SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Revelation

Chapter Twenty-One, Verse 1 – Chapter Twenty-Two, Verse 5

All Things New — The Bride, the City, the River, and the Face of God

NASB 1995 | VERSE BY VERSE | FOUR VOICES

The last vision in the Bible, read through four teachers — **Amir Tsarfati**, **Mark Hitchcock**, **John MacArthur** and **David Jeremiah** — with the Greek behind the new creation, the tent of God, the twelve stones, the city with no temple, the tree of life, and the promise that His servants will see His face.

THE PASSAGE

Revelation 21:1–22:5

New creation · the city · the river

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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A new heaven, a new earth, a city with the Lamb for its lamp — and His face

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"And He who sits on the throne said, "Behold, I am making all things new."" — Revelation 21:5

SECTION I · THE PASSAGE

Revelation 21:1–22:5

All Things New — The New Heaven, the New Earth, and the City of God

† How to Read This Study

This study walks Revelation 21:1–22:5 in five movements, in the order John saw it: a new heaven and earth and a voice from the throne; the bride shown from a high mountain; the city measured with a golden rod; a city with no temple and no night; and a river, a tree and a face. At each movement you will hear four teachers, each marked in his own color, and you will see the Greek John chose and why it matters. Read the Scripture first; then let each voice add its angle. Tsarfati listens for Israel and the promises the prophets made her; Hitchcock places the chapter in the whole prophetic timeline and weighs the main views. Where they agree, the truth is underlined. This four-voice edition adds two more: **John MacArthur** of Grace to You, the expositor who works the text phrase by phrase and holds the line on a literal reading, and **David Jeremiah** of Turning Point, who reads the signs of the times and presses the chapter home as a call to live ready.

- AMIR TSARFATI · Revealing Revelation
- MARK HITCHCOCK · The End · Prophecy Perspectives
- JOHN MACARTHUR · Grace to You sermons, 1995
- DAVID JEREMIAH · Revealing the Mysteries of Heaven

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

KEY VERSE · REVELATION 21:5

"And He who sits on the throne said, "△Behold, I am making all things new." And He said, "Write, for these words are ☆faithful and true.""

† Before the Passage

A word about the title first. Amir Tsarfati's chapter in *Revealing Revelation* is "All Things New," and the lesson runs from 21:1 through 22:5 because that is where the vision runs: one long look at the eternal city, ending at the throne with the servants looking into the face of God. Chapter 20 closed with earth and sky fleeing from a great white throne, the books opened, and death and Hades thrown into the lake of fire (20:11–15). The last enemy is gone. Everything John sees from here on is what comes after judgment.

This is the last stop on the timeline both of our teachers hold: the rapture of the church, the seven-year tribulation, the return of Christ (ch. 19), the thousand-year reign (20:1–6), Satan's final revolt (20:7–10), the great white throne (20:11–15) — and then the eternal state. Mark Hitchcock's outline of Revelation places chapters 21–22 exactly there, under "the things which will take place after these things" (1:19), and his book *The End* closes on the same subject. The Millennium was the restored old earth; this is the new one.

The prophets saw it first. “For behold, I create new heavens and a new earth” (Isaiah 65:17); Israel’s name and offspring will endure as long as they do (Isaiah 66:22); Ezekiel’s city is named “The LORD is there” (48:35); Isaiah promised sapphire foundations and gates of crystal (54:11–12), the LORD for an everlasting light (60:19), and death swallowed up with every tear wiped away (25:8). And Genesis is under all of it: a river, a tree of life, a cursed ground, a guarded gate. The Bible opens in a garden and closes in a garden city.

Read it alongside chapters 17–18. The same kind of angel, with the same words — “Come here, I will show you” (17:1; 21:9) — shows John two women and two cities. One is a harlot in a wilderness, dressed in gold, precious stones and pearls, drunk on the blood of the saints; the other is a bride on a high mountain, built of gold, precious stones and pearls, lit by the glory of God. Babylon lost her lamp and her bridegroom (18:23); this city’s lamp is the Lamb and she is His wife. And count what is missing: sea, death, mourning, crying, pain, curse, night. John can describe eternity only by subtraction.

I
MOVEMENT

REVELATION 21:1–8

All Things New

A new creation, God’s tent pitched among men, and the One on the throne speaks

> *“Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes will inherit these things, and I will be his God and he will be My son. But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.””*
>
> REVELATION 21:1–8

καινός · καινὰ ποιῶ πάντα

KAINOS · KAINA POIŌ PANTA · “NEW” · “I AM MAKING ALL THINGS NEW”

Greek had two words for “new.” *Neos* (G3501) is new in time — young, recent, the latest of its kind. *Kainos* (G2537) is new in kind — fresh, unprecedented, never seen before. John uses *kainos* four times in five verses (heaven and earth, v. 1; Jerusalem, v. 2; all things, v. 5), and Revelation never once uses *neos*. It is the word of the LXX in Isaiah 65:17 and 66:22, of the “new song” (5:9; 14:3) and the “new name” (2:17; 3:12), and of Paul’s “new creature” (2 Corinthians 5:17). *Poiō* is present tense — “I am making” — God speaking as if the work is already under His hands.

σκηνὴ · σκηνώσει · ἐξαλείψει

SKĒNĒ · SKĒNŌSEI · EXALEIPSEI · "TABERNACLE" · "HE WILL DWELL" · "HE WILL WIPE AWAY"

Skēnē (G4633) is a tent, the word for Israel's tabernacle; the verb *skēnoō* (G4637), to pitch one's tent, is John's alone in the New Testament — "the Word became flesh, and dwelt [tented] among us" (John 1:14; also Revelation 7:15; 12:12; 13:6). Behind both stands the Hebrew *mishkan* and *shakan*, the root later rabbis used for the *Shekinah*. The promise is Leviticus 26:11–12 and Ezekiel 37:27 kept in full. SBLGNT reads *laoi*, "peoples," plural (the Byzantine text has the singular *laos*; English "His people" cannot show the difference). Then *exaleipsei* (G1813), "He will wipe out" — the verb of blotting out sins (Acts 3:19) and of names not erased (3:5): every *dakryon* (G1144), every tear, as Isaiah 25:8 and Revelation 7:17 promised.

