

**240107-1 Re 21, 9-27, The New Jerusalem Defined & Described—CThurman**

In the opening verses of this chapter (21), on the one hand, the apostle John saw a new heaven and a new earth because the former heaven and earth were departed. To this place ALL of the elect of God, without exception, come to their eternal home, where there is no more death, sorrow, crying or pain. On the other hand, all of the reprobate (the unelect), without exception, the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and all liars come to *eternal* perdition, having their part in the lake which burns with fire and brimstone, which is the second death.

John also saw the New Jerusalem coming down from God out of heaven. Perhaps this heaven is an eternal sphere to which the elect angels have access. There is a place called the heaven of heavens.

*De 10:14 Behold, the heaven and the heaven of heavens [is] the LORD'S thy God, the earth [also], with all that therein [is].*

But God Himself is higher than the highest (cf. Ps.18.13; Ecc.5.8), and his habitation is above the heavens of the heavens.

*1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*

As God created the former heavens and earth, so he has created the new heavens, earth, and the New Jerusalem. The New Jerusalem is the city of the living God. (cf. He.12.22) John sees it prepared as a bride adorned for her husband. It is a brand new, never-before-occupied or even seen city of God.

It is without Scriptural warrant to say that when a child of God dies he is immediately glorified, enters into that beautiful city of God, and presently walks on that golden street with so many others that have gone before him. The word of God teaches otherwise.

In the text before us today, beginning at the 9<sup>th</sup> verse, a particular angel begins to define and describe the city of the New Jerusalem, which was only briefly

introduced to the apostle John in the 2<sup>nd</sup> verse of this chapter. The portion of Scriptures does not return to the subject of the millennium. All of this text, and into the next chapter (vss.1-5) concerns the subject of the eternal city.

**9 ¶ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me,**

*full, γεμούσας, acc. pl. fem. part. pres. of the verb γέμω, to be full, burdened, laden (Re.4.6, 8; 5.8; 15.7; 17.3, 4; 21.9. The noun γόμος, is tss. merchandise. Another verb, γεμίζω, is tss. to fill, Re.8.5; 15.8.*

*was smitten, ἐπλήγη, 3s. aor. pass. of πλήσσω, which verb is only this once in the NT; see the noun form πληκτής, tss. a striker. Also related to the noun πληγή, a wound (Re.13.3, 12, 14, a stripe, a plague, Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21; 18.4, 8; 21.9; 22.18)*

*wound, πληγή, noun tss. stripes, plagues (Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21 [twice]; 18.4, 8; 21.9; 22.18), wound (Re.13.3, 12, 14).*

John is clear about which angel this was that came to him. This compels us to look at the text literally. As literally as each of the seven angels would empty their vials of God's wrath upon the earth is as literally as one of these same angels would begin to talk to John and show him the beautiful city of God, the New Jerusalem.

*Re 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

*Re 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*

***saying, Come hither, I will shew thee the bride, the Lamb's wife.***

*I will shew*, δείξω, 1s. fut. of δείκνυμι, and always tss. with the English verb *to shew* (show), and means to put on display or to present. **(this fut. verb is in Re.4.1; 17.1; 21.9.)**

First of all, we have the city, the New Jerusalem (vss. 2, 10) *defined*. This city is called *the bride*, and *the Lamb's wife*. In the Scriptures the bride and wife ideas come together when we consider the mother of our Lord Jesus, Mary. Mary, as a bride was espoused or covenanted to Joseph. This covenanted relationship was so binding that Mary was called his wife even before they came together and consummated the marriage relationship.

*Mt 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

*Mt 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*

Notice that it is the city of the New Jerusalem that is defined as the bride of Christ or the Lamb's wife. It is a place. But it is a place where two people come together. There are the people of the bride of Christ and the people of the Lamb's wife, and they live in this place forever. So this place brings together these two special people. At this place begin with the consideration of the Lamb's wife, then the bride of Christ. The idea of the Lamb's wife is given in in Is.62.1-4.

*Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth.  
2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.  
3 Thou (of the chiefest place of Israel, Zion [Israel]) shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.*

*4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. (the idea ... 'to you!')* This begins in the millennium, but in a greater way in the eternal age.

The LORD took Israel to Himself in covenant. Israel is the wife of God.

*Jer 3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.*

...

*14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion ...*

...

*20 ¶ Surely [as] a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD. (& Judah did the same, Jer.3.10, 11)*

*Jer.31.31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:  
32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:*

*33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

*Ho 2:16 And it shall be at that day, saith the LORD, [that] thou shalt call me Ishi (Husband); and shalt call me no more Baali (Master).*

...

*20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.*

Now, consider that the bride of Christ is constituted of the churches of the Lord Jesus.

*Joh 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

*2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ.*

*Eph.5.25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;  
26 That he might sanctify and cleanse it with the washing of water by the word,  
27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (idea, 'when the time of the consummation of the marriage arrangement is come')*

The bride and the Lamb's wife are constituted of two kinds of people in the beginning. They are the faithful of the NT churches of our Lord Jesus Christ (which is made up of a predominately Gentile membership) and the faithful of the OT nation of Israel. During the millennium there seems to be *some* merging of these two people; that is, the gloried of both the NT churches and OT Israel. But in the eternal day there appears to be thorough merging of the Lamb's wife and the bride of Christ. This is the final state of the church of God! Look at how the apostle Paul describes this in his letter to the Hebrews.

*He.12.22 But ye are come unto mount Sion, and unto THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM, AND TO AN INNUMERABLE COMPANY OF ANGELS,  
23 TO THE GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN, WHICH ARE WRITTEN IN HEAVEN, and to God the Judge of all, and to the spirits of just men made perfect,*

*24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel.*

The church of our Lord Jesus has no end and continues into eternity, and this is it that we are reading of in this text.

*Eph 3:21 Unto him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

The bride and the Lamb's wife now defined, we turn to read John's description of what he saw. There is no question that the millennial city as described by Ezekeil was wonderful. But the glory of the New Jerusalem far surpasses that.

9 Καὶ ἦλθεν πρὸς με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα

**10 And he carried me away in the spirit to a great and high mountain,**

*carried, ἀπήνεγκέν, 3s. aor. of the verb ἀποφέρω, tss. to carry, to carry away, to bring. Re.17.3; 21.10.*

**and shewed me that great city, the holy Jerusalem, descending out of heaven from God,**

*come down, of the verb καταβαίνω, tss. to descend, to come down, to step down, to fall. (to come down, Re.3.12, 10.1; 12.12; 13.13; 18.1; 20.1, 9; 21.2; to fall, 16.21; to descend, 21.10.)*

The subject has not changed from verse 2 to this verse. The subject is of the New Jerusalem. A city so large as shall be described here, it is quite reasonable for the literalness of the account, that John must be carried to a great and high mountain to be able to fully view this greatest of cities. You might recall that something similar happened to our Lord Jesus during His earthly ministry. Then it was that Satan took Him to a high mountain to view all the kingdoms of this world in a moment? (cf. Lk.4.5)

10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ’ ὄρος μέγα καὶ ὑψηλόν καὶ ἔδειξέν μοι τὴν πόλιν τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ

**11 *Having the glory of God: and her light was like unto a stone most precious, lamination***

*light*, φωστήρ, a noun only twice in the NT, Phl.2.15, *lights*, Re.21.11, *light*; in the LXX, this light is with reference to the great luminaries of the heavens, the sun, moon and stars.

This city is a monument to the glory of God rather than to the glory of man.

***even like a jasper stone, clear as crystal;***

*clear as crystal*, κρυσταλλίζοντι, dat. sing. masc. part. pres. of the verb κρυσταλλίζω, & only this once in the NT.; the noun κρύσταλλος, from κρύος, Liddell & Scott, *cold, icy cold, chill, frost*: metaph. *an inward chill, shudder, horror*.

The city was dazzlingly radiant.

