

Study on the New Jerusalem from Revelation 21

It's crucial to grasp Revelation is written in 'Apocalyptic Language,' a highly symbolic form of expression. Moreover, a profound comprehension of the Old Testament, particularly Daniel, is essential. Revelation can be seen as a continuation of the visions and prophecies in that book, adding layers of depth and richness to our understanding. The New Jerusalem doesn't come until the eternal state; it is not part of humanity's existence on the earth we live on now. The Holy Spirit moves John to describe a "Perfect Fellowship with God" in the eternal state.

A new heaven and new earth refer to a new order of things. The old physical universe is gone and replaced by a new and perfect dimension which will include:

Vs. 1 – A place where there is no sea (the place of suffering, a sea of glass mixed with fire, chapter 5).

Vs. 2 – A place where the church is perfected and pure (like a bride) without sin.

Vs. 3-7 – A place where there will be perfect fellowship with God without interruption from the ravages of sin or death.

After the Judgment scene at the end of the previous chapter, the eternal destiny of the redeemed is unveiled. The motif of a new heaven and new earth, along with the New Jerusalem, is not just a vision but a source of great hope and comfort for Christians. This language is not a new concept, as both the Old and New Testaments have presented similar pictures to heighten anticipation of the future (cf. [Isa 65:17-25](#); [66:22-24](#); [He 11:10,13-16,13:14](#); [2Pe 3:13](#)). In each case, the eternal destiny of God's faithful describes terms that provide the most significant meaning and encouragement to the people of that time. Here, we witness the destiny of the redeemed in terms that depict fellowship with God and protection by God, offering reassurance and optimism.

John first sees all things made new. There is a new heaven and a new earth, for the first heaven and the first earth are no more (cf. [Re 20:11](#)). He sees the holy city, New Jerusalem, "coming down out of heaven from God." A loud voice from heaven declares that God will dwell with His people and be their God. God, the Alpha, and the Omega, the Beginning and the End, will comfort His people by removing all that causes pain and freely providing the fountain of the water of life to him who thirsts. While those who overcome inherit all things and enjoy the blessings of being God's children, the wicked and unfaithful have their part in the lake of fire and brimstone (cf. [Re 19:20](#); [20:10,14-15](#)), defined as the second death (1-8).

One of the seven angels with the seven bowls (cf. [Re 15:7](#); [16:1](#)) then carries John to a great and high mountain, showing him "the bride, the Lamb's wife." None other than the great city, the New Jerusalem, is described as "descending out of heaven from God." It is a city with the glory of God, and the bulk of the chapter describes its prominent features. A great high wall surrounds the New Jerusalem. Standing about 216 feet high

Study on the New Jerusalem from Revelation 21

and made of jasper, the wall has twelve pearly gates upon which are the names of the twelve tribes of Israel, with an angel at each gate. The wall has twelve foundations, each made of precious stones of various colors, upon which are the names of the twelve apostles. The city, made of pure gold-like clear glass, is 1500 miles long in length, breadth, and height. The city's street is also pure gold, like transparent glass (9-21).