

The connection of this list with a previous one (v. 8) is patent. Who then will be there? Only those whose names stand written (perfect passive voice) in the book of life, a record book of the redeemed (cf. 20:12). Oh, is YOUR name written forever in that book? Be sure!

## THE BOOK OF REVELATION

"The New Jerusalem"  
Revelation 21:9-27

### Introduction

1. A chronological order of events is given in the Book of Revelation (1:19). It is a two-fold division of the Book: 1) events which were seen(1) and are(2,3); 2) events which are to take place "hereafter" (4-22). This chapter follows the age of grace, the tribulation, and the millennium. It describes items in eternity.
2. Already, the new heavens and the new earth have been noted (vv. 1, 2) and certain general conditions of eternity (vv. 3-7). Persons not qualified for eternal bliss are listed (v. 8). Eternity with God is a reserved arrangement and made this side of the afterlife. There are no alterations after death (Luke 16:19-31).
3. The Spirit of God records that a special angel is called to reveal truth concerning the new Jerusalem (v. 9). He is one of those previously employed as a divine messenger (16:1). The information granted is in sharp contrast with the harlot of Babylon (17:1-3) for it concerns the "bride, the Lamb's wife." The verb "show" suggests public demonstration. The city is called "the Lamb's wife" by virtue of the people in it. However, it is the city for which all saints have looked (John 14:1-3; Heb. 11:10, 16). The truth comes by the Holy Spirit in some high mountain. John sees the city descending out of heaven, its source. This is the description:

1. The EFFULGENCE of the city vv. 11, 23, 25.

The major thrust here is the light and glory of the city. The present tense "having" shows the city continually possesses the glory of God. This suggests the central attribute of God--holiness (Isa. 6:3). "Glory" speaks of the manifestation of God's holiness and character. There is no artificial light (v. 23). It is one perpetual day, hence no fear or darkness forever! The diffusion of this infinite divine light is through the Lamb (v. 23). Here is an oblique reference to the trinity. The light is so marvelous it is compared to jasper, a precious gem, which is crystal clear (cf. 4:3).

2. The MEASUREMENT of the city vv. 15, 16.

It appears the city is a tetragon, a quadrilateral quadrangle. It is a huge cube stretching 1500 miles in every direction (cf. 1 Kings 6:10; Eph. 3:19 where "depth" is added). The word "measure" is the root for "metric." It is so vast and perfect that no architect could have conceived of such a city--only an infinite God.

3. The ENCLOSURE of the city vv. 12, 17, 18.

For the size of the city, the wall appears totally disproportionate. It rises a mere 216 feet. But the fact that it is "according to the measure of man" may suggest that God has arranged it this way. Furthermore, the matter of security is not at stake, rather the glory of God is. Hence, the wall is of jasper. God's holiness is the penetrating attribute of the scene.

4. The FOUNDATIONS of the city vv. 14, 19, 20.

The twelve foundations and the twelve apostle's names all relate to the church and its origin (Eph. 2:20). The number 12 speaks of administration. The verb "garnished" means "adorned" (the perfect passive verb root from which "kosmos" is derived). Thus, the foundations are embellished with a vast array of all sorts and sizes of gems of surpassing splendor. The variety and color of the stones probably represent the variegated attributes of God as the ground of the total city.

5. The ENTRANCE of the city vv. 12, 13, 21.

Like the foundations, there are 12 gates, three in each geographical direction. Here the names of the 12 tribes are marked. This shows there will probably be direct contact between the new earth and the new Jerusalem (Heb. 12:22-24). This may well provide the fulfillment of the Word of the Lord (Matt. 19:28). The angels continue to fulfill their role as servants (Heb. 1:13, 14). Pearls are the dominant stone of the gates. This relates to the common phrase "pearly gates" in reference to heaven.

6. The CONSTRUCTION of the city vv. 18, 21.

The streets of the new Jerusalem are paved with gold, a precious refined metal. It is like transparent glass to

reflect the glory and beauty of God. Whatever particular attribute is meant by the gold, it shines brilliantly. The total person of God is seen in its fulness in the city.

7. The ACTIVITIES of the city vv. 22, 24, 26.

It must be noted that only the "saved" are present in this place. This seems redundant, but God assures the world that He has a place for the redeemed! Three distinct activities are suggested here:

a. Walking

This has reference to the delight experienced in all that God has. This is what God did with Adam in the garden (Gen. 3:8). It is the eternal experience of an Enoch (Gen. 5:24). Fellowship is the accent here. It will be divine and eternal as the present tense observes. Incidentally, "walking" is a favorite word for the Christian behavior (Eph. 4:1).

b. Worshipping

The lack of a temple is no problem. The reason is that God Himself has come to dwell or tabernacle with His people (v. 3). The Lamb receives the place of highest honor and worship eternally. This He deserves (Phil. 2:5-11). This may well be the meaning of the kings bringing glory and honor into the city. It will be the eternal focal point of worship.

c. Wandering

There is no thought of aimlessness in this, but apparently there will be a great deal of interrelationships. While the city gates are never closed, there will be unending pilgrimages by the total redeemed population to this city. It will never in all eternity lose its attractiveness.

Conclusion As in the previous section (vv. 1-8), God concludes by telling about those who will never be allowed in this city. It is both a warning and an assurance. Those excluded are absolutely kept out as the double negative expressed by "in no wise" avers. The groups are: 1) The defilers. This word means the unclean or common. 2) The abominators. This has reference to those who make common the things of God. 3) The liars. These are the untruthful.