Γέγοναν · τὸ Ἄλφα καὶ τὸ Ὦ

GEGONAN · TO ALPHA KAI TO Ō · "IT IS DONE" · "THE ALPHA AND THE OMEGA"

Gegonan is a perfect of *ginomai* (G1096), plural in SBLGNT — "they have come to pass," the words of verse 5 already accomplished; NASB renders it "It is done." The throne said *Gegonen* once before, when the seventh bowl ended the wrath (16:17); now the same voice ends history. *Alpha* (G1) and *Ō* (G5598) are the first and last letters of the alphabet — in the Greek text Omega is the bare letter *Ō*, not the spelled word — the title of the Lord God in 1:8 and of Jesus in 22:13, Isaiah's "I am the first and I am the last" (44:6) in letters. And the water is *dōrean* (G1432), "as a gift," Isaiah 55:1's "without money and without cost."

ἡ θάλασσα οὐκ ἔστιν ἔτι

HĒ THALASSA OUK ESTIN ETI · "THERE IS NO LONGER ANY SEA"

Thalassa (G2281) is the sea, and in Revelation it is rarely neutral. The beast rises "out of the sea" (13:1), as Daniel's four beasts came up from the great sea (Daniel 7:3); a burning mountain turns it to blood (8:8; 16:3); at the last it gives up the dead that were in it (20:13). Before the throne there is only a "sea of glass," still and clear (4:6; 15:2). *Ouk … eti*, "no longer," is the same phrase that will remove death, mourning, curse and night (21:4; 22:3, 5). Our two teachers draw the same practical point — glorified bodies will not depend on the ocean's water — and the only water left is the river from the throne.

τοῖς δὲ δειλοῖς

TOIS DE DEILOIS · "BUT FOR THE COWARDLY"

Deilos (G1169), timid, fearful, cowardly, heads the list of verse 8. Elsewhere in the New Testament it appears only in the storm on the lake: "Why are you afraid [*deiloi*], you men of little faith?" (Matthew 8:26; Mark 4:40). Its relatives are just as pointed — *deilia* (G1167), "God has not given us a spirit of timidity" (2 Timothy 1:7), and *deiliaō* (G1168), "nor let it be fearful" (John 14:27). Standing first beside "unbelieving," it names the fear that will not trust Christ or confess Him under pressure, the opposite of the overcomer in verse 7. MacArthur reads it as those who fall away under persecution.

AMIR TSARFATI · Behold Israel

Tsarfati's book stops on the word for new: *kainos* means new in kind, so the new heavens and earth are not only new in time but very different from what we have now. The Millennium was the rehearsal on the old earth; this is the eternal reality on the new one, the scene Isaiah described when he spoke of new heavens and a new earth. And the center of it is a Jewish hope fulfilled — God tabernacling with His people, Immanuel no longer behind a curtain. The warning of verse 8 is attached to the invitation of verse 6 on purpose: the water is free today, and the door will not stay open forever. That is why watching the times matters now.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock places 21:1 at the very end of the sequence — after the Millennium, after Satan's final revolt, after the great white throne — so this is the eternal state, not the thousand years. He frames the question every reader asks: is the present universe remodeled, or destroyed and replaced? Verse 1 says the first heaven and earth "passed away," and 2 Peter 3:10–13 speaks of the elements destroyed with intense heat; whichever way the details go, the new creation is the believer's eternal home and it is a real place, not a wispy, ethereal existence. His answer to the real question is simpler still: what makes heaven heaven is that God is there — which is exactly what verse 3 announces first.

JOHN MACARTHUR · Grace to You

MacArthur reads verse 1 as an end, not a renovation: after the great white throne the whole universe is "uncreated," reduced to energy, and replaced (Psalm 102:25–26; Hebrews 1:10–12; Isaiah 65:17). The new creation is *kainos*, new in quality, so complete that the old will not even be remembered. No more sea signals a different life principle — bodies no longer water-based. But the heart of the chapter is verse 3: what makes heaven heaven is not its streets or its reunions but the presence of God. "The highest joy of heaven is to be with the Lord." Verse 4 does not picture saints weeping at arrival to be consoled; there will be no tears at all, not even of regret. "It is done" closes redemptive history (1 Corinthians 15:28). And verse 8 describes a pattern of life — the cowardly are those who fall away under pressure — not the forgiven sinner: "such were some of you."

DAVID JEREMIAH · Turning Point

Jeremiah says he once believed God would annihilate the earth, but he now reads 2 Peter 3 as purification: "Peter is not talking about destroying the earth." As Noah's flood cleansed the world without erasing it, the coming fire will burn away every mark of death's reign — the fire is restorative, not destructive — and the earth stays our home forever. With Hendriksen and Randy Alcorn he calls it the same heaven and earth gloriously rejuvenated, new in quality rather than replaced. He takes "no more sea" literally: glorified bodies will not need the ocean's water cycle, and fresh water will flow from the throne. Ephesians 1:10 unites heaven and earth under Christ, and the New Jerusalem, hovering above, becomes the believers' ark of safety while the earth is purified. Isaiah 65:17 says the new will be so wonderful the former will not be remembered.

II
MOVEMENT

REVELATION 21:9–14

The Bride, the Wife of the Lamb

Carried to a high mountain — a city with the glory of God, Israel on its gates, the apostles beneath it

> *"Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you ☆ the bride, the wife of the Lamb." And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having △ the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. It had a great and high wall, with 🔁 twelve gates, and at the gates twelve angels; and names were written on them, which are 🕒 the names of the twelve tribes of the sons of Israel. There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. And the wall of the city had twelve foundation stones, and on them were 🕒 the twelve names of the twelve apostles of the Lamb."*
>
> REVELATION 21:9–14

τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου

TĒN NYMPHĒN TĒN GYNAIKA TOU ARNIOU · "THE BRIDE, THE WIFE OF THE LAMB"

Nymphē (G3565) is the bride on her wedding day; *gynē* (G1135) is a wife — John uses both at once, because the marriage of the Lamb has come (19:7). *Arnion* (G721), "Lamb," is John's favorite name for Christ in Revelation; the city belongs to the One who was slain (5:6). And the invitation is word for word the one in 17:1 — *Deuro, deixō soi*, "Come here, I will show you" — from one of the same bowl angels. There he was carried "into a wilderness" to see a harlot (17:3); here to "a great and high mountain" (cf. Ezekiel 40:2) to see a bride.

ὁ φωστὴρ αὐτῆς … ἰάσπιδι κρυσταλλίζοντι

HO PHŌSTĒR AUTĒS … IASPIDI KRYSTALLIZONTI · "HER BRILLIANCE … CRYSTAL-CLEAR JASPER"

Phōstēr (G5458) is not "light" but a light-giver, a luminary — the LXX word for the sun and moon in Genesis 1:14–16, and Paul's "lights in the world" (Philippians 2:15). The city does not reflect light; it gives it, because it has the glory of God. *Iaspis* (G2393) is the stone the One on the throne looked like (4:3). Our jasper is opaque, so John's crystal-clear "jasper" was likely a clear, brilliant gem — some suggest a diamond. *Krystallizō* (G2929), to shine like crystal, is found only here in the New Testament. The city looks like the One who sits on the throne.

ἀπήνεγκέν με ἐν πνεύματι

APĒNENKEN ME EN PNEUMATI · "HE CARRIED ME AWAY IN THE SPIRIT"

Apopherō (G667) means to carry off, bear away. Luke uses it of Lazarus, "carried away by the angels to Abraham's bosom" (Luke 16:22). In Revelation it appears twice, in matching scenes: the angel "carried me away in the Spirit into a wilderness" to see the harlot (17:3), and here "in the Spirit to a great and high mountain" to see the bride. "In the Spirit" (*en pneumati*) marks the book's four great visions — on Patmos (1:10), at the throne (4:2), in the wilderness (17:3), and on the mountain (21:10). The last vision of the Bible is given the same way as the first: John does not climb to it; he is taken.

τὴν πόλιν τὴν ἁγίαν

TĒN POLIN TĒN HAGIAN · "THE HOLY CITY"

Hagios (G40) is holy, set apart for God. Jerusalem was already called "the holy city" (Matthew 4:5; 27:53), and Revelation uses the title once of the earthly city trampled by the nations (11:2) — then three times of the new one (21:2, 10; 22:19). Isaiah's cry stands behind it: "Jerusalem, the holy city; for the uncircumcised and the unclean will no longer come into you" (Isaiah 52:1). Jeremiah draws the line from it: the city is holy because everyone in it is holy, which is why verse 27 can say nothing unclean will ever enter.

AMIR TSARFATI · Behold Israel

The twelve tribes carved into the gates is God putting Israel's name permanently into the architecture of eternity. Tsarfati's book calls Israel and the church the two witnesses in the world, pointing mankind to God: God took Israel through the tribulation so that she would turn to Him and recognize Jesus as Messiah, and now she is part of the New Jerusalem, represented by the twelve gates — while the church is in the foundations with the apostles. Every person from every nation enters this city under the name of a tribe of Israel. And the book is careful about the bride: the city descends *as* a bride, and with Walvoord it reads the city and the bride as complementing each other — the beauty of the one is the beauty of the other.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock reads the symbols as pointing to literal realities, and his symbol table follows the text's own identification: the bride (21:9) is the Lamb's wife, and the Lamb's wife is the holy city, New Jerusalem (21:9–10) — a real city with the redeemed as its life. He walks it like a travel guide: the wall gives security, the gates give access, the foundation stones give permanence. For a dispensationalist like Hitchcock, twelve tribes and twelve apostles side by side show one city for God's redeemed without erasing the distinction between Israel and the church. With Fruchtenbaum, he notes that chapters 21–22 bring material that is new to the prophetic picture — the Eternal Order itself.

JOHN MACARTHUR · Grace to You

MacArthur lets the angel define the bride: the city is the bride because a city takes its character from its residents — first the church, then all the redeemed of every age. John is carried "in the Spirit" to the mountain much as Paul was caught up to the third heaven. The city is not created at this moment; it has always existed in heaven as God's dwelling, where Christ is preparing a place, and now it descends. Its glory is God's attributes made visible, and it is a light source, not a reflector. The "crystal-clear jasper" he takes as a diamond — "one massive perfect diamond gem" refracting God's light in rainbow colors. Tribes on the gates and apostles on the foundations honor God's dealings with both Israel and the church (Ephesians 2:20); he guesses three foundations lie under each side's three gates.

DAVID JEREMIAH · Turning Point

Jeremiah insists the New Jerusalem is "an actual physical place," not a figure of speech: resurrection bodies are real, so they need a real home. John did not see it being created; it exists now in heaven, the place Jesus went to prepare (John 14:2–3), and he calls it the capital city of heaven. He pictures it hovering over the earth during the Millennium and coming to rest on the new earth in the eternal state. To those who scoff that a city cannot come down from the sky, he answers with the God of Genesis 1: "This is finger work for God." He reads the tribal names on the gates as written but does not build a doctrine on them.

III
MOVEMENT

REVELATION 21:15–21

Measured with a Golden Rod

A city as long, wide and high as it is — a wall of jasper, twelve jeweled foundations, gates of pearl

> *"The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements. The material of the wall was jasper; and the city was pure gold, like clear glass."*
>
> REVELATION 21:15–18

> *"The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; ☆ each one of the gates was a single pearl. And the street of the city was ⟳ pure gold, like transparent glass."*
>
> REVELATION 21:19–21

The twelve foundation stones in order. Ancient gem names do not map neatly onto modern ones, so the identifications are approximate; eight of the twelve also stand in the LXX list of the high priest's breastpiece (Exodus 28:17–20), which carried the names of Israel's tribes.

NASB 1995	GREEK	WHAT IT MEANS
FOUNDATIONS ONE TO FOUR		
1 · jasper	ἴασπις iaspis	Here "crystal-clear" (21:11) — likely a clear, brilliant stone; the One on the throne is like it (4:3). Breastpiece.
2 · sapphire	σάπφιρος sapphiros	The ancient stone was probably lapis lazuli, deep blue flecked with gold; Isaiah's foundations (54:11). Breastpiece.
3 · chalcedony	χαλκηδών chalkēdōn	Named for Chalcedon near Byzantium; perhaps a greenish or milky-blue stone. Only here in the Bible.
4 · emerald	σμάραγδος smaragdos	Green; the rainbow around the throne was "like an emerald" (4:3). Breastpiece.
FOUNDATIONS FIVE TO EIGHT		
5 · sardonyx	σαρδόνυξ sardonyx	Banded red and white — sard layered on onyx.
6 · sardius	σάρδιον sardion	Blood-red carnelian; the throne's other stone (4:3). Breastpiece, first stone of the first row.
7 · chrysolite	χρυσόλιθος chrysolithos	"Gold-stone" — a yellow or golden gem. Breastpiece.
8 · beryl	βήρυλλος bēryllos	Sea-green, the family of aquamarine. Breastpiece.
FOUNDATIONS NINE TO TWELVE		
9 · topaz	τοπάζιον topazion	Ancient "topaz" was likely a yellow-green stone such as peridot. Breastpiece.
10 · chrysoprase	χρυσόπρασος chrysoprasos	"Gold-leek" — apple-green with a golden tinge.
11 · jacinth	ὑάκινθος hyakinthos	Named for the hyacinth flower; probably blue-violet in the ancient world.
12 · amethyst	ἀμέθυστος amethystos	Purple; the last stone of the breastpiece's third row.

τετράγωνος … σταδίους δώδεκα χιλιάδων

TETRAGŌNOS … STADIOUS DŌDEKA CHILIADŌN · “A SQUARE … TWELVE THOUSAND STADIA”

Tetragōnos (G5068), four-cornered, is the LXX word for the bronze altar (Exodus 27:1) and the high priest’s breastpiece (Exodus 28:16). A *stadion* (G4712) was about 600 Greek feet, so twelve thousand stadia is roughly 1,380 miles (the figure in Tsarfati’s workbook); NASB rounds it to “fifteen hundred.” Length, width and height are *isa* (G2470), equal — the shape of the Holy of Holies, twenty cubits every way (1 Kings 6:20). Twelve, times a thousand: the city’s numbers are built on the twelve of Israel’s tribes and the Lamb’s apostles.

ἑκατὸν τεσσεράκοντα τεσσάρων πηχῶν

HEKATON TESSERAKONTA TESSARŌN PĒCHŌN · “ONE HUNDRED FORTY-FOUR CUBITS”

A *pēchys* (G4083) is a cubit, the forearm, about eighteen inches; 144 cubits is 216 feet — NASB’s “seventy-two yards.” The text does not say whether that is height or thickness; beside a city 1,500 miles high it is most likely thickness. It is twelve times twelve again. And John adds *metron anthrōpou, ho estin angelou* — “a man’s measure, which is an angel’s”: the angel used units a human reader can lay down on a map. These are given as real numbers.

χρυσίον καθαρὸν ὡς ὕαλος διαυγής

CHRYSION KATHARON HŌS HYALOS DIAUGĒS · “PURE GOLD, LIKE TRANSPARENT GLASS”

Chrysion (G5553) is gold; *katharos* (G2513), clean, pure; *hyalos* (G5194), glass, found only in 21:18 and 21:21; *diaugēs* (G1307), see-through, only here in the New Testament. Gold you can see through is no gold on earth. Each gate is *ex henos margaritou*, “out of one pearl” (*margaritēs*, G3135). And notice the inventory: Babylon’s harlot was adorned with gold, precious stones and pearls (17:4; 18:16). The same three materials build the bride’s city — wealth no longer worn for pride but laid down for God’s glory.

μέτρον κάλαμον χρυσοῦν

METRON KALAMON CHRYSOUN · “A GOLD MEASURING ROD”

Kalamos (G2563) is a reed — the plant, a staff, a pen (3 John 13), a measuring rod. It is the “battered reed” He will not break (Matthew 12:20), and the reed put in Jesus’ hand and used to strike His head (Matthew 27:29–30). John was given “a measuring rod like a staff” for the temple in 11:1, as Ezekiel’s guide carried a measuring reed through the temple of his vision (Ezekiel 40:3). Now the reed is gold, and it measures a whole city (21:15–16). To measure is to claim: MacArthur reads the rod as God marking what is His. The reed that mocked the King now surveys His capital.

θεμελίους δώδεκα

THEMELIOUS DŌDEKA · “TWELVE FOUNDATION STONES”

Themelios (G2310), from *tithēmi*, “to lay down,” is what a building stands on. Jesus’ wise builder laid it on rock (Luke 6:48); Paul says no one can lay another than Jesus Christ (1 Corinthians 3:11); the church is built “on the foundation of the apostles and prophets” (Ephesians 2:20), the verse MacArthur brings to 21:14. And Hebrews 11:10 says Abraham “was looking for the city which has foundations” (*tous themelious*, the same plural). Here the foundations carry the apostles’ names and every kind of precious stone (21:14, 19). The city the patriarch waited for is the city the apostles underlie.

AMIR TSARFATI · Behold Israel

Tsarfati's workbook takes the size literally and asks the reader to lay it on a map — 1,380 miles square against the United States, against Europe, against today's tiny Israel. A city with dimensions this staggering makes one thing plain: there is room for everyone Messiah ever called, from every tribe of Israel and every nation, and no one who trusted Him will be crowded out. Isaiah promised jeweled foundations to an afflicted, storm-tossed Israel (54:11–12); this is God's answer to her affliction — literal, permanent, and already measured. And the gems are not luxury for its own sake: the twelve tribes were once carried over the high priest's heart in stones.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock's rule for Revelation's numbers is to take them at face value unless the text signals otherwise, and his book follows Walvoord in treating the 12,000 stadia and 144 cubits as meaningful, real measures. He describes the city as a massive cube — 1,400 to 1,500 miles in length, width and height, a colossal cube the size of a continent — and sets it beside the small Holy of Holies of the tabernacle and Solomon's temple: what one priest entered once a year is now the whole city. His *Revelation Answer Book* poses the questions honestly — the size and shape, and whether the gold and gems are literal or symbolic — and his consistent answer is that symbols in Revelation point to literal realities.

JOHN MACARTHUR · Grace to You

MacArthur's rule here is blunt: "Don't fool with the literal" — human and angelic measures are the same. The gold rod marks God's ownership, as at the measuring of the temples. The city is about 1,500 miles each way, the distance from the tip of Florida to Maine, and he prefers a cube, the shape of the holy place, to a pyramid. The 144 cubits, 216 feet, he reads as the wall's thickness. He relays Henry Morris's population estimates and F. W. Boreham's area figures while admitting such sums are partly "silly." The gold is "translucent gold," hiding nothing from God's radiance. Eight of the twelve stones match the high priest's breastplate, a link he holds loosely. And each gate a single pearl, born of an oyster's wound: "Heaven is entered through suffering by a wounded Redeemer."

DAVID JEREMIAH · Turning Point

Jeremiah calls it "a cube city" and connects it to the Holy of Holies, twenty cubits every way — many believe, he says, the New Jerusalem is one great Holy of Holies. Twelve thousand furlongs is about 1,500 miles in length, width and height, roughly the Atlantic to Colorado. He tells F. W. Boreham's account of an engineer who reckoned 2,250,000 square miles on the ground floor alone — room enough to house everyone who will live there. The gold is so pure it is transparent, and the foundation stones run through the whole spectrum of the rainbow. Each gate is one pearl, and with W. A. Criswell he notes that a pearl is formed only by a wound — entrance comes through Christ's suffering. Having visited Greece, he adds: "Santorini is child's play compared to the holy city."

IV
MOVEMENT

REVELATION 21:22–27

No Temple, No Night

God and the Lamb are its temple, the glory of God is its light, and its gates never close

> *"I saw no temple in it, for △ the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and △ its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be ◷ no night there) its gates will never be closed; and they will bring the glory and the honor of the nations into it; and ⚠ nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are ☆ written in the Lamb's book of life."*
>
> REVELATION 21:22–27

ναὸν οὐκ εἶδον

NAON OUK EIDON · "I SAW NO TEMPLE"

Two Greek words mean "temple": *hieron* (G2411), the whole complex of courts, and *naos* (G3485), the sanctuary itself, where God's presence dwelt. John uses *naos*. Heaven has had a *naos* all through Revelation (7:15; 11:19; 15:5–8); now there is none, because the Presence the sanctuary housed fills the city. The title is full: *kyrios ho theos ho pantokratōr* — *pantokratōr* (G3841), "the Almighty," appears ten times in the New Testament, nine of them in Revelation (the other is 2 Corinthians 6:18) — and the Lamb shares the temple with Him.

ὁ λύχνος αὐτῆς τὸ ἀρνίον

HO LYCHNOS AUTĒS TO ARNION · "ITS LAMP IS THE LAMB"

A *lychnos* (G3088) is a household oil lamp — the thing that holds and carries light. The glory of God *ephōtisen* (G5461), "illumined," the city, and the Lamb is the lamp that carries that glory to it: the Father as light, the Son as the lamp, as in John 8:12 and Psalm 132:17. It is the same word as Babylon's sentence — "the light of a lamp will not shine in you any longer" (18:23). One city loses its lamp forever; the other has the Lamb for its lamp forever, and by 22:5 needs no other.

οὐ μὴ εἰσέλθῃ … πᾶν κοινὸν

OU MĒ EISELTHĒ … PAN KOINON · "NOTHING UNCLEAN SHALL EVER COME INTO IT"

Koinos (G2839) means "common" — profane, ritually defiled, the word Peter used on the rooftop: "I have never eaten anything unholy [*koinon*] and unclean" (Acts 10:14). *Ou mē* with the subjunctive is Greek's strongest denial: it will never, ever enter. *Bdelygma* (G946), "abomination," is the harlot's word (17:4–5), and *pseudos* (G5579), "lying," returns at 22:15. The gates "will never be closed" (v. 25) — and the only guard left is a book: the Lamb's book of life (13:8; 20:12, 15).

τὰ ἔθνη … οἱ βασιλεῖς τῆς γῆς

TA ETHNĒ … HOI BASILEIS TĒS GĒS · "THE NATIONS … THE KINGS OF THE EARTH"

Ethnos (G1484) is a nation or people, often "Gentiles." Through Revelation the nations are deceived — by Babylon's sorcery (18:23) and by Satan (20:3, 8) — and "the kings of the earth" (*basileus*, G935) commit immorality with Babylon, mourn her fall and gather against the Lamb (17:2; 18:9; 19:19). Here the same nations walk by the city's light and the same title of kings carries glory into it (21:24, 26), as Isaiah 60:3 foresaw: "Nations will come to your light, and kings to the brightness of your rising." Jesus was named "the ruler of the kings of the earth" at the start (1:5); at the end they serve His city.

ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου

EN TŌ BIBLIŌ TĒS ZŌĒS TOU ARNIOU · "IN THE LAMB'S BOOK OF LIFE"

Biblion (G975) is a scroll or book; *zōē* (G2222) is life. Moses asked to be blotted out of God's book (Exodus 32:32–33); Daniel's people are delivered, "everyone who is found written in the book" (Daniel 12:1); Jesus told the seventy to rejoice that their names are recorded in heaven (Luke 10:20). Revelation names it the book of the Lamb (13:8; 21:27), speaks of names written "from the foundation of the world" (17:8), and opens it at the great white throne (20:12, 15). Paul (Philippians 4:3), 3:5 and 20:15 use the related *biblos* (G976). The only entrance requirement to the city is a name written by the Lamb.

AMIR TSARFATI · Behold Israel

Tsarfati's workbook says it plainly: the New Jerusalem will not have nonessentials. Sun and moon are essential for life now; in the new creation they are replaced by the incomprehensible glory of God. No temple is needed because everything every temple ever pointed to — the presence of God with His people — is now unmediated and permanent. And the nations still bring their glory and honor into the city: Isaiah's picture of the wealth of the nations streaming to Zion (60:3–5, 11; 61:6) was never poetry, it was a schedule. Eternity, the workbook insists, is not floating on clouds in one endless service; it has activity, offering and movement.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock lists "the kings of the earth will bring their glory" (21:24–26) among the hard questions of the chapter, and his literal rule keeps real nations and real kings on a real new earth, bringing honor into the capital rather than dissolving into an abstraction. The open gates mean access, not danger — there is no enemy left outside. But he presses verse 27 as hard as verse 24: Hebrews 12:22–24 lists who will be in the city — angels, the saints of both Testaments, God the Judge, and Jesus — and Revelation 21–22 lists who will not, those who live in unrepentant sin. The most important question, he says, is whether you will be there, and the only way to know is faith in Jesus, robes washed in His blood.

JOHN MACARTHUR · Grace to You

MacArthur hears "no temple" as the end of special places: God Himself will be the temple in which everything exists, so worship becomes the constant activity of life, not a weekly event. No sun or moon means the new creation runs on a different order, lit by God's glory with the Lamb as its lamp. *Ethnē* means peoples — often "Gentiles" — and the point is that every people is welcome with no ethnic or social divisions; the kings lay their glory down, since any good they had was the Spirit's work. Without being dogmatic he suggests they may include believers alive at the Millennium's end who pass into the new creation without dying. The gates stand open because there is no night and no danger. Only those written in the Lamb's book of life — written from the foundation of the world — ever enter.

DAVID JEREMIAH · Turning Point

Jeremiah reads 21:22 practically: there will be no need for preaching or church buildings, because God is present. No sun, no lamps — the Lamb is its light, as Isaiah 60:19 foretold. The city is holy because everyone in it will be holy, and his ministry's writing calls it the only city in history with no ugly underside. The gates open to every nation, and the divisions and hostilities between peoples end there. But he is pastoral about verse 27: the Lamb's book of life does not shut out people who have ever sinned; it shuts out those who persist in unrepentant sin. So he closes with an invitation to receive Christ now, because there is no second chance after death.

V
MOVEMENT

REVELATION 22:1–5

The River, the Tree, and His Face

Eden restored and surpassed — no curse, the throne in the city, His name on their foreheads

> *"Then he showed me ✩ a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was ✩ the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. △ There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; ✩ they will see His face, and His name will be on their foreheads. And there will ◷ no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever."*
>
> REVELATION 22:1–5

ξύλον ζωῆς … εἰς θεραπείαν τῶν ἐθνῶν

XYLON ZŌĒS … EIS THERAPEIAN TŌN ETHNŌN · "TREE OF LIFE … FOR THE HEALING OF THE NATIONS"

Xylon (G3586) is wood or tree — the LXX word for the tree of life in Genesis 2:9 and 3:22–24, promised to the overcomer in 2:7 — and the word the apostles used for the cross: "hanging Him on a cross [*xylou*]" (Acts 5:30; Galatians 3:13; 1 Peter 2:24). The tree lost at the first tree is regained through the second. *Therapeia* (G2322) is care, service, health-giving (Luke 12:42 uses it of a household's servants); Charles Ryrie reads it as health-giving rather than a cure for disease in a world with no curse. Ezekiel 47:12 is the model: monthly fruit, leaves for healing.

πᾶν κατάθεμα οὐκ ἔσται ἔτι

PAN KATATHEMA OUK ESTAI ETI · "THERE WILL NO LONGER BE ANY CURSE"

Katathema (G2652; the Textus Receptus spells it *katanathema*) occurs only here in the New Testament — a thing under a curse, a stronger form of *anathema* (G331). It answers Genesis 3:17, "Cursed is the ground because of you," and Zechariah 14:11, where Jerusalem will no longer be under a curse. Christ became a curse (*katara*) for us (Galatians 3:13), so that "no longer" (*ouk … eti*) could be written over every cursed thing. In its place: *latreusousin* (G3000), "they will serve" — the verb of priestly worship.

ὄψονται τὸ πρόσωπον αὐτοῦ

OPSONTAI TO PROSŌPON AUTOU · "THEY WILL SEE HIS FACE"

Opsontai is the future of *horaō* (G3708; Strong's files the form under G3700), and *prosōpon* (G4383) is the face. Moses was told, "You cannot see My face" (Exodus 33:20); Jesus promised the pure in heart *autoi ton theon opsontai*, "they shall see God" (Matthew 5:8) — the same verb in the same form. John had written it before: "we will see Him just as He is" (1 John 3:2). And His name is on their *metōpa* (G3359), foreheads — where the beast put his mark (13:16) and the high priest wore "Holy to the LORD" (Exodus 28:36–38). Every servant is now a priest.

ποταμὸν ὕδατος ζωῆς … ἐκπορευόμενον

POTAMON HYDATOS ZŌĒS … EKPOREUOMENON · "A RIVER OF THE WATER OF LIFE … COMING FROM"

Potamos (G4215) is a river; *ekporeuomai* (G1607), to go out, proceed. The Greek Old Testament uses both for the first river: "a river flowed out of Eden to water the garden" (Genesis 2:10). The psalmist sang of "a river whose streams make glad the city of God" (Psalm 46:4) — the verse MacArthur and Jeremiah's ministry both bring here. Jesus promised that from the one who believes "will flow rivers of living water" (John 7:38). Revelation's other river is the Euphrates, dried up for the kings of the east (16:12). This one flows out of the throne of God and of the Lamb, "clear as crystal" (*lampron*, G2986, bright).

οἱ δοῦλοι αὐτοῦ … βασιλεύσουσιν

HOI DOULOI AUTOU … BASILEUSOUSIN · "HIS BOND-SERVANTS … THEY WILL REIGN"

Doulos (G1401) is a slave, a bond-servant — the word Revelation uses for God's people from its first verse (1:1) to its last chapter (22:6). *Basileuō* (G936) is to reign as king. Revelation sets them side by side: those who serve (22:3) are those who reign (22:5). The Lamb made them "a kingdom and priests," and "they will reign upon the earth" (5:10); they reigned a thousand years (20:4, 6); now it is "forever and ever" (*eis tous aiōnas tōn aiōnōn*). Paul promised it: "If we endure, we will also reign with Him" (2 Timothy 2:12). Both teachers insist heaven is active — service and rule, not idleness.

AMIR TSARFATI · Behold Israel

Ezekiel's river flowing from the millennial temple (Ezekiel 47) is the earthly preview; this is the eternal reality it pointed toward. The healing of the nations is not medicine for sin still present in eternity but the permanent flourishing of every people once at odds with Israel and with God. For Tsarfati the whole point of studying prophecy is not curiosity but confidence — God said what He would do, He is doing it, and He will finish it. The workbook's principle is the right size for a human being to carry: God always provides a new beginning for those willing to commit to Him. The end of the story is a face.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock's tour ends where John's does: the street gives a way to travel, the river refreshment, the throne sovereignty, the tree of life enjoyment. Heaven is not idle. He describes believers serving the Lord without the curse of toil, supervising His new creation as servant kings, worshiping, and enjoying an eternal family reunion. A tree yielding fruit every month fits his conviction that there will be time in heaven, because we remain finite creatures who experience things in succession — and that we will never stop learning, since only God is omniscient. But the center is verse 4: the presence of God is what makes heaven heaven, and hope in it is what lets a believer endure life now, not escape it.

JOHN MACARTHUR · Grace to You

MacArthur is candid about the river: it is "not H2O" but a symbol of eternal life flowing from the throne, echoing Eden and Psalm 46:4 — and what it actually is, he admits, he does not know. The tree of life recalls Genesis 2; twelve fruits, one each month, mean variety — heaven will never be boring. *Therapeia* does not imply illness; the leaves are health-giving and life-enriching. Then the privileges: no curse; service as bond-servants, the priestly *latreuō*, with capacity for service reflecting faithfulness on earth; and the surprise of Luke 12:37 — Christ will serve His people. They see His face without dying, made holy and able to bear His light (Matthew 5:8; 1 John 3:2). The name on the forehead means ownership and security, and they reign forever.

DAVID JEREMIAH · Turning Point

Jeremiah walks the river out of the throne with trees of life on each side — the Greek word for tree, he notes, can mean a plurality of trees — bearing fruit every month, and the redeemed will eat from every tree without prohibition: in Genesis humanity lost the tree of life; in Revelation it regains it. The leaves are "therapeutic," enhancing enjoyment rather than holiness, since everyone there is already holy. Verse 3 is his refrain: "The curse will be reversed" — the toil, thorns and death of Genesis 3 undone and work restored to its pre-Fall joy. Heaven is not idle; we will serve God with the gifts He has given us, see our Lord face to face, and live and reign with Him forever.

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

Where the promise was made, and where the guarded gate stood

"For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind."

ISAIAH 65:17

"He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken."

ISAIAH 25:8

"Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people."

LEVITICUS 26:11–12

"for he was looking for the city which has foundations, whose architect and builder is God."

HEBREWS 11:10

"The city shall be 18,000 cubits round about; and the name of the city from that day shall be, 'The LORD is there.'"

EZEKIEL 48:35

"No longer will you have the sun for light by day, Nor for brightness will the moon give you light; But you will have the LORD for an everlasting light, And your God for your glory. Your sun will no longer set, Nor will your moon wane; For you will have the LORD for an everlasting light, And the days of your mourning will be over."

ISAIAH 60:19–20

> *"So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life."*
>
> GENESIS 3:24

> *"By the river on its bank, on one side and on the other, will grow all kinds of trees for food. Their leaves will not wither and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing."*
>
> EZEKIEL 47:12

> *"But He said, "You cannot see My face, for no man can see Me and live!""*
>
> EXODUS 33:20

AMIR TSARFATI · Behold Israel

Isaiah was not speaking in riddles; he was describing this scene, the literal fulfillment of what Israel was promised — and Isaiah 66:22 ties Israel's name to the new creation itself. Leviticus 26 is the oldest form of the promise, Ezekiel 48 names the city "The LORD is there," and Ezekiel 47 is the millennial preview of 22:1–2. Every one was spoken to Israel first, and God keeps His word to Israel to the letter.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock reads the Bible as one story heading to Christ, and these are its two ends: Genesis 3:24 guards the tree of life, Revelation 22:2 plants it on both banks with no guard; Exodus 33:20 hides God's face, Revelation 22:4 shows it. Abraham looked for this city (Hebrews 11:10) and Peter tells us to look too (2 Peter 3:13) — we look to the end time so we know how to live in the meantime.

JOHN MACARTHUR · Grace to You

MacArthur hangs the chapter on its Old Testament roots: Psalm 102 and Hebrews 1:10–12 for the old creation wearing out like a garment, Isaiah 65:17 for a new one not remembered against, Isaiah 60:19 for a city lit by God. He answers Exodus 33:20 with Matthew 5:8 and 1 John 3:2 — glorified saints can see what mortals cannot — and reads the gates and foundations through Ephesians 2:20. The tree goes back to Genesis 2; "It is done" forward to 1 Corinthians 15:28, where God is all in all. The wiped-away tears of Isaiah 25:8 he ties to the cross — Isaiah 53 and Matthew 8:17 — because Christ bore the sorrows He will one day remove; and the free water of 21:6 is the invitation of Isaiah 55:1 and Revelation 22:17.

DAVID JEREMIAH · Turning Point

Jeremiah reads Revelation 21 through 2 Peter 3:10–13 — a purified earth in which righteousness dwells — and Isaiah 65:17. He links the city to Abraham's longing in Hebrews 11, Jesus' promise to prepare a place (John 14:2–3), and Ephesians 1:10, heaven and earth joined under Christ. Genesis 3's curse is answered by Revelation 22:3, and Isaiah 60:19 by the Lamb as its light. Noah's flood is his model for the fire to come — a judgment that cleansed the earth without abolishing it — and Psalm 46:4's river that makes glad the city of God flows at last from the throne. In Genesis humanity relinquished the tree of life; in Revelation it regains it.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

The same vision, read four ways. Tsarfati listens for Israel and the promises of the prophets; Hitchcock sets the chapter at the end of the prophetic timeline and weighs the questions readers ask. MacArthur adds the expositor's precision and Jeremiah the pastor's call to readiness — four men who share one framework (a future, literal fulfillment, the church caught up before the wrath) and still hear different notes.

THE MOMENT	TSARFATI · the times	HITCHCOCK · the timeline	MACARTHUR · the text	JEREMIAH · the signs
All things new (21:1–8)	Kainos: new in kind; Immanuel without a curtain; the invitation and the warning together.	After the Millennium and the great white throne — the eternal state; a real place; God's presence makes heaven heaven.	Universe "uncreated" and replaced; kainos; God's presence is heaven's highest joy; no tears at all, not even regret.	Earth purified, not annihilated — restorative fire, as in Noah's flood; same earth gloriously rejuvenated; no more sea.
The bride (21:9–14)	Israel's name on every gate; Israel and the church as two witnesses; city and bride complement each other.	The bride is the Lamb's wife, the Lamb's wife is the city; wall for security, gates for access, foundations for permanence.	City takes its residents' character; exists now and descends; jasper a flawless diamond refracting God's light.	An actual physical place for real bodies; exists now, Jesus is preparing it; "finger work for God."
The measure (21:15–21)	About 1,380 miles — room for everyone Messiah called; Isaiah 54's jeweled answer to Israel's affliction.	Numbers at face value; a colossal cube the size of a continent; the Holy of Holies expanded to a city.	"Don't fool with the literal"; Florida-to-Maine cube; 216-foot-thick wall; pearl gates — a wounded Redeemer.	A cube city, a great Holy of Holies; Atlantic to Colorado; pearls formed by a wound; Santorini is child's play.
No temple, no night (21:22–27)	No nonessentials; the nations' glory streaming to Zion as Isaiah scheduled it.	Real nations and kings on a new earth; open gates, but only the redeemed — will you be there?	God is the temple; worship is all of life; every people welcome; names written from the foundation of the world.	No preaching or church buildings needed; holy because all are holy; excluded are the unrepentant — receive Christ now.
River, tree, face (22:1–5)	Ezekiel 47's preview fulfilled; healing as flourishing; prophecy for confidence, not curiosity.	Refreshment, sovereignty, enjoyment; servant kings without toil; time and learning in heaven.	River not H2O; therapeia is health-giving, not cure; Christ serves His servants; seeing God's face without dying.	Trees of life, eaten freely — Eden regained; leaves "therapeutic"; the curse reversed; serve, see Him, reign.
The whole Bible	Isaiah, Leviticus and Ezekiel spoken to Israel first, kept to the letter.	Genesis 3 to Revelation 22: the guarded tree opened, the hidden face seen.	Psalm 102 and Isaiah 65 for a new creation; Matthew 5:8 answers Exodus 33:20; Ephesians 2:20 on the foundations.	2 Peter 3 as purification; Abraham's city; John 14's prepared place; Ephesians 1:10 joins heaven and earth.

REVELATION 21:1–22:5 · A COMPARATIVE READING

† Key Insights to Carry

- **New in kind, not just in time.** John uses *kainos* four times in 21:1–5 and Revelation never uses *neos*. God is not polishing the old creation; He is making what has never been. TSARFATI
- **God pitches His tent.** *Skēnoō* (21:3) is John's word for the incarnation (John 1:14). Bethlehem was the preview; the new earth is the permanent address. TEXT

- **Seven things are missing.** Sea, death, mourning, crying, pain (21:1, 4), curse (22:3), night (21:25; 22:5). Eternity is described by subtraction. TEXT
- **Two cities, one invitation formula.** "Come here, I will show you" (17:1; 21:9): a harlot in a wilderness, a bride on a mountain — built of the same gold, stones and pearls, put to opposite uses. TEXT
- **Israel is on the gates.** Every resident of the eternal city walks in under the name of a tribe of Israel; the apostles are in the foundations. God gave each people its own place in one wall. TSARFATI
- **The city is a Holy of Holies.** Length, width and height equal (21:16), as in 1 Kings 6:20 — what one man entered once a year is now home to all the redeemed. HITCHCOCK
- **Take the numbers at face value.** Twelve thousand stadia and 144 cubits are given "according to human measurements" (21:17) — literal unless the text signals otherwise. HITCHCOCK
- **Babylon lost her lamp; the city has the Lamb.** The same word, *lychnos*: "the light of a lamp will not shine in you any longer" (18:23); "its lamp is the Lamb" (21:23). TEXT
- **The tree and the cross are one word.** *Xylon* is the tree of life (Genesis 2:9; Revelation 22:2) and the cross (Acts 5:30; 1 Peter 2:24). The tree lost at one tree is regained at another. TEXT
- **The end of the story is a face.** Moses could not see it (Exodus 33:20); the pure in heart will — *opsontai* in Matthew 5:8 and Revelation 22:4. What makes heaven heaven is that God is there. HITCHCOCK
- **Heaven is entered through a wound.** Each gate is a single pearl (21:21), formed only when an oyster is wounded. MacArthur, following John Phillips, says it plainly — "Heaven is entered through suffering by a wounded Redeemer" — and Jeremiah, following Criswell, makes the same point. MACARTHUR
- **The highest joy of heaven is a Person.** MacArthur's exposition of 21:3 sets aside streets of gold and even reunions with loved ones: what makes heaven heaven is God pitching His tent among His people, fellowship with Him unmediated and unending. MACARTHUR
- **Purified, not annihilated.** Jeremiah reads 2 Peter 3 as a cleansing fire like Noah's flood: the earth is renewed and remains our home. MacArthur sees the old universe "uncreated" and replaced. Both agree the new creation is real, physical, and new in kind. JEREMIAH
- **The book shuts out the unrepentant, not the forgiven.** Jeremiah stresses that 21:27 does not bar everyone who has ever sinned, but those who persist in unrepented sin — and since there is no second chance after death, the invitation of 21:6 is for today. JEREMIAH

† Questions for the Table

1 **"Behold, I am making all things new." What in your life have you quietly decided God can only patch, not make new?**

Kainos is new in kind; the God of 21:5 does not specialize in repairs.

REVELATION 21:5; 2 CORINTHIANS 5:17

2 **The first blessing in 21:3 is not the absence of something but the presence of Someone. If you could have heaven's comforts without heaven's God, would you be tempted?**

Tears and death leave in verse 4 only because God arrives in verse 3.

REVELATION 21:3–4

3 **"Cowardly" heads the list in 21:8. Where is fear of people keeping you from standing openly with Christ this week?**

The list describes those who never came to the spring of verse 6 — the invitation is still open.

REVELATION 21:6–8

4 **Israel's tribes are on the gates and the apostles on the foundations. How does God's architecture shape the way you think and pray about Israel and the church?**

One wall, two names, neither erased — the city keeps both in place.

REVELATION 21:12–14; EPHESIANS 2:20

5 **God spent the most beauty on the foundations, the part no one sees. What hidden work is He doing underneath your life right now?**

Jeweled foundations hold up the city; the unseen work is the lasting work.

REVELATION 21:19–20; ISAIAH 54:11–12

6 **"They will see His face." What decision have you been postponing that you would make today if you really believed that?**

Hope of seeing Him is meant to shape life now — prophecy for confidence, not curiosity.

REVELATION 22:4; 1 JOHN 3:2–3

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The Bible opens with a garden, a river, a tree and a guarded gate. It closes with a city, a river, a tree and gates that never shut — and His servants see His face. Behold, He is making all things new.

Teaching the Word. Watching the Times. — Smith For Christ

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