

REVELATION 21

Chapter 21 *Golden texts of Sister White*

21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away [2Pet 2:7; 3:10-13]; and there was no more sea.

21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is the city, The Father's house- John 14] [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. [Compare with Eze 37:27]

21:4 And God shall wipe away [by removing all causes of tears] all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

21:5 And he [same being in 20:11, 12] that sat upon the throne said, Behold, I make all things new [Mal 4:1; Rev 5:13]. And he said unto me, Write: for these words are true and faithful.

21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

21:7 He that overcometh shall inherit [Gal 3:29; Rom 4:13] all things; and I will be his God, and he shall be my son.

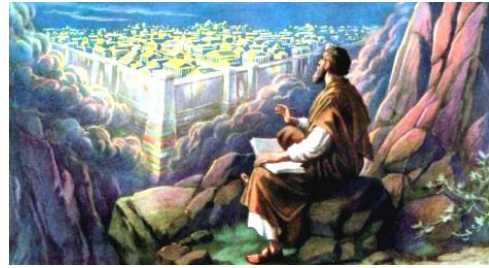
21:8 But the fearful [a fear connected with unbelief; a fear of the ridicule and opposition of the world; a fear to trust God and venture out upon His promises; a fear that He will not fulfil what He has declared, and that consequently we shall be left to shame an loss for believing on him- Isa 51:7], and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death [Rom 6:23; Eze 18:4, 20].

21:9 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, saying, Come hither, I will show thee the bride, the Lamb's wife [City, New Jerusalem- Isa 54; Gal 4:6; Rev 21].

21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, [The "church" is not the City itself, but the children of the City]

21:11 Having the glory of God: and her light [was] like unto a stone most precious, even like a jasper stone, clear as crystal;

The New Jerusalem



And he will
Wipe out
every tear from
their eyes, and
death will be
no more, neither
will mourning
nor outcry nor
pain be anymore.
The former things
have passed away
Revelation 21:4



Verses 9 - 27:

- ❖ Bridegroom = Christ
- ❖ Bride = City of Jerusalem
- ❖ Marriage = the inauguration of Christ as King upon the throne of David- Matt 22:1-4; 25:1-13; Luke 12:35-37; 19:12, 13

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21:12 And had a wall great and high, [and] had twelve gates, and at the gates twelve angels, and names written thereon, which are [the names] of the twelve tribes of the children of Israel:

21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles [A Christian, and NOT a Jewish City- Rom 2:28-29; 9:6-8; Gal 3:29; Eph 2:12, 13: James 1:1; Rev 7:4] of the Lamb.

21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs [1500 miles]. The length and the breadth and the height of it are equal [City is laid out in a perfect square; 1500 ÷ 4 = 375 miles on each side].

21:17 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.

21:18 And the building of the wall of it was [of] jasper [a beautiful green color, sometimes clouded with white or spotted with yellow]: and the city [was] pure gold, like unto clear glass.

21:19 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;

21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprusus; the eleventh, a jacinth; the twelfth, an amethyst.

21:21 And the twelve gates [were] twelve pearls: every several gate was of one pearl: and the street of the city [was] pure gold, as it were transparent glass.

21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.

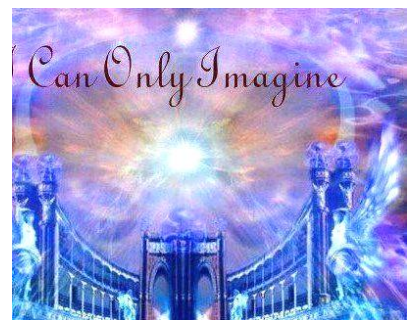
21:24 And the nations of them which are saved shall walk in the light of it: and the kings [the saved; we possess a "kingdom" and are to "reign" forever and ever- Matt 25:21; Isa 66:23] of the earth do bring their glory and honour into it.

21:25 And the gates of it shall not be shut at all by day: for there shall be no night there [there will be days and nights of surpassing glory- Isa 30:26- the day will be 'sevenfold' brighter].

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. {ExV 41.7}

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. **What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem?** "O consistency, thou art a jewel!" {Lt11-1890.12}

NLT	Foundation Stones (21:19-20)	462
Amethyst	"The wall of the city had twelve foundation stones, and on them were written the names of the twelve apostles of the Lamb" (21:14 NLT).	Amethyst
Jacinth		Jacinth
Chrysoptase		Chrysoptase
Topaz		Topaz
Beryl		Beryl
Chrysolite		Chrysolite
Carnelian		Sardius
Onyx		Sardonyx
Emerald		Emerald
Agate		Chalcedony
Sapphire		Sapphire
Jasper		Jasper



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21:26 And they shall bring the glory and honour of the nations into it.

