***The Holy City

RV245-02***

Our subject is "The New Jerusalem." This is segment number one of a new section, as we are coming now rapidly to the close of this book of the Revelation. Our text is Revelation 21:9-27.

This whole chapter of Revelation 21 gives us a brief picture of life in the eternal state. All the tragedies of the old sin-cursed world are behind at this point, and God has created a new heaven and a new earth. So, the focus here is on the magnificent place which God has prepared as the residence of the saints from all dispensations. This includes all of you. This is what is in your future. This is where you will be living. Heaven on the new earth is called the new Jerusalem.

Prophecy expert Hal Lindsey recently stated that it is his firm conviction that most Christians who are alive today will experience the rapture of the church. They will experience that event prophesied by the apostle Paul in 1 Thessalonians, when suddenly the Lord will come down into the atmospheric heavens, and all believers, living and dead, will be caught up to meet Him, and He will escort them to heaven. And there He will show them their particular place in the Jerusalem city, which even now is there being prepared, as Jesus said – that He is going to prepare that place for us. That new Jerusalem city will be brought down at the proper time to hover as a satellite above the old earth during the millennium; and, then following the Millennium Kingdom, and the expulsion of Satan and the demons, and the final disposition of unbelievers to the lake of fire, the new earth will be created, and then the new Jerusalem will come down and settle upon the earth itself.

Well, I think that Hal Lindsey is right on target. I have personally no doubt about that. That conclusion is based on world developments which are rapidly bringing about conditions which have never existed before, which make the tribulation era possible. All of the concepts of world government; all of the concepts of being able to control what people buy and sell; all of the concepts of government increasingly taking the authority over lives of people; government with means capable of invading the privacy of individual citizens; and, all of the determination of liberalism to socialize the society in which people live all over the face of this world, to take over the lives of people and make them wards of the government, all which is in such direct contrast to a nation built by God on the principles of the Word of God.

Yes, the United States is the client nation of God. She is the nation that is His lighthouse. But she is a nation which has rapidly prostituted her role. And as in the time of Ahab and Jezebel, the nation will be destroyed.

Elijah when Elijah said, "Father, I'm the only one left. Just check me out. I'm ready to go to heaven. I've made my stand for You, and I want out of this Baal-dominated society." When he said that, God said, "Elijah, there are 7,000 other faithful men who have not bowed the knee to Baal. You are not the only one. So, hang in there. Do your job." We all must remind ourselves that, while we are very serious here at Berean Church about the work of God, and about the teachings of Scripture, that we are not the only ones. There are other believers who are doctrinal churches too, and they have doctrinally oriented people. So, we have that comfort.

However, indeed, we do live in a time that is clearly moving toward a tribulation society that we have studied in such detail. When the tribulation begins, Christians, alive and dead, will be taken to heaven. Where they go, to their eternal home, is what John is now shown in this particular Scripture. Of course, this is of great interest to us. The new Jerusalem is a place of absolute holiness, with all immoralities of the old earth totally and permanently eliminated. The unbeliever is characterized by violations of God's moral law. And the moral guilt of the unbeliever, who does not seek forgiveness through Jesus Christ, makes him completely ineligible for entrance into the new Jerusalem. So morality is the key issue.

That's why the early state governments that had to be formed following the writing of the Declaration of Independence, when they were no longer royal colonies, but independent states, many of those states said, "You cannot be elected to public office unless you're a born-again Christian with faith in Jesus Christ as Savior, because they understood that morality was the governing factor of a society which brings peace, prosperity, and personal freedom. ...

**The Second Death**

So, the moral guilt of the unbeliever who does not seek forgiveness through Christ eliminates him from life in the new Jerusalem. Unforgiven moral guilt results in the eternal residence in the lake of fire which is called the second death. That person is banished from the presence of God forever, with no one to comfort and ease his sufferings in the flames. God does not want anyone to be negative toward the gospel. So, He makes very clear the consequences of not believing in Jesus Christ. That is the same thing that we should do. As we have occasion to talk to people about their eternal destiny, what God is asking us to do is make it very clear what the destiny is if you do not accept Christ as personal Savior.

When someone in a family dies, there is always, from the sorrow of the moment, the hope of the future that we will be reunited with that person, and that we will see that person again. People who once sat in this auditorium on this special day of the year with great delight are now in the presence of God. But if you are not a Christian, and that loved one went on as a believer into the presence of God, you never will see that person again. You can shed all the tears you want as an unbeliever over that departed one, but you will never see that person again, because your destinies are totally different. You go to the new Jerusalem. They, who are unbelievers, go to the lake of fire. God doesn't want anybody to end up in the lake of fire, and He makes it very clear that that's exactly what will happen.

Satan, however, does a good job of maligning the minds of people to their doomed condition before God, like the rich man in the historical account of Lazarus and the rich man. And like the rich man, they don't realize how wrong they were until there's no turning back, when they wake up, indeed, in that place of suffering. The contrast to the horrors of the lake of fire, however, is the magnificent, eternally joyful status of believers in the new Jerusalem.

**The New Jerusalem**

So, let's look at the new Jerusalem in Revelation 21:9. John writes: "And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me." John suddenly sees an angel of great authority coming to him, and he recognizes this angel is one that he has seen before. He recognizes him as one of the angels who, in Revelation 16, held one of the seven final bowls of the wrath of God – wrath and judgments that are so horrible; so intense; and, so destructive that they can only happen in the last few weeks of the tribulation, or there would be no human life left on the face of the earth.

**The Bride of the Lamb**

So, this angel is one that bears great authority and great respect because of the mission for which God had selected him. The angel approaches John, and he speaks with John. He says, "Come here. I will show you the bride, the wife of the Lamb." The word "spoke" in the Greek language is a word which stresses the fact of the utterance itself rather than the meanings of the specific words. The angel comes and John says, "And all of a sudden, I'm aware of a commanding declaration," and that's it. He's not paying attention to what it says, but he's aware of the fact he's been told something, and he should respond.

This angel says, "Come, I'm going to show you the bride, the wife of the Lamb." The angel invites John to view the bride wife of the Lamb, who is the Lord Jesus Lamb Christ. The bride wife, of course, is a reference to the church.

**The Holy City**

Then, in verse 10, we have the holy city. John says that this angel picks him up and carries him away in his spirit. That means that John's body remains on the island of Patmos, where he is writing this book, but his human spirit is carried by the angel into a totally different place. And where he takes John to is described (so that we can understand it) as a high mountain.

**Awesome**

What the reference to there is that John's human spirit is carried by this authoritative angel to an observation platform from which John is going to view something that is indeed awesome. The word "awesome" is used a lot today. It's used so much that it's not awesome anymore. But here's a place you can use this word. John is going to see something that, of all the things he has seen, this takes his breath away. It is an awesome sight. From his vantage point, he's going to view what is being referred to as the bride, the wife of the Lamb.

**The New Jerusalem**

Verse 10 says, "He carried me away in the Spirit to a great and high mountain. And He showed me the holy city." The holy city is Jerusalem. John sees an actual city now, and he sees the city, which is called the new Jerusalem, and he sees it coming down out of heaven from God. This refers to the new Jerusalem which is the eternal home of the redeemed of all dispensations on the new earth. This is the place that all of you are headed for. There is an apartment; there is a street; and, there is a level in the new Jerusalem to which you will be brought upon your death, or upon your transportation, via the rapture, into the presence of God. But they have a place for you. Jesus said, "I'm there preparing the particular apartment for you." You have a particular dwelling place, and there is a particular area, and this is it. Don't treat that poetically. This is for real. This is the new Jerusalem. It's an actual city. It's an actual place.

The church, as the bride and the wife of Jesus Christ, holds such a prominent position in the new Jerusalem that the city is referred to by her title. It is obvious that a wife and a bride is not a city. So, we're having a poetic analogy here. What we have is an association with someone who is so prominent in that city that the city simply takes her characteristics.

The city of Chicago, you may know, is called the windy city, but Chicago is not actually a wind. A lot of hot air comes from Chicago, but Chicago is not a wind. Yet, it is called the windy city. What does that mean? Well, you can appreciate this if you've ever been to Chicago, particularly on the lake front. The winds that come off of Lake Michigan, particularly in the wintertime, are continuously biting and terribly cold. And it's a chore to be down on Lake Shore Drive in Chicago in the wintertime, because the wind is so intense, and it just goes on day-in and day-out. So, the city is characterized by this quality of wind, and it's called the windy city.

A prominent role in like manner is the church as the intimate bride and wife of Jesus Christ equates the new Jerusalem to her – the bride wife of the Lamb's City. The prominent role is a role of honor. The Christians hold this position of honor in the new Jerusalem in the eternal state, and they hold it in the relationship to Jesus Christ as His wife. So, the bride of Christ, His wife (we, the Christians – the church body) are virtually the city itself.

The new Jerusalem, please remember, is an actual material place. It is brought down from heaven by God. The new Jerusalem, we're told in Scripture, was actually indeed made by God. Hebrews 11:10 says, "For he (referring to Abraham) was looking for the city which has foundations, whose architect and builder is God." During the millennium, this city which God has made, and which already exists, is going to hover above the earth as a satellite. The new Jerusalem is totally uncontaminated by sin. And after the millennium, it rests on a new earth, which is a fitting resting place now, because the new earth will not have been contaminated by any sin whatsoever.

**Babylon**

In Revelation 17:5, we have a great contrast to another city. John is summoned by an angel to view the great harlot city of Babylon. She is a harlot city because that is the characteristic of this city. John is invited to view this city, which is described as the mother of harlots: "And upon her forehead (upon this woman representing the city of Babylon) is written, '"Mystery, Babylon, the Great, the Mother of Harlots, and of the Abominations of the Earth.'" Babylon is an ugly, evil, spiritual and political harlot in the view of God.

In great contrast, John is called to view instead the holy; the beauty; and, the bride wife of Jesus Christ characterizing the new Jerusalem. This great contrast between the ugliness and evil of Satan's city, and the beauty and righteousness of God's city is clearly evident. One city displays the unbridled evil of the natural man; while the other, the moral purity of the regenerated believer.

The life of man is always surrounded by two powerful forces. They impinge upon us every moment of the day: the heavenly, good, and blessed of God, on the one hand; and, the earthly evil and cursed of Satan on the other hand. We have the true doctrine of the Holy Spirit, on the one hand; and, the false doctrines of demons on the other hand, and they both have impact upon us. These are the things leading to eternal life; and, those leading to the second death. They are the kingdom of God; and, the kingdom of man. These are constantly making an impact on us. These opposites at the end are represented here in Scripture by the City of God, the new Jerusalem, and by the city of Satan, Babylon. The new Jerusalem is under the spiritual illumination of God. The other city is under the spiritual darkness of Satan. All of mankind eventually gravitates to one city or the other. Everybody is moving toward the Babylon of Satan; or, you are moving toward the new Jerusalem of God.

Then Revelation 21:11 speaks of the glory of God. It is describing the new Jerusalem having the glory of God. The word "glory" in the Greek Bible refers to perfections. That's the idea of glory. And this is the glory of God referring to perfections, and it is "*the* God" in the Greek, meaning God the Father specifically. The new Jerusalem is encased in all the perfection of God. This is referring to God's essence: His infinite perfections. The glory of God rests on the new Jerusalem as it did on the Old Testament tabernacle in the wilderness travels. All that characterizes God, in other words, also characterizes His holy city, the new Jerusalem. Now, that is a great place to live. It is a place which is just like the character of God. We will be perfectly at home because all of us will have the character of God.

**Brilliance**

It is described as having a brilliance: "Having the glory of God, her brilliance." This word "brilliance" ("phoster") means luminary, or a source of light. It refers to the fact that God's glory in the new Jerusalem is seen as a brilliant blaze of light.

If you have seen the movies of a few years ago, including Close Encounters of the Third Kind, when the spaceship came down upon the earth, and the panels opened, there was the gradual, intense, bright, absolutely white light shining forth with great intensity and great illumination. It was a spectacular sight to see that light. Well, this is comparable to what we're being told here – that the city of Jerusalem, when you look at it, you will see that it is encased in a magnificent, brilliant white light, and that throughout the city, it is always light. It is never dark. And what is the source of light? There is no artificial illumination. Rather, it is the glory of God. It is the perfections of God that make us brilliant as human beings. When all the qualities of God that we can reflect in a finite way (His infinite qualities we reflect in a limited way), that is what makes a beautiful person.

The world has it all botched up. The crummiest, lowest-life kind of people are given the great adulation and respect and honor, and they're made wealthy, but they are a disgrace to the human race. They are trivial people, and they live and act like pigs. But here, we're going to have people who live in a city of the most brilliant, intense holiness reflected by this light, and we'll be perfectly at ease in it. We are living in such a place, and perfectly at home in it.

What this glory light, of course, indicates is the presence of God among these people. The presence of God in the Old Testament tabernacle, you remember, was indicated by what is called by the rabbis the Shekinah glory. The word "Shekinah" means "presence." It is the light of His presence. When Moses completed the tabernacle, the Shekinah glory of God occupied it. Exodus 40:34: "Then the cloud covering the tent of meeting and the glory of the Lord filled the tabernacle. There was no light in that little cubicle called the Holy of Holies, where the high priest went once a year with the offering of a perfect animal, because God was there. The Shekinah glory of God illuminated that whole room, and it was an exciting time for the high priest, when he walked into that brilliant white-light room, and made peace with God for one more year with Him and the people of Israel relative to their sins until the Savior would arrive.

This was also true later in 2 Chronicles 5:19. When Solomon built the temple, the glory of God was visible as it came down upon the temple, indicating the presence of God.

We've also pointed out before that the Lord Jesus Christ in His humanity tabernacled on the earth. His body was a tabernacle, and it revealed the brilliance of the glory of God.

Note a few verses. John 1:14: And the Word (referring to Christ) became flesh and dwelt among us. And we beheld His glory – glory as of the only begotten from the Father, full of grace and truth. The word "only begotten" means "the unique one." Christ is the unique one. There's no one else like the God-man. And He shares and reflects all of the glory of God.

In Hebrews 1:3, we read about Jesus: "And He is the radiance of His glory, the glory of the Father, and the exact representation of His nature." He has the exact essence of god: "And upholds all things by the Word of His power." So, Jesus Christ reflects the glory of God because He is God. He has all the essence of deity, and all the perfections consequently of deity, and that's what is seen as glory-like.

Now, this was dramatically shown in Matthew 17 when Jesus took Peter, James, and John up on the mountain, which is called the Mount of Transfiguration. And for one moment, Jesus opened the tent door (so to speak – His body), and let His glory light shine through. Matthew 17:2: "And He (Jesus) was transfigured before them. His face shown like the sun, and His garments became as white as light." There you have again that definition of the light that is just absolutely white. It hardly had any blue tinge to it at all. It is so brilliant.

In verse 5, it's says, "While He was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud saying, 'This is My Beloved Son with whom I am well-pleased. Listen to Him.'" Jesus, on that mountain, while speaking with Elijah and Moses about His soon-to-be-sacrificed in the city of Jerusalem, was surrounded by the brilliant light of the glory of Christ.

**God is Light**

1 John 1:5 tells us that God is light. That is the characteristic of God: "And this is the message we have heard from the beginning, and announce to you that God is light, and in Him there is no darkness at all." So, when God is around, His is shown by brilliant white light.

We have one other passage in James 1:17, which also stresses that to us, when James says, "Every good thing bestowed, and every perfect gift, is from above, coming down from the Father of Lights, with whom there is no variation or shifting shadow." There is nothing to discredit God. He is perfect.

**Crystal**

So, Revelation 21:11 says, "Having the glory of God, her brilliance was like ..." And here's a comparison trying to convey to us something of the nature of what John sees surrounding the new Jerusalem. This is something of a brilliance that is more magnificent than words can convey. So, he tries to compare it, under the Spirit's guidance, to something is very costly, and something of the highest value, which indicates great quality and purity. This is something that he calls "a stone." Then he describes it as being crystal clear. That means that it has total clarity and the brightness of good, high-quality crystal. The general appearance of the new Jerusalem from the glory of God is like seeing the light reflected from the facets of a piece of pure crystal. It was crystal clear.

**A Jasper**

Then he compares it to the specific gemstone that he had in mind which was called a Jasper. This was a very brilliant and expensive gem. It is a stone which glows with light reflected from its crystal clear appearance. The mighty Babylon of Satan had been arrayed with gold, precious gems, and colorful fabrics. Revelation 17:4 points that out. But that was no comparison to the wholesome beauty and radiance of God's new Jerusalem. Satan has no glory to convey to his city and to his followers. But God makes brilliant illumination of all of us.

Who knows? Perhaps Adam and Eve bore this kind of a brilliant glory light. They certainly had something, because when the Adam came home that night, from rounding up the cattle at the ranch, and whatever else he was up to that day, he took one look at Eve, and he knew that something had happened. And I suspect that what he saw was that the glory light that surrounded her was gone. Then she told him what had happened, and he knew that her sin had now separated them forever. He stood there with all the magnificent glory of God going through Him. And she was now a dull coal: a cinder block. And Adam had to make a big decision. Eve said, "I'm sorry, Adam. I thought this would make things better for us. I believed the serpent, but he tricked me. He deceived me." Then Adam reached over; took the fruit; took a bite of it; and, his light turned off too. He made a deliberate decision, having thought this through very rapidly with his computer-like, perfect mind at that time, and he decided, "I want to stay with Eve, so I'll join her in the sin, rather than be separated from her." That's true love.

It was a sad position for them to be placed into. From thenceforth, the Bible says, "We sinned in Adam." It never says, "We sinned in Eve." The Bible says that Eve was tricked, but it says that Adam was guilty by deliberate choice. When he went down, we went down with him.

So, Satan ripped us our glory, but God is going to give it all back to us. I mean, just look at one another. Whatever you see there is going to be magnificent someday. You're going to walk around in the prime of life, with the glory of God oozing out of every pore of your body.

**A Great and High Wall**

In verses 12-14, we come now to the interesting presentation of the structure of the New Jerusalem. Verse 12 said, "It had a great and high wall." What does the wall symbolize? It symbolizes exclusion. This wall symbolizes exclusion from the new Jerusalem of all that is evil. Only those who are qualified by having received justification from their faith in Jesus Christ may enter the holy city. In ancient times, all major cities were surrounded by a wall for protection from invaders and from unauthorized persons.

Now, in the eternal state, there are not going to be any evil people around to try to enter the new Jerusalem. So, the wall has to have some other purpose. The new Jerusalem wall is a symbol of the internal security of the believer in his salvation. There is no threat whatsoever for all eternity from this gift which God has given him. He'll never lose this gift. The wall is a symbolic illustration (a demonstration) of the fact that the security of God rests upon those who reside in the new Jerusalem. We have that security reinforced and that comfort to us now. But we'll look out there, and we'll see that wall, and it'll be a reminder to us of what God has done for us by salvation through grace; and, that we can never have that reversed.

So, the wall is there as a symbol, and it has 12 gates. At each of the gates, we read, "There is an angel:" "It had a great and high wall." The word "great" means it was massive (thick); and, high means just that: that it's a very high wall compared to the size of human beings. It has 12 gates, three on each side, and the gates have 12 angels, one angel at each gate. The angels are probably symbolic honor guards of God's protection, but there's nothing to guard against. There's nobody to be moving in and out of the city who shouldn't be there. So, what these angels are probably doing is reverting to their basic ministry of being ministering angels. In one respect, now they are our guardian angels. But Hebrews 1:14 speaks to us of God's angels being our ministers to minister to the needs of the saints.

I expect that that's what the angels are going to do. You are going to walk into one of the gates, and you're going to want to want to visit the Newmans, and you're going to have to say to the angel, "What floor are they on? What's their number?" And the angel will give you that information so that you'll know where to go.

Of course, in the new Jerusalem, you will be free of all gravitational and electromagnetic forces. So, there are not going to be in the elevators. You will just say, "Oh, he's up on the 403rd floor? OK." And you'll walk in, and you swoop right up there. They'll probably have little channels or tubes for you to fly up, and you'll just zap right up those things to the floor you want. You'll walk out, and down the hall, and you'll find the room. There they are, the Newmans (as always), sitting in the back yard, living the good life. These angels would just be helpers to help you in living in this magnificent place.

**Gates**

On these gates are written, we're told, the names which are the names of the 12 tribes of the sons of Israel. As you know, Israel is the name given to Jacob. He had 12 sons. These 12 tribes of Israel are honored in this way. The name of a tribe is over each gate. Many Old Testament saints are, of course, in the new Jerusalem because the new Jerusalem is the dwelling place of saints from Adam on down to the last person saved. So, it includes Jews; gentiles; and, church people – the body of Christ. It includes all three groups. So, here we have a special recognition and honor for the tribes of Israel because they symbolize the fact that entrance to divine blessings for the gentiles came through the Jews. John 4:22 says, "Salvation is of the Jews." If it weren't for the Jews, including the great Jew, Jesus Christ, there would be no salvation for us gentiles.

So, these names upon these gates are fitting signs that when you walk through this gate into your magnificent destiny of the new Jerusalem, it's because of some Jewish tribe that made it possible through the prophets and the teachers of the Old Testament era.

There were 12 gates. Revelation 21:13 says that there were three gates on the east; three gates on the north; three gates on the south; and, three gates on the west. The gates are all distributed around.

**A Square**

Then comes first 14. ... We shall find in a moment that the shape of the new Jerusalem is a square, and it has three gates on each side. And above each gate is a name of one of the tribes of Israel, as it goes around the city.

**12 Foundation Stones**

There is one thing more that describes the structure of this city. And we're talking here about the wall. The gates are in the wall. We have something else that supports the wall: "And the wall of the city had 12 foundation stones. These probably were piers that go down to bedrock for support. There is one pier at each corner. Then there are there was a peer between each of the three gates, so that you end up with these piers all around, and they're built on these foundation stones. Hebrews 11:10 refers to these foundation stones of the New Jerusalem.

On these 12 foundation stones, again, we find names. This time, we're told that they are the names of the 12 apostles of the Lamb. This refers to Jesus Christ, the Lamb of God, who had 12 apostles as His associates. Each of the 12 foundation stones have the name of one of the apostles around the city. The apostles were the foundation of the church program to God in the new Jerusalem. The apostles came from Israel to be the leaders of a new body of saints, the church. The names of the apostles indicate, then, the presence of New Testament saints in the new Jerusalem. We know the Jews are going to be there; we know the gentiles like Adam will be there; but, here will also be the special body, the bride (the wife) of Jesus Christ, who is so prominent in that city, and has such great authority, that the city is even named after her. So, both Israel and church saints have their place in the new Jerusalem, but you will notice that they're not mixed. They are referred to in a separate way.

**Angels**

Turn to the Hebrews 12:22. But you have come to Mount Zion, to the city of the Living God, the heavenly Jerusalem, and to myriads of angels." So, here we are: the new Jerusalem, the city of God. The first thing we see that is in it is all the myriad of elect faithful angels.

**The Church**

Secondly, it says, "To the general assembly and the church of the first born who are enrolled in heaven." Those are whose names are in the Lamb's book of life, who are part of that special group, the church – the body of Christ. So, those people are in the new Jerusalem."

**God**

"And to God, the judge of all." So, God is in the new Jerusalem.

**All other Saints**

"And to the spirits of righteous men make perfect." This refers to all other saints, Jews and gentiles, that have ever been born again. So, we have it very clear from this Hebrew passage that God is here; Jews are here; gentiles are here; and, Christians are here. All of those – their names recorded in the Lamb's book of life: all of them are born-again.

While the saints from all dispensations inhabit the New Jerusalem, the distinctions between them as Jew, gentile, and church are not obliterated. The spiritual unity of the Old Testament and the New Testament believers is expressed for us by the apostle Paul in Ephesians 2:14-18, describing the unity that that will have its expression here in the new Jerusalem: "For He himself (Jesus Christ) is our peace, who made both groups (Jews and gentiles) into one, and broke down the barrier of the dividing wall that separated them, by abolishing in His flesh the entity which is the law of commandments contained in ordinances, that He Himself might make the two into one new man, thus establishing peace." What is that new man? You should be able to tell me? It is the church. The Jew and gentile have been taken out from their natural category, and put into a new category, the church.

"And that they might reconcile them both in one body to God through the cross by it having put to death the enmity. And He came and preached peace to you who were far away, and peace those who are near." The Jews were near God; and, the gentiles were far away. Both have received genuine peace now:

"For through Him, we both have our access in one Spirit to the Father."

So, this indicates that God has brought together Jew and gentile. In verse 19-22, we have this added: "So that you are no longer strangers and aliens (you gentiles), but you are our fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and the prophets (the New Testament prophets), Christ Jesus Himself being the cornerstone."

Since our relationship to God is based upon the apostles, so it is fitting that our entrance to Him should be indicated by the fact that they are built upon a foundation stone that bear their names: "In whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit."

Israelites are not referred to in the New Testament as apostles of the Lamb, and church saints are not referred to as the tribes of Israel. These are distinct groups. Israel's tribes were God's special earthly people chosen by the grace of God in His sovereign elections. Deuteronomy 7:6-8 tells the Jews that: "You weren't something special. I just decided to pick you as My special people." Church saints are God's special heavenly people, which receive the full doctrine of justification by faith (Ephesians 2:19-22).

There is only one eternal city, the place for the Old and New Testament saints, and that is the new Jerusalem.

**The Size of the City**

Then Revelation 21:15-17, we now come to the truly awesome picture of this new Jerusalem, because we come to its size. And angel proceeds to measure it. And next time, we will go into this in detail, but I'll just give you a little preview. This city is a square, and it has a height, and a width, and a length. And each of the height, width, and length are all the same. And when we convert them from biblical-time measurements to ours, this city is 1,500 miles in each direction, and it forms a cube. What is the shape of the sacred holy of holies? A cube. Here, how fitting it is that the new Jerusalem should be a cube.

Now, I'm not going to get into all the intricacies, because we have to tell you what's in this thing: the streets; the levels; and, all kinds of things that are in there. But we're telling you that we're talking about a city that, in size, is going to go from Mexico to Canada. It is a city that's going to go from the Atlantic Ocean to Colorado. It is a city that will go from Maine down to Florida in size. I will leave you for the rest of the day to try to contemplate one city filled and surrounded by the magnificent brilliant glory of God. And that's going to be your home. Those of you who have wanted to live in a palace are going to live in a palace like nobody in this human realm ever did live in. This is really some city. Be sure to be with us next time.

Dr. John E. Danish, 1993

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