e. **They shall reign forever** (22:5): The saints will not be idle in the New Jerusalem but will be actively serving and administrating His government with authority over the earth and perhaps more. The saints ruling on earth is emphasized (5:9; 7:9; 12:5; 15:3; 19:16).

9. CONCLUDING STATEMENTS TO THE BOOK OF REVELATION (REV. 22:6-21)

- a. **Exhortations about the prophecy (22:6-11):** All are called to keep the prophecy (22:7, 9; cf. 1:3). The Church “keeps the prophecy” by acting on it in various ways:

*Rev. 22:7-9*⁷I... am coming quickly! Blessed is he who keeps the words of the prophecy of this book...

⁹I am your fellow servant and...of those who keep the words of this book.

- i **By obeying it:** The commands of Jesus as we persevere in walking in love and holiness.
- ii **By saying it:** The message of Jesus as set forth in “the prophecy” is to be proclaimed.
- iii **By praying it:** By praying for the release of power as described in “the prophecy.”
- b. **The final words of Jesus and an angel (22:12-21):** Jesus described the eternal implications of our deeds and choices (22:12-15). Jesus will give rewards according to our deeds. Jesus declared 4 things about Himself (22:16) that are vital to the church functioning in her bridal identity (22:17).

*Rev. 22:16-17*¹²“I am coming quickly, and My reward is with Me, to give to every one according to his work...

¹⁶“I, Jesus... I am the Root and the Offspring of David, the Bright and Morning Star.” ¹⁷And the Spirit and the bride say, “Come!”

- i **Root and the Offspring of David:** These two titles emphasize His Messianic heritage as both the “Root” and “Offspring” of King David. They point to Jesus’ dual nature in being fully God (the Root of David) and fully man (the Offspring of David).
- ii **The Bright and Morning Star:** These two titles give insight into how Jesus will help His people in the end times: the Bright Star, the Morning Star, will bring them to victory.

- c. John prophesied the Spirit's work in the end-time Church (22:17): It is one of the most informative and significant prophecies describing what truths and activities the Spirit will powerfully emphasize in a new way in the generation the Lord returns. In 22:17, John described the Church saying and doing what the Spirit is saying and doing.
 - i. **What is the Spirit saying?** He is *revealing* the Bridegroom and the redeemed as His Bride.
 - ii. **What is the Spirit doing?** He is *praying* for Jesus to come in power as the Bridegroom, and He is *calling* people to come to Jesus as the Bridegroom and to see themselves as His Bride. Thus, He is *praying* and *calling* the nations to Jesus through the lips of His people.

Rev. 22:17 *And the Spirit and the bride say, "Come!"*

- d. Rev. 22:17 prophesies about the function of the end-time Church as
 - i. anointed with the Spirit,
 - ii. engaged in intercession,
 - iii. established in our bridal identity
- e. In this final exhortation, we are encouraged to remain faithful and be watchful, as the things written in this book will surely come to pass soon!

Rev. 22:20 *"Surely I am coming quickly." Amen. Even so, come, Lord Jesus!*

- f. Some say, "I'm not really into the end-times." If understood correctly, teaching on the end-times is really about the subject of Jesus beauty, power and leadership. As the Gospels (89 chapters) give us a record of Jesus beauty, power and leadership at His first coming to accomplish redemption, the end-time Scriptures (with over 150 chapters) describe Jesus beauty, power and leadership at His second coming to prepare the nations for the glory of God. The Gospels and the end-time Scriptures reveal the same beautiful Jesus operating in the same power of the same Holy Spirit, using the same wisdom, under the authority of the same Father, recorded in the same Bible. Knowing God's plan for the end-times is not optional.
- g. The book of Revelation itself states the importance which God himself places upon it.

Rev.1:3 ³ *Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.*

Rev.22:17-18 ¹⁷ *The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.¹⁸ I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book,¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.*

- h. Revelation was never meant to be separated from the rest of scripture as some optional area of study. This is the culmination of the great story line of God. Everything else is preparing us and leading us towards the great desire of His heart – to dwell amongst us as He did in the beginning in perfect unity and glory.