21:27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.

Will you not give yourself to him now? Why do you delay? Is it gold you want? Can you not wait for an immortal inheritance? The streets of the **New Jerusalem** are paved with gold. Its walls are of jasper and precious stones. Is it honor that you desire? Can you not wait a little? Jesus will crown his children with glory, honor, and immortality. It is enough. My soul feasts on his love. {ST April 8, 1889, par. 9}

NEW JERUSALEM QUOTES

I believe **the Sanctuary**, to be cleansed at the end of the 2300 days, **is the New Jerusalem Temple**, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. {WLF 12.8}

I saw that **while Jesus was in the Most Holy place he would be married to the New Jerusalem**, and after his work should be accomplished in the Holiest, he would descend to earth in kingly power and take the precious ones to himself who had patiently waited his return. {1SG 157.1}

The holy city, the New Jerusalem, which is the capital and representative of the kingdom, **is called "the bride, the Lamb's wife."** Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy **Jerusalem**, descending out of Heaven from God." [Revelation 21:9, 10.] **Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. [Revelation 19:9.] If guests, they cannot be represented also as the bride.** Christ, as stated by the prophet Daniel, will receive from the Ancient of days in Heaven, "dominion, and glory, and a kingdom," he will receive the **New Jerusalem**, the capital of his kingdom, "prepared as a bride adorned for her husband." [Daniel 7:14; Revelation 21:2.] Having received the kingdom, he will come in his glory, as King of kings, and Lord of lords, for the redemption of his people, who are to "sit down with Abraham, and Isaac, and Jacob," at his table in his kingdom, [Matthew 8:11; Luke 22:30.] **to partake of the marriage supper of the Lamb.** {GC88 426.2} *emphasis in the original*

When the flood of waters was at its height upon the earth, it had the appearance of a boundless lake of water. **When God finally purifies the earth, it will appear like a boundless lake of fire.** As God preserved the ark amid the commotions of the flood, because it contained eight righteous persons, **he will preserve the New Jerusalem**, containing the faithful of all ages, from righteous Abel down to the last saint which lived. **Although the whole earth, with the exception of that portion where the city rests, will be wrapped in a sea of liquid fire, yet the city is preserved as was the ark, by a miracle of Almighty power. It stands unharmed amid the devouring elements.** "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." {3SG 87.2}

I saw that we sensed and realized but little of the importance of the Sabbath, **to what we yet should realize and know of its importance and glory.** I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But **when the refreshing and latter rain shall come from the presence of the Lord, and the glory of His power, we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory.** But [we] shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the **New Jerusalem** are thrown open and swing back on their glittering hinges, and the glad and joyful voice of the lovely Jesus is heard, richer than any music that ever fell on mortal ear, bidding us to enter, that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven is our home for we have kept the commandments of God. {Lt3-1851.4}

Professed Christians, worldly Christians, are unacquainted with the heavenly things, and will never be brought to the gates of the **New Jerusalem** to engage in scenes which have heretofore not especially engaged their attention. They have not trained their minds to delight in devotion and meditation upon things of God and heaven. How, then, can they

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engage in the services of heaven, delight in the spiritual, the pure, the holy in heaven, when this was not a special delight to them upon earth? The very atmosphere they breathe will be purity itself. They are unacquainted with it all, but put them in the world, in their worldly vocations, they know just where to take hold, just what to do, for **they trained their mind, the lower order of faculties have been in so constant exercise, they have been growing, while the higher, the nobler powers of the mind, have not been strengthened by use, and are incapable of awakening at once to the spiritual exercises.** Spiritual things are not discerned, because they are viewed through the world-loving eyes, which eclipse the value and glory of the divine above the temporal. {Lt17-1868.17}

He is ever watching to impart, when most needed, new and fresh blessings, strength in the hour of weakness, succor in the hour of danger, friends in the hour of loneliness, sympathy, human and divine in the hour of sorrow. We are homeward bound. He that loveth us so much as to die for us hath builded for us a city. The new Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sadness. No dirge of crushed hopes and buried affection shall ever more be heard. {Lt37-1893.6}

There is the **New Jerusalem**, "having the glory of God," her light "like unto a stone most precious, even like a jasper stone, clear as crystal." [Revelation 21:11.] Saith the Lord, "I will rejoice in **Jerusalem**, and joy in my people." [Isaiah 65:19.] "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." [Revelation 21:3, 4.] {4SP 490.2}

In the city of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to his name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." [Revelation 22:5.] The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day. {4SP 491.1}

"**I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.**" [Revelation 21:22.] The people of God are privileged to hold open communion with the Father and the Son. Now we "see through a glass, darkly." [1 Corinthians 13:12.] We behold the image of God reflected, as in a mirror, in the works of nature and in his dealings with men; but then we shall see him face to face, without a dimming veil between. We shall stand in his presence, and gaze upon the glory of his countenance. {4SP 491.2}

4



You express a desire for me to describe the things concerning the **New Jerusalem**. I positively decline to do anything of the kind. My powers would be inadequate to do this or even make an approach [to] it, and I advise you not to make any attempt to have a particular representation which will carry the impression that it is the representation of the **New Jerusalem**. The most eloquent representation of the **New Jerusalem** is [but] to make [an] attempt to present it. {Lt54-1886.2}

Any one who is dealing with the future unseen world may best describe its untold glories by quoting the words of Paul, "Eye hath not seen; ear hath not heard; neither hath it entered into the heart of man the things which God has prepared for those that love Him." [1 Corinthians 2:9, 15.] I feel that many approach sacred things as though their finite powers were capable of taking them in. "And it came to pass when Joshua stood by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art Thou for us or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." [Joshua 5:13-15.] {Lt54-1886.3}

There are so large a number that tread on holy ground with unsanctified feet that we are very cautious even in statements that we present to them in regard to sacred and eternal things, because finite and common ideas become mixed with the holy and sacred. Man may try with his intrusted and cultivated powers to represent something of heaven, and he will make a blunder of the whole thing. {Lt54-1886.4}

Your power as an artist will, when stretched to its utmost capacity, fall down faint and weary in seeking to take in the things of the unseen world, and yet there is an eternity beyond. With these statements you will excuse me from attempting to portray before you anything concerning the works of the great Master Artist. {Lt54-1886.5}

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Let the imaginations of the people be on the highest stretch to contemplate the glories of the **New Jerusalem**, and yet they have but just entered upon the borders of the eternal weight of glory that shall be realized by the faithful overcomer. Put off thy shoes from off thy feet for the ground whereon thou standest is holy. This is the very best answer I can give to your question. {Lt54-1886.6}

I have not one word of encouragement for any person, neither have I money to impart to any person, to visit **Jerusalem**. As it now is, it would never be a picture that I would wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious souls, they need never get a sight of **Jerusalem** under the curse, but with inspired words you can point them to the **New Jerusalem**, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, "Lo, I am with you always, even to the end of the world." [Matthew 28:20.] Men may search in vain for the footprints of Christ in **Jerusalem**. I care more for where He is now—in heaven—and for what He is doing in my behalf. {Ms52-1896.28} Give to Jesus your devotion where He is in the heavenly sanctuary, seek for the Holy Spirit as His representative wherever His people bow to worship Him. It becomes us to know more of Jesus by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where He is now. Let us be gathering from the tree of life that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, life-giving fruit as food to the soul. {Ms52-1896.29}

The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." [Psalm 119:105.] If we walk in this light, we shall never go astray. In these days of trial and test, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the **New Jerusalem**. {Lt177-1901.10}

Here is presented the necessity of seeking for the heavenly adorning, even the robe of Christ's righteousness. This robe every human being must put on who desires to enter the pearly gates of the New Jerusalem. We need not a new writing from any one to give us true principles. We need a new reading of the Bible, in order that we may understand and practice its principles. The Bible simply needs to be read properly. It is the one who brings to the study of the Word of God a spirit of submission and obedience that gets spiritual food from it. But O there are so many who are spiritually blind. {Lt84-1900.14}

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all things," "and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and **the name of the city of my God**, which is **New Jerusalem**." {RH June 19, 1900, par. 12}

If we only knew what is for our eternal interest, not another day would any of us be transgressors of the law of Jehovah. Our only safety is in keeping the mind in harmony with God, availing ourselves of the safeguards that He has provided. We shall never fully realize the advantages we have gained by keeping His laws, until the gates of the **New Jerusalem** are swung back on their glittering hinges, and the nations that have kept the truth shall enter in to enjoy eternal peace and comfort. {Ms111-1901.9}

My soul is weighed down when I think of the careless and impenitent who have had great and wonderful light, but who do not grasp the opportunity they have of coming into obedience to the law of God. The ten holy precepts, given amid demonstrations of power and grandeur from Mt. Sinai by God Himself, declare the principles that rule in heaven. They were made known to man that he might understand the terms of entrance into the holy city, **New Jerusalem**. **Only those who turn by repentance and conversion to a life of obedience to God are assured of a life of happiness and peace in the Father's home.** To such the gates of the city are opened; the eternal substance is given them, and they inherit all things. {Lt122-1907.14}

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The subject of this chapter, beginning with verse 2, is the New Jerusalem, but before that is introduced, John tells how the present heaven and earth and sea are to be disposed of.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

By the first heaven and first earth, John unquestionably means the present heaven and earth, "the heavens and the earth which are now." 2 Peter 3:7. The Bible speaks of a third heaven, in which are Paradise and the literal tree of life, 2 Corinthians 12:2 and Revelation 2:7. This is not heaven which is yet future; it is heaven which has existed for eternity. Peter speaks of three heavens and earths: those before the flood, the ones which now are, and the one which is to come down from heaven and be place finally upon the earth to come. In Revelation 21:1 John speaks of only the two heavens and earths.

The ones which now are he called the first, so that the future new heavens would be the second, and not the third, as Peter is supposed to reckon. Hence it is certain that Peter did not design to establish a numerical order, in accordance with which we should speak of one as the first, another as the second, and the last as the third. The object of his reasoning was simply to show that as a literal heaven and earth succeeded to the destruction of the earth by the flood, so a literal heaven and earth would result from the renovation of the present earth by fire.

There is no proof, therefore, that when Bible speaks of the third heaven, it refers simply to the third state of the present heavens and earth, for then all the Bible writers would uniformly have so reckoned it. Thus the arguments of those who endeavor to disprove a literal Paradise and tree of life in existence now, fall to the ground.

The Bible certainly recognizes three heavens in the present constitution of things, namely, the first, or atmospheric heaven, which the fowls of the air inhabit; the second, the planetary heaven, the region of the sun, moon, and stars; and the third, high above others, where Paradise and the tree of life are found, Revelation 2:7, where God has His residence and His throne, Revelation 22:1-2.

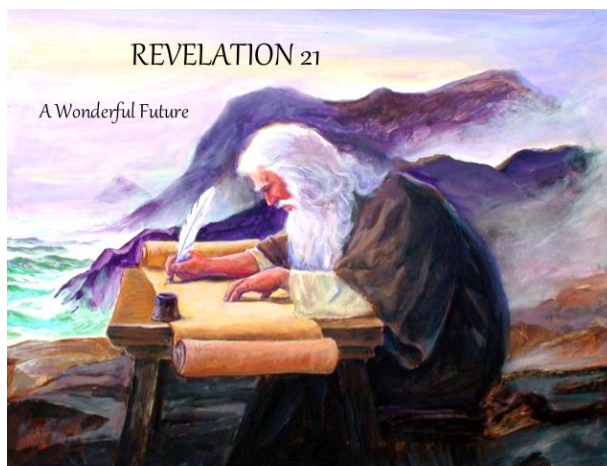
Paul was caught up in heavenly vision, 2 Corinthians 12:2, to which Christ ascended when He left the earth, Revelation 12:5, where He now, as Priest-King, sits upon the throne with His Father, Zechariah 6:13. Where the glorious city stands, awaiting the saints when they enter into eternal life, Revelation 21:2. Blessed be God that from that bright land intelligence has been brought to this far-off world of ours! Thanks be to His holy name that a way has been opened, which leads like a straight and shining path of light up to those blest abodes!

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, "The tabernacle of God is with men, and He will dwell with them." The



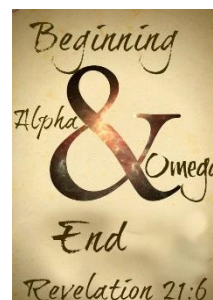
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great God takes up His abode on this earth, but we do not suppose that God is confined to this, or any other one of the worlds of His creation. Here He has a throne, and the earth enjoys so much of His presence that it may be said that He dwells among men and dwells there in a different sense from ever before. Why should this be thought a strange thing? God's only-begotten Son is here as ruler of His special kingdom. The holy city will be here. The heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Savior's parables, there will be more joy in heaven over one world redeemed than over ninety and nine which have needed no redemption.

"God shall wipe away all tears from their eyes." He does not literally wipe away tears from the eyes of His people, for there will be no tears in that kingdom to be wiped away. He wipes away tears by removing all causes of tears.

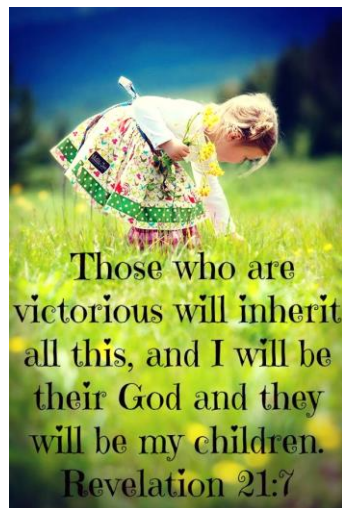


5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.
6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.



7

He that sits upon the throne is the same being that is mentioned in verses 11 and 12 of the preceding chapter. He says, "I make all things new;" not, I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true. When this is accomplished, all will be ready for the utterance of that sublime sentence, "It is done." The dark shadow of sin has then forever vanished. The wicked, root and branch, Malachi 4:1, are destroyed out of the land of the living, and the universal anthem of praise and thanksgiving, Revelation 5:13, goes up from a redeemed world and a clean universe to a covenant-keeping God.



7 He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The over comer's are "Abraham's seed, and heirs according to the promise" Galatians 3:29. The promise embraces the world, Romans 4:13; and the saints will go forth upon the earth, not as servants or aliens, but as lawful heirs to the heavenly estate and proprietors of the soil.

But the fearful and unbelieving have their part in the lake that burneth with fire and brimstone. The word "fearful" has been a trouble to some conscientious ones, who have had fears more or less in all their Christian experience. It may be well, therefore, to inquire what kind of fear is here meant. It is not fear of our own weakness, or of the power of the tempter. It is not fear of sinning, or of falling out by the way, or of coming short at last. Such fear drives us to the Lord for help. But the fear mentioned here is connected with unbelief, a fear of the ridicule and opposition of the world, a fear to trust God and venture out upon His promises, a fear that He will not fulfill what He has declared, and that consequently one will be left to shame and loss for believing on Him. Cherishing

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such fear, one can be only half-hearted in His service. This is most dishonoring to God. This is the fear which we are commanded not to have, Isaiah 51:7. This is the fear which brings into condemnation here, and will finally bring all who are controlled by it into the lake of fire, which is the second death.

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

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11 having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

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

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



SEE DEPICTION OF CITY: [A&O · Heaven's levels \(aopublishers.com\)](http://A&O·Heaven's levels (aopublishers.com))

This testimony is positive *that the New Jerusalem is the bride, the Lamb's wife*. The angel told John distinctly that he would show him the bride, the Lamb's wife. We may be sure that he did not deceive him, but fulfilled his promise to the very letter. He was shown the New Jerusalem, the city, which must therefore be the Lamb's wife. It would be unnecessary to offer a word of proof that this city is not the church, were it not that popular theology has so mystified the Scriptures as to give it this application. This city cannot be the church, because it would be absurd to talk of the church as lying foursquare, and having a north side, a south side, an east side, and a west side. It would be incongruous to speak of the church as having a wall great and high, and having twelve gates, three on each side toward the four points of the compass. Indeed, the whole description of the city which is given in this chapter would be more or less obscure if applied to the church.

In writing to the Galatians, Paul speaks of the same city and says that it is the mother of us all, referring to the church. The church, then, is not the city itself, but the children of the city. Verse 24 of the chapter under comment, speaks of the nations of the saved, who walk in the light of this city. These are nations of the saved, who walk in the light of this city. These nations who are saved will constitute the church and are distinct from the city, in the light of which they walk. It follows that the city is a literal city built of all the precious materials here described. But how can it then be the bride, the Lamb's wife? Inspiration has seen fit to speak of it under this figure, and with every believer in the Bible that should be sufficient.

With this view, all is harmony. Christ is called Father of His people, Isaiah 9: 6, the Jerusalem above is called our mother, and we are here children. Carrying out the figure of marriage, Christ is represented as the Bridegroom, the city as the bride, and we, the church, as the guests. There is not confusion of personalities here. The popular view, which makes the city the church, and the church the bride, makes the church at the same time both mother and children, both bride and guests.

The view that the marriage of the Lamb is the inauguration of Christ as King upon the throne of David, and that the parables of Matthew 22:1-14; 25:1-13; Luke 12:35-37; 19:12-27, apply to that event, is further confirmed by a well-known ancient custom. It is said that when a person took his position as ruler over the people, and was invested with that power, it was called a marriage, and the usually accompanying feast was called a marriage supper.

The names of the twelve apostles in the foundations of the city show it to be a Christian and not a Jewish city. The names of the twelve tribes on the gates, show that all the saved from all ages,

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are reckoned as belonging to some one of the twelve tribes, for all must enter the city through some one of the twelve gates. This explains those instances in which Christians are called Israel, and are addressed as the twelve tribes, as in Romans 2:28-29; 9:6-8; Galatians 3:29; Ephesians 2:12-13; James 1:1; Revelation 7:4.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

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.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.



According to this testimony the city is laid out in a perfect square, measuring equally on all sides. The measure of the city, John declares, was twelve thousand furlongs. Twelve thousand furlongs, eight furlongs to the mile, equal fifteen hundred miles. It may be understood that this measure is the measure of the whole circumference of the city, not merely of one side. This appears to have been the ancient method of measuring cities. The whole circumference was taken, and that was said to be the measure of the city. According to this rule, the New Jerusalem will be three hundred and seventy-five miles in length on each side. The length, breadth, and height of it are equal. From this language, the question has arisen whether the city shown to John was as high as it was long and broad.

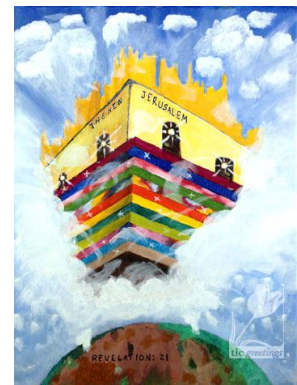
9 Taking the cubit at about twenty-two inches, the length which is most commonly assigned to the ancient cubit, it would give only two hundred and sixty-four feet as the height of the wall. Now if the city is just as high as it is long and broad, that is, three hundred and seventy-five miles, this wall of less than three hundred feet would be in comparison a most insignificant affair. Probably therefore the height of the buildings of the city is to be judged by the height of the wall, which is distinctly given.

The building of the wall was of jasper. This precious stone is usually described as of "a beautiful bright green color, sometimes clouded with white or spotted with yellow." This we understand to be the material of the main body of the wall built upon the twelve foundations hereafter described. Let it be remembered that this jasper wall was "clear as crystal", verse 11, revealing all the glories within.



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;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.



If we consider this description exclusively metaphorical, as is done by many who profess to be Bible teachers, and spiritualize away this city into ethereal nothingness, how unmeaning do these

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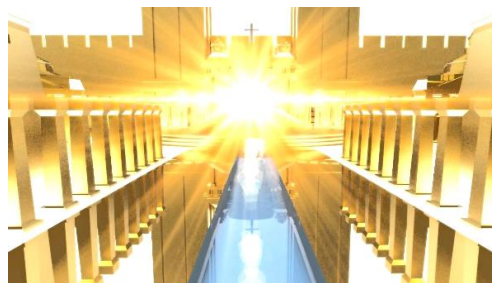
minute descriptions appear! But if we take it in its natural and obvious signification, and look upon the city as the prophet evidently intended, as a literal and tangible abode, our glorious inheritance, the beauties of which we are to look upon with our own eyes, how the glory of the scene is enhanced!

Though it is not for mortal man of himself to conceive of the grandeur of the things which God has prepared for those who love Him, yet viewed literally, men may delight to contemplate the glories of their future abode. We love to dwell upon those descriptions which convey to our minds an idea of the loveliness and beauty which will characterize our eternal home. As we become absorbed in the contemplation of an inheritance tangible and sure, courage springs up anew, hope revives, faith plumes her wings. With feeling of thanksgiving to God that He has placed it within our power to gain an entrance to the mansions of the redeemed, we resolve anew, despite the world and all its obstacles, that we will be among the sharers in the proffered joy. Let us, then, consider the precious foundation stones of that great city, through whose gates of pearl God's people may hope soon to enter. However, many gemologists assert that it is difficult to identify the precious stones of the Bible in our day. Suffice it to say, they are beautiful beyond our imagination!

21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

The beautiful city of God, built of materials most precious here on earth, is very appropriately described as having gates of pearl. But more than that, the scripture says that each gate is of a single pearl. Iridescent and glowing with the beautiful colors reflected from the foundations, these portals swing wide to welcome the redeemed to their eternal home.

In this verse, as also in verse 18, the city is spoken of as built of gold, pure, like clear glass, that is, transparent glass. Think for a moment what the appearance of a street so paved would be. The gorgeous palaces on either side would be reflected beneath, and the boundless expanse of the heavens above would also appear below; so that to the person walking those golden streets it would appear that both he himself and the city were suspended between the infinite heights above and the unfathomable depths below, while the mansions on either side of the street, having also powers of reflection, would marvelously multiply both palaces and people, and would render the whole scene novel, pleasing, beautiful, and grand beyond conception.



22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

With a temple is naturally associated the idea of sacrifices and mediatorial work, but when the city is located upon the new world, there will be no such work to be performed. Sacrifices and offerings, and all mediatorial work based on them, will be forever past. Hence there will be no need of the outward symbol of such work. But the temple in old Jerusalem, besides being a place for sacrificial worship, was the beauty and glory of the place. As if to anticipate the question that might arise as to what would constitute the ornament and glory of the new city if there is to be no temple therein, the prophet answers, "The Lord God Almighty and the Lamb are the temple of it."

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

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

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

27 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or makes a lie: but they which are written in the Lamb's book of life.

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It is in the city alone, probably, that there is no night. There will of course be days and nights in the new earth, but they will be days and nights of surpassing glory. In speaking of this time, the prophet says, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isaiah 30:26. But if the light of the moon in that state is as the light of the sun, how can there be said to be night there? The light of the sun will be sevenfold, so that although the night is to be as our day, the day will be sevenfold brighter, making the contrast between day and night there as marked, perhaps, as at the present time. Both will be surpassingly glorious.

Verse 24 speaks of nations and kings. The nations are the nations of the saved, and in the new-earth state we are all kings in a certain sense. We possess a "kingdom," and are to "reign" forever and ever. But it appears from some of our Saviors parables, as in Matthew 25:21-23, that some will occupy in a special sense the position of rulers, and may thus be spoken of as kings of the earth in connection with the nations of the saved. These will bring their glory and honor into the city, when on the Sabbaths and new moons they there come up to worship before God, Isaiah 66:23.

Reader, do you want a part in the eternal glories of this heavenly city? See to it, then, that your name is written in the Lamb's book of life; for those only whose names are on that heavenly "roll of honor" can enter there.

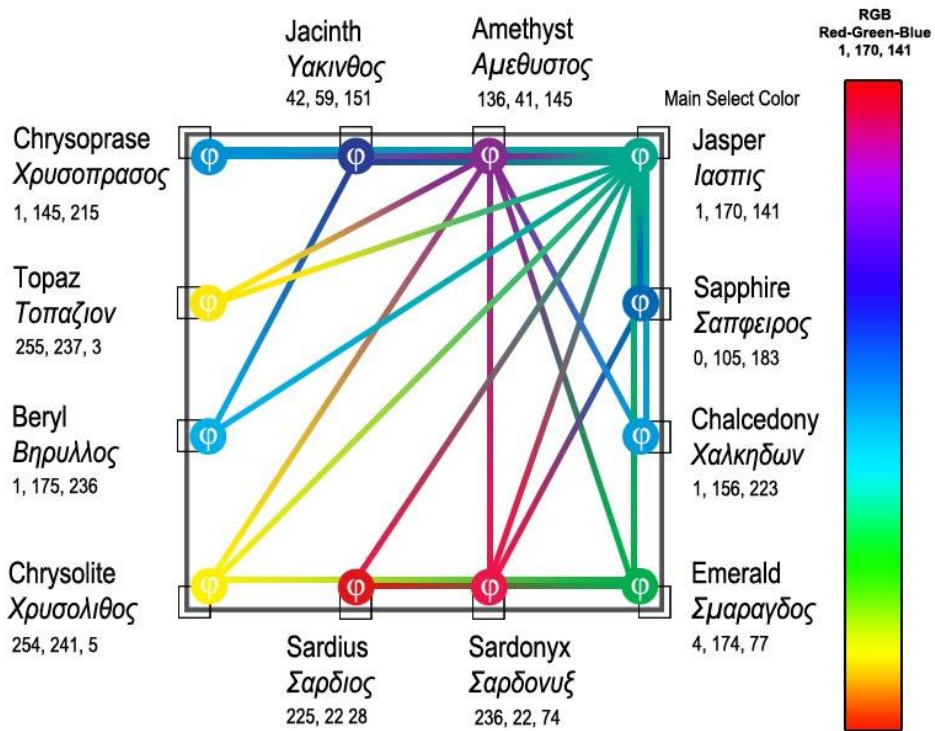
Fellow pilgrim, let strict faithfulness and determined fidelity characterize your every act. Let every step of the journey to the New Jerusalem be taken with eyes fixed on Jesus, the author and finisher of your faith. Those who will keep the way of the Lord, in strict obedience, will have the guardianship of heavenly angels as they travel Zionward. All self-seeking, all dissension and strife, will be put away. Unity and harmony will prevail.

{RH February 13, 1908, par. 20}

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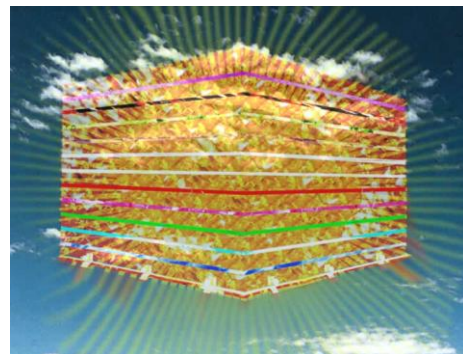
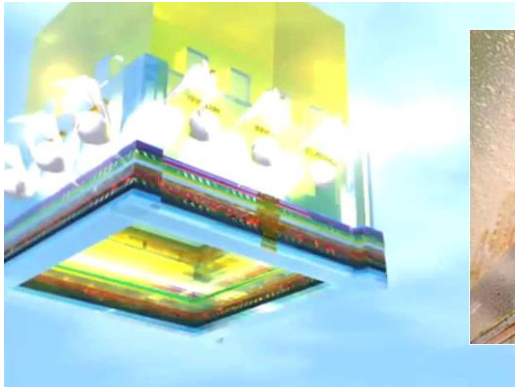
The 12 Foundation Stones of the New Jerusalem

$\Phi = (1.618)$ The Golden Ratio **Revelation 21:19-20**



12

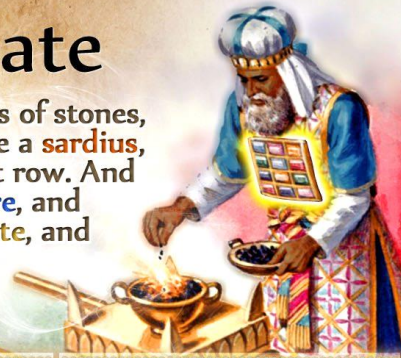
Each triangle closely approximates the Golden Ratio in the color spectrum.



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Ephod Breast Plate

Exodus 28:17 - And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a **sardius**, a **topaz**, and a **carbuncle**: this shall be the first row. And the second row shall be an **emerald**, a **sapphire**, and a **diamond**. And the third row a **ligure**, an **agate**, and an **amethyst**. And the fourth row a **beryl**, and an **onyx**, and a **jasper**: they shall be set in gold in their inclosings.



1  Sardius Reuben	2  Topaz Simeon	3  Carbuncle Levi
4  Emerald Judah	5  Sapphire Issachar	6  Diamond Zebulun
7  Ligure Nephtali	8  Agate Gad	9  Amethyst Asher
10  Beryl Manassah	11  Onyx Ephram	12  Jasper Benjamin



REVELATION 21

YHWH's 7 Feasts Fulfillment in Revelation Summary

1. Passover

Future application of Lamb's Blood at: Rev 1:5-6, 5:9-10, 7:9,14, 12:11.

2. Unleavened Bread

"Bread of Affliction" of Deut 16:3 eaten by:

- a) 144,000 / Kingdom of Priests / New Jerusalem / Bride at Rev 6:9-11, Rev 20:4, 11:2, 12:11, 13:7, 10, 13:15-17, 14:12, Rev 15:2, 17:6, 19:2
- b) Great Multitude at Rev 7:14, 16, 12:17, 13:15-17, 14:12
- c) 7 Churches at Rev 2:2,9-11,13,19, 3:8-10

3. First Fruits

- a) Yeshua / Jesus First Fruits at Rev 1:5, 2:8. b) 144,000 First Fruits at Rev 14:4. 144,000 participates in First Resurrection at Rev 20:6

4. Weeks / Pentecost

Future Fulfillment Described at Joel 2:28-29 but "after" (Joel 2:28) the "Day of the Lord" (Joel 2:11) and "after" a restoration of vegetation, "trees," "rain," "grain" and the removal of "shame" (Joel 2:21-27).

5. Feast of Trumpets

Future Fulfillment in All 7 Trumpets of Revelation 8:1-11:19

6. Feast Day of Atonement

Pattern at Lev 17:11 & Heb 9:22. 1) Blood Atonement for "HIS LAND" (Deut 32:43) at: Rev 6:8, 9:15, 14:17-20, 19:11-21. 2) Blood Atonement for "HIS PEOPLE" (Deut 32:43) with Blood of the Lamb at: a) "Kingdom of Priests" Rev 1:5, 5:9-10, 12:11, b) "Great Multitude" Rev 7:14. Atonement for the "Blood of the Saints" at: Rev 6:10, 16:3-7, 19:2.

7. Feast of Tabernacles

Rev 7:13-17, 21:3-4 NASB. "Great Multitude," Rev 7:9 / Lev 23:40, Rev 7:10 / Lev 23:40. New Heavens & New Earth at Rev 21:3-4.

RevelationScriptures.com

There is the New Jerusalem, the capital of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Her light is "like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." [Isaiah 62:3; 21:11, 24.](#) {ST 185.6}

[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://www.iwillstanduponmywatch.com)

REVELATION 21

Desiring to get these studies into the hands of the people, we are making these chapters available to folks of what we have acquired thus far.

Currently, there is a series of ongoing lectures (over next year) on the Book of Revelation in which I am acquiring pioneer quotes as they become available. So, there will be more notes added to this document when available. Please check the last page for the latest update to know if you have the most recent document. Once these updates are completed, this message will be removed from this document.

May our heavenly Father bless you abundantly in your studies.

Darrel and Melinda