

Lesson 13

Comments on Chapter 21, 22

We now come the final, most beautiful theme; the new Jerusalem, the new heaven and new earth. This is the “Genesis” of the New Testament. NOTE: Genesis tells us God created heaven and earth; Revelation describes the new heaven and new earth. In Genesis there are the sun, moon and stars; in Revelation “*the city has no need of the sun, or of the moon to shine in it.*” Genesis tells us that Paradise was lost; Revelation shows us Paradise is restored. Genesis describes the cunning and power of the devil; Revelation tell us he is bound and finally is cast into hell. Genesis shows man redeemed and cleansed from sin, enjoying intimate communion in the presence of God. Genesis shows man denied the tree of life in his sin; Revelation restores man to his right to the tree of life as he is free from sin.

We have in this section a description of the redeemed universe of the future as foreshadowed by the redeemed church of the present. Those now redeemed will be eternally saved in heaven, and their blessed condition is now revealed under the symbols of a beautiful city. We have here the ideal and the ultimate, in the state of man in his relationship with God. This condition of man is pictured here is that to which God’s grace and mercy will finally bring saved men to enjoy. God dwells even now in His church through the Holy Spirit. But in the eternal state, in the new heaven and new earth, God will dwell among His people personally and they will behold Him. This will be after the Judgment Day. (1 John 3:1-3)

John sees the new heaven and new earth. The word used in the original text implies that it was a “new” but not an “other” world. It is the same heaven and earth, but is gloriously rejuvenated and renovated. It is not like the old. There is no more sea. Sin is gone. The devil, the false teachers, the persecutors, the unbelievers, and the lusts of the flesh, the eye and the pride of life are no more. The old order is gone and the inheritance of the saints - heaven, “*incorruptible and undefiled and that does not fade away*” is come (1 Peter 1:3-5)

This Jerusalem is called “new” in opposition to the earthly city of Jerusalem. It is called “holy” as being separated from sin, consecrated to God. This new and holy Jerusalem is clearly the church of the Lord Jesus Christ, entirely cleansed and pure, for it is here and elsewhere called the bride, the wife of the Lamb. (Hebrews 12:22-23; Ephesians 5:22-33). In the Old Testament the church is represented as a type of city. (Isaiah 26:1; 40:9; Psalm 48, etc.) A city is a number of people dwelling together in peace and security, in fellowship and beauty. The church is like a city now, and will be more so in eternity when all God’s children dwell in His presence. The city comes from heaven, that is, is born from heaven and prepared by heaven (God) for an eternal existence. The city “*is made ready as a bride adorned for her husband.*” Then beautifully the Marriage-Feast of the Lamb, Jesus, and of his bride, the church, is shown to us.

The voice on the Throne says, “**Behold I make all things new.**” Only God can make new things and people. People vainly imagine that better education, environment, housing, recreation, legislation, more wealth and an number of other things will usher in a new age, “**A One World Government**” A golden age, a Utopia upon the earth is man’s dream. It will remain just a dream! Neither economic or disarmament conferences, neither better schools or share-the-wealth programs are going to bring about a golden age, A new world order. It is only God who makes all things new, and finally ushers in the new heaven and new earth where will dwell righteousness. He alone can make man what man ought to be. He will do this by and by when Jesus comes. The living water of life is given the thirsty ones, eternal life, full and free. Old things are passed away. The water proceeds from the throne of God. We have here the church living with God eternally and forever, basking in the sunlight of His love.