11 ἔχουσιν τὴν δόξαν τοῦ θεοῦ καὶ ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι

**12 *And had a wall great and high, and had twelve gates, and at the gates twelve angels,***

Here are twelve angels posted, perhaps in the center of the way leading into the city. We note that these are twelve angels of an innumerable host of angels ministering all around.

*Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,*

**and names written thereon, which are the names of the twelve tribes of**  
(gates)

**the children of Israel:**

sons

It is my opinion, but the names of the twelve sons of Jacob will represent every family of the nation of Israel without exception. And this does seem to be the point for the names upon the gates, to represent the entire nation of Israel. (For example, the tribe of Dan was missing among the names of the tribes in Revelation chapter 7.)

12 ἔχουσιν τε τεῖχος μέγα καὶ ὑψηλὸν ἔχουσιν πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἔστιν τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ·

**13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.**

13 ἀπ' ἀνατολῆς πυλῶνες τρεῖς ἀπὸ βορρᾶ πυλῶνες τρεῖς ἀπὸ νότου  
πυλῶνες τρεῖς ἀπὸ δυσμῶν πυλῶνες τρεῖς

έν

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

As the names of the twelve sons of Jacob represent the entirety of the nation of Israel, so the twelve apostles stand to represent the every church of Jesus Christ.

The consideration is of the city and its inhabitants. It seems to be that the inhabitants of this city are of the following groups of people which spanned history of mankind:

The OT faithful saints of God (predominately of Israel);  
The NT faithful saints of the churches (predominately Gentiles); And,  
The saved of Israel when they are brought into the bond of the covenant (just prior to the millennium).





*length*, μήκος, noun, always tss. *length* (3).

*as large*, τοσοῦτόν, an a pronominal adj. tss. *so great, so much, these many, so many, so long, as large*. (Re.18.7, 17; 21.16)

*as the breadth: and he measured the city with the reed,* ἐπὶ *twelve thousand*  
(at)

*breadth*, πλάτος, a noun always tss. *breadth* (4); See Re. 11.8; 20.9; 21.16); the LXX also tss. this **broad (Ge.32.25), table (Pr.7.3; 22.20)**.

*measured*, ἐμέτρησεν, 3s. aor. of the verb μετρέω, tss. *to mete* (archaic for ...), *to measure*.

*reed*, καλάμω, dat. sing. of the noun καλαμός, tss. *reed* (11), *pen* (1). See Re.11.1; 21.15, 16.

***furlongs. The length and the breadth and the height of it are equal.***

*furlongs*, σταδίων, gen. pl. of the noun στάδιον, tss. *furlong* (5), *race* (1 [1Co.9.24]). See Re.14.20; 21.16).

*equal*, ἴσα, acc. pl. neut. of the adj. ἴσος, tss. *equal, like, as much*.

A furlong is said to be 606  $\frac{3}{4}$  English feet. 12,000 furlongs X 606  $\frac{3}{4}$  ft. = 7,281,000 ft. / 5280 ft. in a mile = 1378.9772 miles (1379 miles). I think the height measurements of the city probably refers to the height of the buildings of the city.

Sadly, John Gill says that this city is not to be understood as a literal city. He wrote that the city is '[a] monstrously large city indeed! such an one as never was upon earth; see Ezek. xlvi. 35. and which shews, that this is not to be understood literally, but mystically ...'

I do wonder what might be acceptable measurements in our minds for such a city that is to house ALL of the *faithful* Old and New Testament saints

throughout ALL of history of mankind. Why are the measurements thought to be unreasonable? What is a reasonable size if the Scriptures do not give it?

Note: Interesting, that the expanse of the area of the land promised to Israel in Canaan is nearly as large as the city will be on the new earth. The New Jerusalem is larger.

16 καὶ ἡ πόλις τετράγωνος κεῖται καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστίν 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

**17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.**

A cubit is said to be a measurement of 18". In this case the wall of the city would measure 216 feet, and this is set upon a beautiful foundation of precious stones (cf. v.19) of which height is unrevealed.