John's Description of The City Now Summarized

1. **This is a city, the Holy City, New Jerusalem.** (Heb. 12:22-23; Rev. 21:10, 16,18). It is the bride of Christ, the church (Eph. 5:22-23). It is the community of the saved ones who have eternal fellowship with God. It is those who have lived according to God's will, and have been predestinated to reign with God eternally. (Eph. 1:4-5, 11; Rom. 8:28-30). This city is of pure gold, symbolizing the pure, holy, gracious character of the fellowship between God and His people. Finally the city is a perfect cube: Twelve thousand furlongs in every direction, a furlong equals approximately 220 yards or 660 feet, a city extending fifteen hundred miles in every direction. This represents the complete and perfect result of the saving power of God among men, and the resulting fellowship is complete and perfect in every way, ever facet, and every direction.
2. **The Holy City Has a Luminary, Even the Glory of God in the Lamb.** (Rev. 21:11,23; 22:5) The lamp or candle of the church is the Lamb. The light is the Lamb for he relates to us the true saving knowledge of God, of spiritual joy, of righteousness, of holiness, of happiness. He drives away sin and darkness in our lives. Hence the new earth has no need of sun, moon or stars, for the Lord is the light of the city.
3. **There is no Temple in This City; For the Lord God, the Almighty, and the Lamb, Are its Temple.** (Rev. 21:22) No longer do the inhabitants go to the tabernacle or the temple, or somewhere in the camp or the city, in order to worship God. He is now among them, they see His face constantly, and no meeting houses, temples and tabernacles are necessary.
4. **The City, New Jerusalem, Has a Wall, Great and High** (Rev. 21:12, 17-18) A wall is for protection, for safety and security. The meaning of the symbol here is the church, the bride, remains secure and safe in the presence of the Almighty, in communion with God. No enemy can come against her now and do her hurt and harm. God protects her, and there are no enemies. God's people are safe through eternity.
5. **The Wall has Twelve Foundations.** (Rev. 21:14, 19-20) On them appear the names of the twelve apostles. It was through the preaching of the apostles that men were and are brought into the blessed condition of fellowship with God. (Eph. 2:20; 1 Cor. 3:9-11; 2 Cor. 5:18-21)
6. **The City Has Twelve Gates** (Rev. 21:12-13,21, 25, 27; 22:14-15). From the standpoint of the new heaven and earth we should say there have been abundant and multiplied opportunities to enter into this glorious and wonderful fellowship with God. Open gates symbolize opportunities to enter. Every gate is a pearl. On the gates are written the twelve tribes of Israel. Through Israel the "pearls" the promises and prophecies of a Saviour and redemption were given. The gates are never shut, that is, God's word remains the same, His promises are now fulfilled, and what He promised did come to pass.
7. **The City Has Streets of Pure Gold, Like Transparent Glass.** (Rev. 21:21) Every gate is a door to a street. The city is full of beautiful streets. Streets of pure gold symbolize glorious truths and blessings. There is an abundant access and communication with the Throne. There is ease of access to the rivers of life and to the trees of life.
8. **The City has Rivers of Waters of Life, Bright as Crystal, Proceeding From the Throne of God and the Lamb.** (Rev. 22:1) Along the side of each Street runs a river. They are separated by a park. This river is the river of life - eternal life, salvation full and free, fellowship eternally with God. This river proceeds "from the Throne of God and the Lamb. It does NOT "flow by" the Throne of God as a popular hymn says. The river is full of water, crystal-clear. Sin shall not mar our fellowship with God.
9. **Between the River and the Street There is a Paradise, a Park or Garden, Full of Trees of Life.** (Rev. 22:1-3) The term "tree of life" is collective, just like "Street" and "river". The idea is not that there is just one single tree. No, there is an entire park: whole rows of trees alongside the river' hence, the river and

the street have trees between. This is true with respect to all streets of the city. The city is full of parks. The city is full of rivers of life. There are trees of life everywhere. These trees are full of fruit. They bear fruit regularly every month. The leaves are for the healing of the nations of the saved. Together all these items - streets, rivers, trees - symbolize the super abundant character of our salvation, the full measure of the communion and blessed fellowship with God for all the redeemed. The leaves are for healing. Eternal life heals the scars of sin and misery. As eternity goes on, all the memories of sin and sorrow the redeemed ones experienced in this life will gradually fade away and be remembered no more.

10. **In This City is the Throne of God and of the Lamb.** (Rev. 22:3-4) The Throne symbolizes sovereignty. He is a Sovereign of love for His wrath has been completely poured out. The citizens enjoy His presence and joyfully obey His will. His will is their desire. They see His face; they enjoy His favor. They worship Him. They reign forever with God in the new universe.
11. **Who Are the Inhabitants of This City?** (Rev. 21:7, 12, 24, 27; 22:3, 33) The citizens are the conquerors, the true Israel, the elect from every nation, those whose names are written in the Lamb's book of life, who worship Him. They are the sealed multitude, the redeemed, those who have washed their robes and made them spotless in the blood of the Lamb. (Rev. 14:1-7; 7:1-17)

Now the angel who showed John these vision attests the genuine and truthful character of the Revelation (Rev. 22:6-7). Next John bears witness: "*Now I, John, saw and heard these things. . .*" (Rev. 22:8-9) The angel tells John not to seal up the words of the prophecy of this book; for the time is at hand. The teachings begin to go into fulfillment immediately. The wicked one is urged to forsake his way. But, if in spite of all the admonitions, warnings, invitations, pleadings, judgments, he still refuses to obey God, then "let him be" Leave him alone. Let him remain as he is. Let the righteous and holy man continue as he is and he will be blessed who "*do His commandments*" or "*wash their robes*" (ASV) . Every person is wearing a robe, the wedding garment, for eternity (Matthew 22:1-14). Every thought, word and deeds enters into it and becomes a strand of thread in the robe. That robe becomes dirty and filthy. Only the blood of Jesus can cleanse it. No earthly spot remover will do so (Jeremiah 2:22). Our robe is our character. The one who washes his robe in the cleansing fountain of the death of Jesus receives the right to the tree of life, and may enter in through the gates into the city. Outside the gates are all the wicked. They cannot enter.

Now the third witness testifies. Jesus Himself attests to the genuineness of the character of the book, the Apocalypse, and its divine origin. "*I, Jesus, have sent My angel to testify to you these things in the churches.*" The Revelation is intended for all the churches of Christ, throughout all the centuries until Jesus comes again. Jesus Christ Himself is the Author of this book. He is the Exalted One, being both the Root of David - so that David owes his origin, fame, position to Him - and He is the offspring of David - of David's family in the flesh. (Psalm 110:1; Matthew 22:42-45; Isaiah 11:1; 53:2) He is the divine and human Savior. He is the bright and morning Star. This Star is the symbol of royalty. (Numbers 24:17)

Jesus has promised to come quickly (Rev. 22:7,12). The bride, the church, responds by saying, in the Greek ***Maranatha*** meaning "*Come, Lord Jesus.*" It is an ardent prayer to which the bride is moved by the Holy Spirit. The Spirit and the bride work together. They are constantly saying, "*Come, Lord Jesus*" It means "Carry out your plan in history with a view to your final coming." The divine plan includes the principles of moral government revealed under the symbolism of lampstands, trumpets, conflict with the dragon and his allies, bowls of wrath, wedding of the Lamb, etc. Let all who read and believe the teachings of this book say "*Come, Lord Jesus*" Whosoever will may come to Christ and freely partake of the water of life.

Let no one who reads this book add or subtract a word from it. Let him not call this writing spurious and say it is an interpolation. Let him not deny the divine character of the book. Let him not say it cannot be understood and should not be studied. Let him not ridicule the book, filled with its invitations and promises. If he refuses to heed this warning, the plagues written in this book shall take away his part from the tree of life, and out of the holy city which is described in this book. Christ answers the plea of His church and promises

to come quickly. John says with longing and desire, “*Amen. Even so, come, Lord Jesus!*” All Christians should be saying “*Come, Lord Jesus.*” We should be longing for, and joyfully awaiting, His coming again to receive the saved ones to heaven for eternity.

Revelation 21, 22

1. What did John now see? _____
What happened to the first ones? _____
2. Jesus told John that “I am _____ and _____
the beginning and the End.”
3. Who shall have part in the lake burning with fire and brimstone, which is the second
death? _____

4. The bride of Jesus is that great _____, the holy _____, which John saw
descending out of _____ from (1) God, (2) Jesus, (3) Satan
5. The light of the city had the glory of God: and her _____ was like a
_____ stone, clear as crystal.
6. How many foundations did the city have? _____ What were the names on
the foundations? _____
7. The _____ talking to John had a golden reed to measure the _____, the _____
_____ and the _____.
8. The city is laid out as a _____, the length is as great as its breadth, which
measures twelve hundred furlongs. T / F
9. The wall measured _____ and the wall was of _____ and
the city was pure (1) diamonds, (2) gold, (3) jasper.
10. The gates, _____ in number, and there were of (1) gold, (2) pearls, (3) jasper,
and the street of the city was pure _____, like transparent _____.

11. In Chapter 21 what was John now shown? _____
Where did it come from? _____
12. What was in the middle of the street on either side of the river? _____
_____ How many kinds of fruit did it bear? _____
13. No (1) light, (2) night, (3) darkness, shall be and they need no _____ nor
light of the _____. Who gives the saved ones light? _____
How long shall they reign? _____
14. John was told to seal the words of the _____ of this book, for the time is
at hand. T / F
15. He who is _____ ; let him be unjust still; he who is _____ , let him be
_____ ; he that is unrighteous let him be unrighteous still; he
that is _____ , let him be _____ still. T / F
16. The Lord comes (1) shortly, (2) quickly, (3) slowly, and His _____ is with Him, to
give every _____ according to his _____. T / F
17. (1) Happy, (2) Holy, (3) Blessed, are those who do _____ that they may have
the right to the tree of _____, and may enter through the _____ into the
(1) church, (2) country, (3) city.
18. Who did Jesus send to testify of these things? _____ To whom are they to
be testified? _____
19. Who does Jesus say he is according to chapter 22? _____

20. Who urges men to come to the Lord? _____
21. Who may come to the Lord? _____

22. What will happen to the man who shall add to the things in the Revelation? _____

23. What will happen to the man who shall takes away from the things of the Revelation? _____

24. He who testifies to these things says, "Surely I am coming _____

Amen. Even so, _____, _____ .

25. The _____ of our Lord Jesus Christ be with you all. **AMEN.**