Note: I am assuming that the measurement of the wall is of the height. Some suggest that this measurement is of the thickness or depth of the wall. I can't say for certain.

17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου ὃ ἐστίν ἀγγέλου

**18 And the building of the wall of it was of jasper: and the city was pure gold, (city)**

*jasper*, ἴασπις, noun, **Re.4.3; 21.11, 18, 19**; this is thought to be an green.

*pure*, tss. from the adj. καθαρός, *pure, clean, clear* (see directly below).

**like unto clear glass.**  
crystal

*glass, ὕαλος, noun tss. glass, (Re.21.18, 21)*

In the LXX, Job 28.17, Gold and crystal shall not be equalled to it (wisdom), neither shall vessels of gold be mentioned (in comparison to wisdom) ...

18 καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις καὶ ἡ πόλις χρυσίον καθαρόν ὅμοια ὑάλῳ καθαρῷ

**19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;**

19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις ὁ δεῦτερος σάπφειρος· ὁ τρίτος χαλκηδών ὁ τέταρτος σμάραγδος

**20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, ruby,**  
marg. Ex.28.17

**beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.**

*jacinth, ὑακινθίνους, acc. pl. masc. of the adj. ὑακίνθινος, only in Re.9.17, and so jacinth (breastplates), said to be a light violet to moderate purple, and so Liddell & Scott, 'of bluish color'; the noun ὑακίνθος is only in Re.21.20.*

The description of the precious stones which make up the foundation are stated in as literal terms as is possible. Nothing about these verses suggests to the mind that these are only figurative or symbolic of something else.

20 ὁ πέμπτος σαρδόνυξ ὁ ἕκτος σάρδιος· ὁ ἕβδομος χρυσόλιθος ὁ ὄγδοος βήρυλλος ὁ ἔνατος τοπάζιον ὁ δέκατος χρυσόπρασος ὁ ἐνδέκατος ὑακίνθος ὁ δωδέκατος ἀμέθυστος

**21 And the twelve gates were twelve pearls; every several gate**  
respectively each one of the gates

*several, ἀνά, adverb, also tss. each, apiece, every man, each.*

ἐξ  
**was of one pearl: and the street of the city was pure gold, as it were**  
out of broad place

*street, πλατεῖα, a noun always tss. with the English street.*

I have always thought of the gate as being the sides and top of the entranceway into the city. However, the gate refers to the *door* itself, which as we shall read is never shut. This *gate*, every gate is made of a single pearl.

The God that created everything that is from nothing can have a pearl as large as He desires. We should simply believe what is written.

**transparent glass.**

see-through

*transparent, διαφανής, adj., διά through + φαίνω to appear, to shine, to be seen, and only this once in the NT; so 'to see through.'*

This street of gold, a single avenue that leads through the city is of purest gold. All dross has been removed. It is a smooth, transparent street of gold.

21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται ἀνά εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαφανής

**22 And I saw no temple therein: for the Lord God Almighty and the**  
in it (that city)

*Almighty, παντοκράτωρ, a noun of πᾶς all + κράτος strength, might, power, dominion; παντοκράτωρ, is in the NT only used with*

reference to God and the Lord Jesus Christ. παντοκράτωρ is tss. *Almighty* (9), omnipotence (1); **2Co.6.18; Re.1.8; 4.8; 11.17; 15.3; 16.7, 14; 19.6, omnipotence, 15; 21.22.**

***Lamb are the temple of it.***

The inhabitants of this city do not go somewhere to worship the Lord God Almighty and the Lamb. God dwells in the *immediate* presence of the inhabitants of this city. And God is in the Person of the Lamb of God, the Lord Jesus Christ.

*Joh 1:14 And the Word was made flesh, and dwelt (tabernacled, the Greek verb σκηνώω) among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

*Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

*22 In whom ye also are builded together for an habitation of God through the Spirit. (He is with us now in Spirit. Then He shall be with us in physical, bodily presence.)*

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ ἄρνιον

**23 And the city had no *need* of the sun, neither of the moon,**  
use, necessity

*need, χρεία, acc. sing. of the noun χρεία, tss. need, necessity, want, use, lack.*

*moon, the noun σελήνη, and always tss. moon (9). See **Re.6.12; 8.12; 12.1; 21.23.***

*shining, φαίνει, 3s. pres. ind. of the verb φαίνω, tss. to appear, to be seen, to shine (**Re.1.16, shineth; 8.12, shone; 18.23, shine; 21.23, shine**).*

ἵνα  
to **shine in it: for the glory of God** **did lighten it, and the Lamb is**  
in order to enlightened (city)  
illuminated

*shine, φαίνωσιν, 3pl. pres. subj. of the verb φαίνω, tss. to appear, to shine, to be seen.*

*did lighten, ἐφώτισεν, 3pl. aor. of the verb φωτίζω, tss. to give light (Re.22.5), to lighten (Re.18.1; 21.23), to enlighten, to illuminate.*

**the light thereof.**

of it (of that city)

*light, λύχνος, a noun tss. light, candle.*

This does not say that there is no sun or moon. Evidently there will be similar luminaries in the new heavens. But here we're told that the *CITY* has no need for the sun or the moon on account of the glory of God in their midst.

23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν ἐν αὐτῇ ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον

**24 And the nations of them which are saved shall walk** **in the light of it:**  
about by (that  
city)

*which are saved, σωζομένων, gen. pl. part. pres. pass. of the verb σώζω, tss. to save, to be whole, to be healed, to do well, to preserve.*

First, there is reference to *nations*.

Here, outside of the city are *nations of them which are saved*.

*Re.5.9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast*

*redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

*10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

It is thought that in eternity there will be no more color, no more race, perhaps because of the text of Gal.3.26-28.

*Gal.3.26 For ye are all the children of God by faith in Christ Jesus.*

*27 For as many of you as have been baptized into Christ have put on Christ.*

*28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

But concerning *race*, this text states that the Lord saves without respect to race. And especially it states that in the Lord's churches there should be no racial preference or prejudice. Every child of God has equal standing in the body, which is that local church of which he is a part.

I should point out that there is nothing wrong with the various races of mankind. However, in the beginning (cf. Ge.11.1-9), to frustrate fallen man's joint venture in rebellion against God (Ge. 11.1-9), the LORD divided to the already existing races of people their various languages and then scattered them over the earth. That language barrier will not exist in the eternal state, but races will continue.

Some became offended at me for limiting the first resurrection to the faithful Old and New Testament saints of Israel and the churches.

But look here how that there is a limitation to those which shall be deemed WORTHY to live in that bright city of God where the Lamb of God Himself shall live among them. Not everyone will be in this city.

That is understood by the fact that there are *nations* on the outside. And I would suggest that the nations of the saved outnumber those that live in the city.

But here, what a eternal blessing there will be for EVERY child of God. Here we are reminded that there is no more separation between the dead in



Christ and the living. All of the saved, ALL OF THE SAVED are together at this time and forever, never to be separated again. The entire host of the family of God is gathered. Not only the saved of Israel and of the Gentiles that were miraculously translated from the old kosmos to the new, but the glorified of the Jew and Gentile too; THE ENTIRE LOT OF GOD'S ELECT WHICH THE FATHER GAVE TO HIS SON BEFORE THE FOUNDATION OF THE WORLD. (cf. Jn.6.37, 44; Eph.1.4) They're all here. Not one of the elect is missing. We're finally home my dear brothers and sisters! By His grace we've arrived.

εις

**and the kings of the earth do bring their glory and honour into it.**

+

*do bring, φέρουσιν, 3pl. pres. of the verb φέρω, tss. to bear, to reach, to carry, to lead, to lay, to drive, to uphold, to bring.*

24 καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτί αὐτῆς περιπατήσουσιν καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν

On the new earth, there are kings that evidently rule among the nations. So, there is government and rule. Then, not only during the millennium, Christ shall reign, and His saints with him, from within the city. (cf. 1Co.15.25; 2Ti.2.12; Re.5.10; 11.15; 20.6; 22.5) But there appears to be those that reign that live beyond the city, among the nations of the earth.

**25 And the gates of it shall not be shut at all by day: for there shall be no shall not ever be shut**

*shall ... be shut, κλεισθῶσιν, 3pl. aor. subj. pass. of the verb κλείω, tss. to shut, to shut up. (Re.3.7 (twice), 8; 11.6; 20.3; 21.25)*

**night there.**

Isaiah appears to prophesy similarly in Is.60.11. But this prophecy is not of the New Jerusalem, but of the Jerusalem which shall be during the millennial kingdom of Jesus Christ. Be careful. For failing to make this

distinction many say that Re.21.9-27 has returned to the topic of the millennium.

*Is.60.11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that [men] may bring unto thee the forces of the Gentiles, and [that] their kings [may be] brought.*

But there are similarities between the millennial city and the New Jerusalem. Certainly, in either time Israel shall face no threats. The gates shall be open wide both during Christ's millennial kingdom and His everlasting kingdom. And the kings of the old earth as well as those of the new earth shall bring their glory into it. But there are differences between the two, the millennial city and the New Jerusalem. The millennial city is built by men. (cf. Is.60.10) The New Jerusalem is built by God (cf. He.11.10). The millennial city has an end, but the New Jerusalem is forever and ever. The inhabitants of the millennial city are still sinners and subject to death, Not so for the inhabitant of the eternal city of God (or for anyone that have arrived to the new earth.

25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας νύξ γὰρ οὐκ ἔσται ἐκεῖ

26 **And** *they shall bring the glory and honour of the nations into it.*  
(kings + nations [?])

26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν

27 **And there shall in no wise enter into it any thing that defileth,**  
never

*defileth, κοινοῦν, nom. sing. neut. part. pres. act. of κοινῶω, tss. to defile, to be unclean, to be common.*

**neither [whatsoever] worketh abomination, or [maketh] a lie:**

*worketh*, ποιῶν, nom. sing. neut. part. pres. of the verb ποιέω, *to do, to cause, to perform, to work*, etc.

*lie*, the noun ψεῦδος, ,,

***but they which are written in the Lamb's book of life.***

Another way of saying this is, there shall only be on the new earth and enter into the New Jerusalem the true children of God. All of the unbelieving, all of them that could have polluted, marred and defiled this place are gone. Never so much as touch the shores of this everlasting home. Many shall live within the gates of that city and it seems that many more shall live outside of the city. But it is my opinion that ALL shall have access to it, to come in, to see the Lord Jesus, their redeemer. In practical terms I think the our Lord shall come to those beyond as well. He has with him that special entourage of 144,000 Jewish, male virgin. Remember that? (cf. Re.14.1-5) But we could speculate forever about the glories of that eternal place.

What a day that will be!

**What a Day That Will Be, by Jim Hill (1<sup>st</sup> vs. & chorus only)**

(Verse 1)

There'll be no sorrows there  
No more burdens to bear  
No more sickness and no more pain  
No more parting over there  
But forever I will be  
With the one who died for me  
What a day, glorious day that will be

(Chorus)

What a day that will be  
When my Jesus I shall see  
And I look upon his face  
The one who saved me by his grace

When he takes me by the hand  
And leads me through the Promised Land  
What a day, glorious day that will be

This is what the Lord Jesus Christ brought to every child of God for whom He died. Every child of God shall see this and be in this blessed place forever and ever. This is the end of that reason why Christ died on the cross at Golgatha; that we might be with Him where He is.

*Joh 14:1 ¶ Let not your heart be troubled: ye believe in God, believe also in me.*

*2 In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you.*

*3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.*

*Jn.17. Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

Do you know that Jesus Christ died for your sins? This is what He has prepared for all them that love Him. Is that you? If so, repent, turn from your way to His. Come, make a public profession of your faith in Him. And by baptism be publicly identified with him and come into His NT church. Here serve Him until He calls us into His presence. You'll see this place because He loves you so much.

27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν, καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου