

Revelation

Chapter 21 Verses 9-27

Introduction

- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times.”
 - Last week we finished reading and discussing through the first 8 verses of Chapter 21.
 - Tonight we will finish Chapter 21

Introduction

- Looking Ahead
 - I expect we will complete our study of Revelation on March 13, and I propose that we have a dinner party on that evening.
 - The following Tuesday, March 20, is a national holiday in Japan, and I propose that we take that night off.
 - Our next study will be “The Gospel and Letters of John”
 - We can begin on March 27 ... or later.

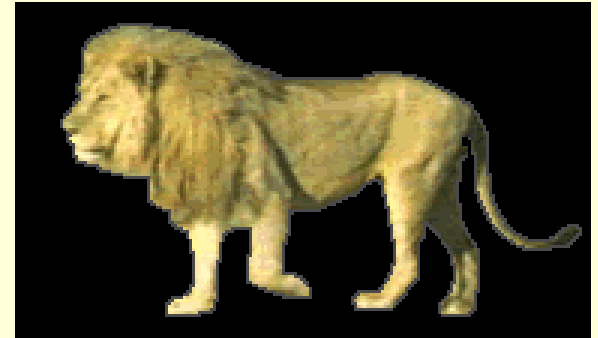
Review

- Introduction (1:1-8)
- First Vision (1:9-20)
- 7 Letters (Chapters 2 & 3)



Review

- Heavenly Throne Room (Chapters 4 & 5)



Review



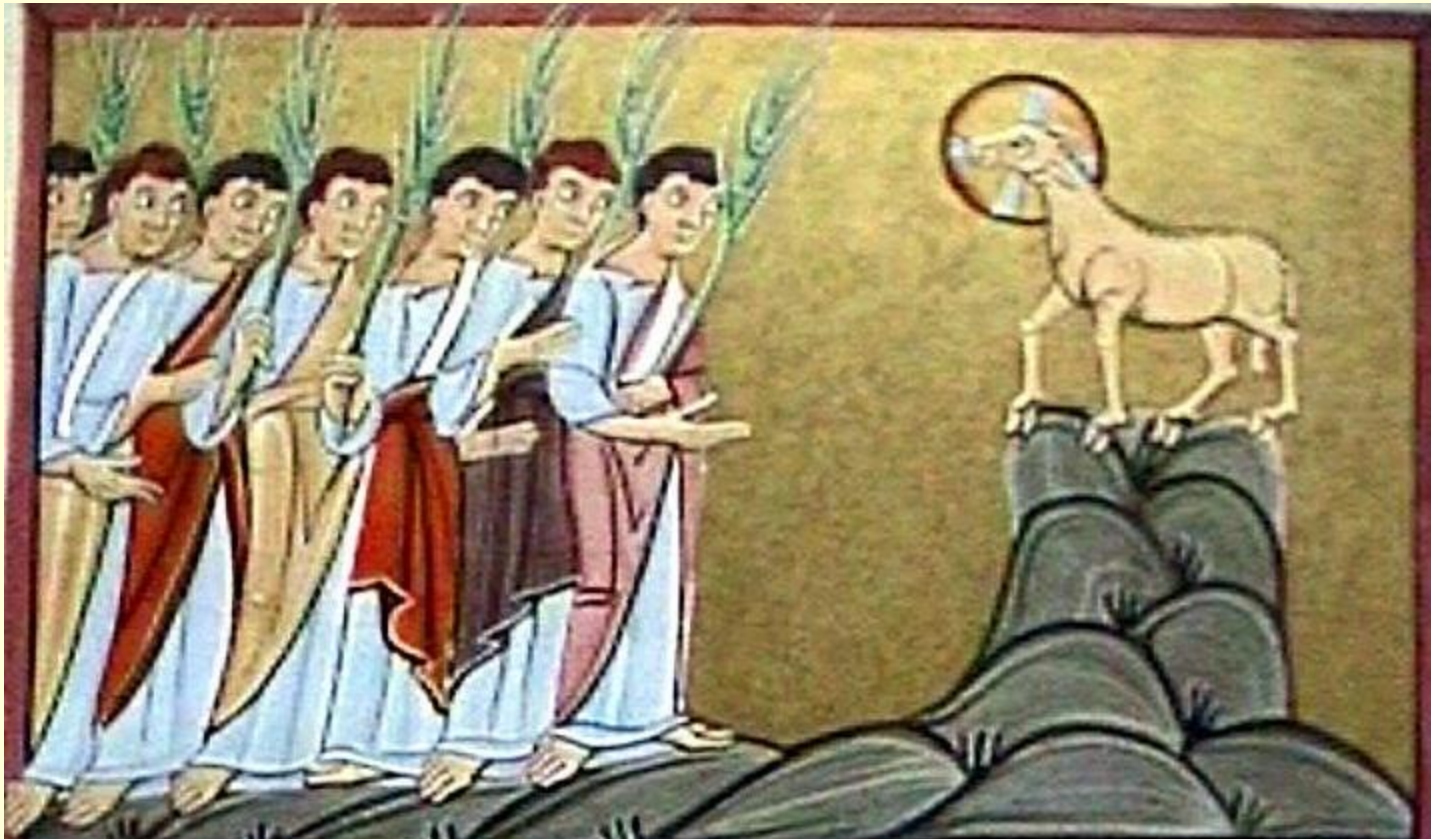
- The First Six Seals (Chapter 6)
 - The 4 Horsemen
 - Souls of Martyrs
 - Vision of the End

Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,¹⁶ calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"

--- Revelation 6:15-17

Review

- The Servants of God (Chapter 7)



Review

- Chapter 8
 - The 7th Seal
 - Silence in Heaven
 - Prayers of the Saints
 - The First 4 Trumpets
 - Announcement of the 3 Woes



Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!" (**Revelation 8:113**)



Review

- The First Two Woes (Chapter 9)



5th
Trumpet

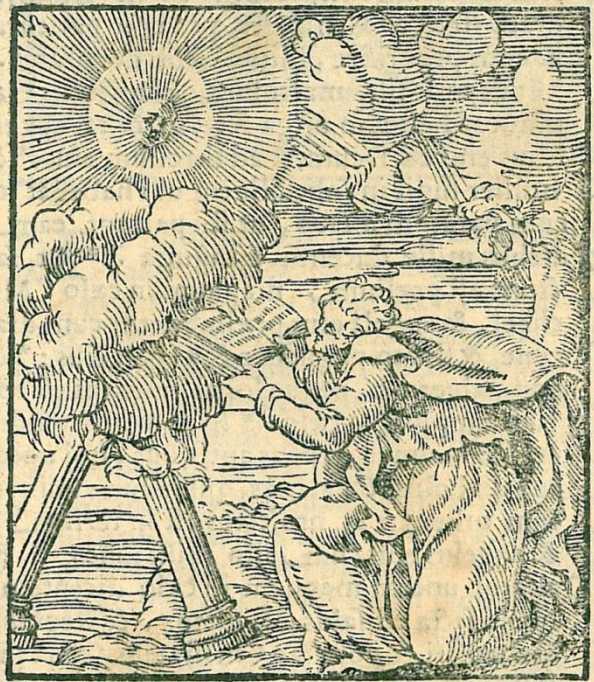


6th
Trumpet



Review

- Interlude
 - Mighty Angel With A Little Book (Chapter 10)
 - Measuring the Temple (Chapter 11, Verses 1-2)
 - The Two Witnesses (Chapter 11, Verses 3-13)



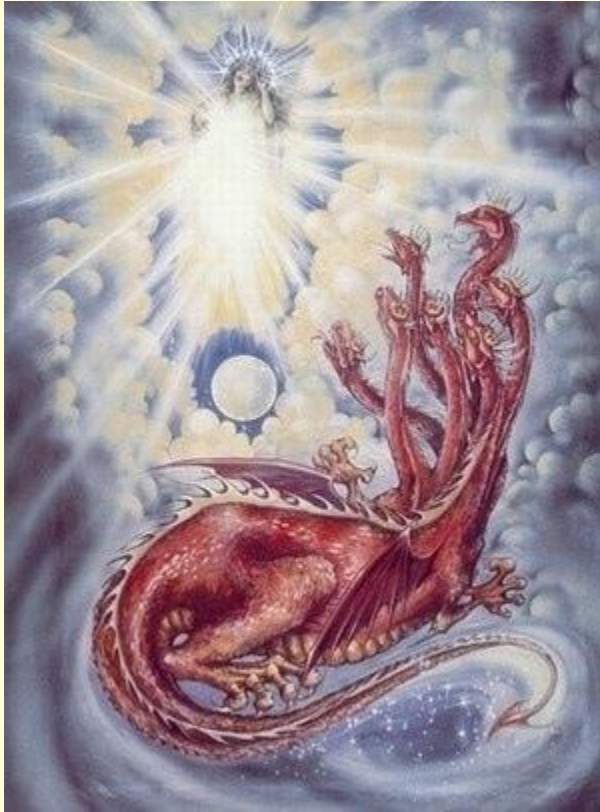
Review

- The Seventh Trumpet (Chapter 11, Verses 14-19)



Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." **(11:15)**

Review



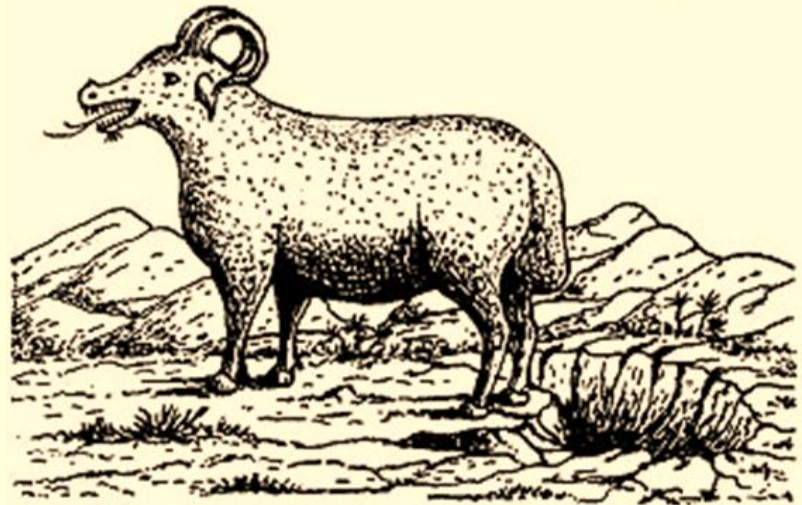
- The Woman, Her Son and The Dragon (Chapter 12)

Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus.

--- **Revelation 12:17a**

Review

- The Two Beasts (Chapter 13)



Review

- The Harvest
(Chapter 14, Verses 14-20)



Review

- God's Wrath Poured Out (Chapters 15 and 16)



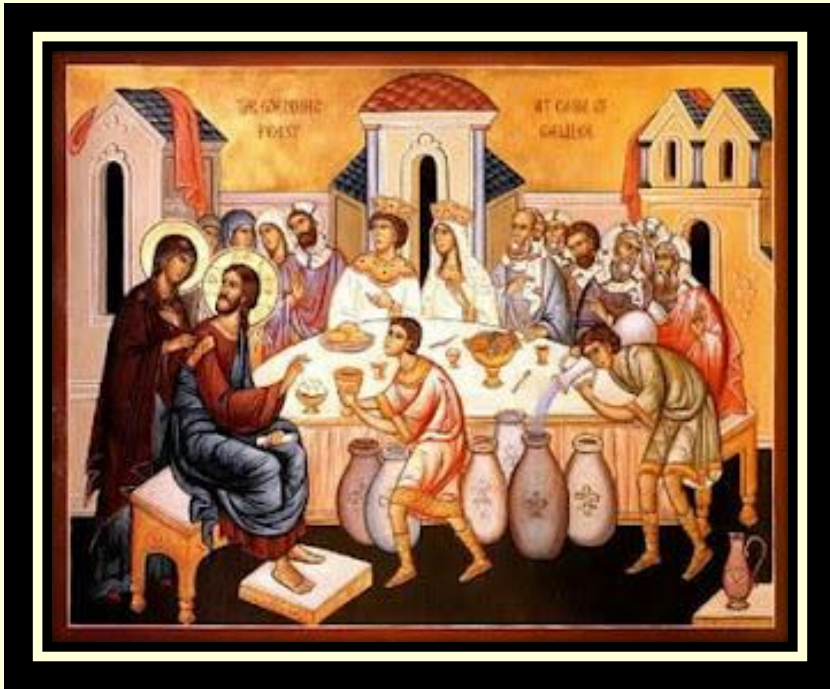
Review

- The Great Prostitute, the Beast, the Fall of Babylon (Chapters 17 and 18)



Review

- The Marriage Supper of the Lamb (Chapter 19)



Review

- Christ Victorious; Beast & False Prophet Cast Down (Chapter 19)



Review

- Satan, Death, Hades, and Certain Men Finally Cast Into the Lake of Fire

(Chapter 20)

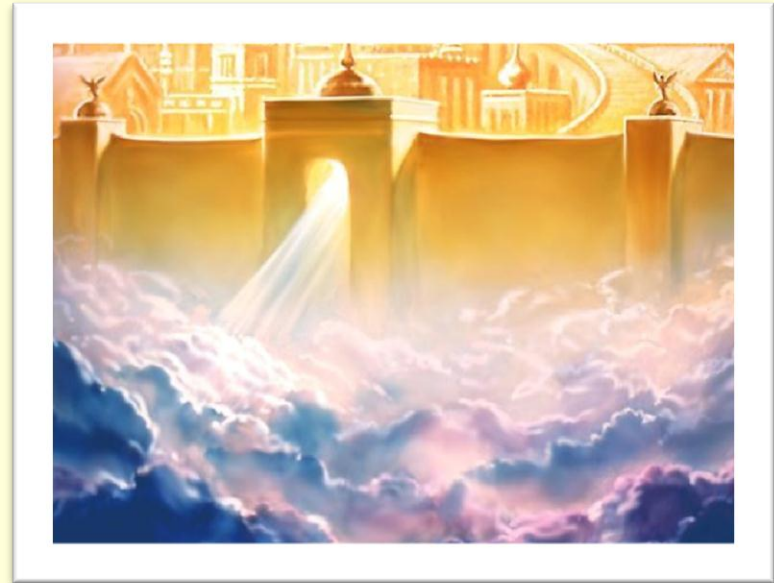


A thousand
years.



Review

- New Heaven and Earth
New Jerusalem
(Chapter 21, Verses 1-8)



February 28, 2012

ヨハネの黙示録 21:9-27

9. 最後の七つの災害が満ちている七つの鉢を持っていた七人の御使のひとりがきて、わたしに語って言った、「さあ、きなさい。小羊の妻なる花嫁を見せよう」。
10. この御使は、わたしを御霊に感じたまま、大きな高い山に連れて行き、聖都エルサレムが、神の栄光のうちに、神のみもとを出て天から下って来るのを見せてくれた。

ヨハネの黙示録 21:9-27

11. その都の輝きは、高価な宝石のようであり、透明な碧玉のようであった。
12. それには大きな、高い城壁があって、十二の門があり、それらの門には、十二の御使がおり、イスラエルの子らの十二部族の名が、それに書いてあった。

ヨハネの黙示録 21:9-27

13. 東に三つの門、北に三つの門、南に三つの門、西に三つの門があった。
14. また都の城壁には十二の土台があり、それには小羊の十二使徒の十二の名が書いてあった。
15. わたしに語っていた者は、都とその門と城壁とを測るために、金の測りざおを持っていた。

ヨハネの黙示録 21:9-27

16. 都は方形であって、その長さとは幅とは同じである。彼がその測りざおで都を測ると、一万二千丁であった。長さとは幅とは高さとは、いずれも同じである。
17. また城壁を測ると、百四十四キュビトであった。これは人間の、すなわち、御使の尺度によるのである。
18. 城壁は碧玉で築かれ、都はすきとおったガラスのような純金で造られていた。

ヨハネの黙示録 21:9-27

19. 都の城壁の土台は、さまざまな宝石で飾られていた。第一の土台は碧玉、第二はサファイヤ、第三はめのう、第四は緑玉、
20. 第五は縞めのう、第六は赤めのう、第七はかんらん石、第八は緑柱石、第九は黄玉石、第十はひすい、第十一は青玉、第十二は紫水晶であった。

ヨハネの黙示録 21:9-27

21. 十二の門は十二の真珠であり、門はそれぞれ一つの真珠で造られ、都の大通りは、すきとおったガラスのような純金であった。
22. わたしは、この都の中には聖所を見なかった。全能者にして主なる神と小羊とが、その聖所なのである。
23. 都は、日や月がそれを照す必要がない。神の栄光が都を明るくし、小羊が都のあかりだからである。

ヨハネの黙示録 21:9-27

24. 諸国民は都の光の中を歩き、地の王たちは、自分たちの光栄をそこに携えて来る。
25. 都の門は、終日、閉ざされることはない。そこには夜がないからである。
26. 人々は、諸国民の光栄とほまれとをそこに携えて来る。

ヨハネの黙示録 21:9-27

27.しかし、汚れた者や、忌むべきこと及び偽りを行う者は、その中に決してはいれない。はいれる者は、小羊のいのちの書の書に名をしるされている者だけである。

Revelation 21:9-27

9. Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb."
10. And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,

Revelation 21:9-27

11. having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.
12. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed---

Revelation 21:9-27

13. on the east three gates, on the north three gates, on the south three gates, and on the west three gates.

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

Revelation 21:9-27

15. And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.

16. The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.

Revelation 21:9-27

17. He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement.
18. The wall was built of jasper, while the city was pure gold, clear as glass.
19. The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald,

Revelation 21:9-27

20.the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

21.And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass.

Revelation 21:9-27

22. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

23. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.

24. By its light will the nations walk, and the kings of the earth will bring their glory into it,

Revelation 21:9-27

25. and its gates will never be shut by day---
and there will be no night there.

26. They will bring into it the glory and the
honor of the nations.

27. But nothing unclean will ever enter it, nor
anyone who does what is detestable or
false, but only those who are written in
the Lamb's book of life.

21:9

最後の七つの災害が満ちている七つの鉢を持っていた七人の御使のひとりがきて、わたしに語って言った、「さあ、きなさい。小羊の妻なる花嫁を見せよう」。

Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb."



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- “Then” ... when?

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- He has seen:

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- He has seen:
 - the new heaven

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- He has seen:
 - the new heaven
 - the new earth

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- He has seen:
 - the new heaven
 - the new earth
 - the new Jerusalem

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- He has seen:
 - the new heaven
 - the new earth
 - the new Jerusalem, coming down out of heaven

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 - the new heaven
 - the new earth
 - the new Jerusalem, coming down out of heaven, described as a bride adorned for her husband

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- He has heard the voice of God proclaiming:
 - that this is the place where He will certainly dwell with those who have conquered, and eternally comfort and bless them!

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 - that none who have rejected God (and nothing evil) will be there.

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 - that this is the place where He will certainly dwell with those who have conquered, and eternally comfort and bless them!
 - that none who have rejected God (and nothing evil) will be there.
- Now, in Verse 9, an angel bids John to come and see this holy city

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- John somehow understands that this angel was one of those who had been an instrument of the outpouring of God's wrath in an earlier vision.

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- Is this significant?

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- Is this significant (i.e. that this angel who shows him the holy city was formerly an instrument of God's wrath)?

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 - The language there and here is virtually identical
- Is this significant (i.e. that this angel who shows him the holy city formerly showed him the judgment of Rome)?

Observation

- This is the gospel: that God's wrath finally is poured out on all evil but that God saves and perfects a people for himself.

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

---- Romans 1:16-18

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- The Bride, the wife of the Lamb is, once again, who?

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- The Bride, the wife of the Lamb is, once again, who?
 - The Church
 - All whom Christ has redeemed

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 - All whom Christ has redeemed
 - Those whose names have been written in the Book of Life

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 - The Church
 - All whom Christ has redeemed
 - Those whose names have been written in the Book of Life
- These are the ones whom the angel has said he will show to John.

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 - Those whose names have been written in the Book of Life
- These are the ones whom the angel has said he will show to John, in the figure of the holy city come down.

21:10

この御使は、わたしを御霊に感じたまま、大きな高い山に連れて行き、聖都エルサレムが、神の栄光のうちに、神のみもとを出て天から下って来るのを見せてくれた。

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- I suppose that John might have expected to see a great congregation of the redeemed, such as he has described in Chapter 7 and Chapter 14 and elsewhere.
- But instead he is given an ecstatic vision of the holy city coming down out of heaven from God.
- I understand this to be the city where the redeemed live.

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- Remember we have already understood that Jerusalem describes a place where God lives among his people.
- So we might expect this city that John is shown to be a place where God also lives.
- Some of the Jews in John's day did expect God to restore Jerusalem and come to live with them there.

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- Probably John understands what he is seeing here in light of such Old Testament prophecy.

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- Their expectation of the restoration of Jerusalem was based on things seen and written previously by Ezekiel and Isaiah and other Old Testament prophets.
- Probably John understands what he is seeing here in light of such Old Testament prophecy.
- I think he draws from the language of these prophets to describe what he now sees within his vision.

21:11

その都の輝きは、高価な宝石のようであり、透明な碧玉のようであった。

having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.



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- The city that John sees in his vision is radiant

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- So as we expected, this holy city, coming down out of heaven, which goes by the name “new Jerusalem” is a city in which God lives.

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- Indeed the life of God infuses it and shines out of it

21:12

それには大きな、高い城壁があつて、十二の門があり、
それらの門には、十二の御使がおり、イスラエルの
子らの十二部族の名が、それに書いてあつた。

It had a great, high wall, with twelve gates, and at the gates
twelve angels, and on the gates the names of the twelve
tribes of the sons of Israel were inscribed---



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- Gates are the places where one enters a city.

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- Gates are the places where one enters a city.
- These gates are attended by angels.
- The gates are associated with the tribes of Israel.
- What does this tell you about the city?

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- The twelve gates with angels and the names of the tribes of Israel reaffirms that this city belongs to God and his people.
 - The city is in some sense angelic / heavenly
 - It remembers and honors the patriarchs
 - It (being a city) in some sense is for men

21:13

東に三つの門、北に三つの門、南に三つの門、西に三つの門があった。

on the east three gates, on the north three gates, on the south three gates, and on the west three gates.



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- John now evidently understands that the wall forms a perimeter with four sides, with three gates in each of them, and each wall facing one of the points on the compass

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- John now evidently understands that the wall forms a perimeter with four sides, with three gates in each of them, and each wall facing one of the points on the compass: east, north, south, west.
- This is vaguely reminiscent of patterns seen elsewhere in the Bible but sufficiently random (I think) to suggest intentional pattern-breaking.

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- In other words, the city seen in the vision is both familiar and new at the same time.

21:14

また都の城壁には十二の土台があり、それには小羊の十二使徒の十二の名が書いてあった。

And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.



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And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

- Surprisingly perhaps to some, the 12 foundations of the city carry the names not of the 12 tribes of Israel, but of the twelve apostles of the Lamb.

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- This probably does not matter

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- What is important is that the names of the Patriarchs and the names of the Apostles are both remembered and honored in the holy city.

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 - i.e. there were not always exactly 12 of either!

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- All covenants, old and new, belong to one God, and all are represented in this eternal holy city which John is now being shown.

21:15

わたしに語っていた者は、都とその門と城壁とを測るために、金の測りざおを持っていた。

And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.



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- How large is this city which God has prepared for himself and his people?

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- How large is this city which God has prepared for himself and his people?
- The angel seems ready to determine that.
- This reminds us of the measuring rod that John was given (back in Chapter 11) to measure the temple of God and those who worship there.

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- Clearly in both places (here and in Chapter 11) what John describes is the measuring is of a structure seen within his vision but in both places this measuring is a symbolic activity.

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- What does this measuring symbolize?

21:16

都は方形であって、その長さ^と幅とは同じである。彼がその測りざ^おで都を測ると、一万二千丁であった。長さ^と幅^と高さとは、いずれも同じである。

The city lies foursquare, its length the same as its width.
And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.



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- Most likely the grammar means to describe a perfect cube that is 2,240 km on each side.

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- The holy of holies was a perfect cube as was the inner sanctuary of the temple.
- The numbers 12 and 1000 are also of course suggestive.

21:17

また城壁を測ると、百四十四キュビトであった。これは人間の、すなわち、御使の尺度によるのである。

He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement.



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- Here he makes a point of indicating that, when he says cubits, he mean cubits, and not some angelic equivalent.
- So he does seem to be trying to describe something that he actually sees, albeit within an ecstatic vision.

21:18

城壁は碧玉で築かれ、都はすきとおったガラスのような
純金で造られていた。

The wall was built of jasper, while the city was pure gold,
clear as glass.



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- Previously (v.11) when trying to describe the radiance of the holy city, John used a figure of speech, describing it as “like” a jasper.

21:18

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- This gemstone must have been very beautiful!

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- Here John seems to be describing the actual materials of which the wall and the city --- within his vision --- had been made.
- These included a gemstone, jasper, which somehow communicated God's own glory, and gold so pure it looked like glass.

21:19

都の城壁の土台は、さまざまな宝石で飾られていた。
第一の土台は碧玉、第二はサファイヤ、第三はめの
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The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald,



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- With the precise naming of particular gemstones we are, once again, reminded of certain Old Testament patterns (i.e. the precious stones on the vestments of the priest)
- But again the differences in content and order are such that we might suspect intentional pattern-breaking.

Observation

- At this point I think John understands that the holy city within his vision encompasses all physical beauty and spiritual perfection.

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 - Whatever beautiful objects he knows or can imagine are perfectly represented there
 - Whatever he has understood of the Law and the Prophets and the Apostles and the angels and all of the Covenants between God and man, Old and New, are perfect and complete there in the holy city

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- John probably understands that the holy city is the end and purpose of everything that he knows, and that everything that he knows is just a dim reflection, a vague sketch of what is to come.
- The holy city, the new heaven and earth, these are vastly more real than our reality.
- Our “reality” derives from there.

21:20

第五は縞めのう、第六は赤めのう、第七はかんらん石、
第八は緑柱石、第九は黄玉石、第十はひすい、第
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the fifth onyx, the sixth carnelian, the seventh chrysolite, the
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- Some of the gems named here are hard to correlate with the names we currently use.
- I am pretty sure that there is no particular significance that we are supposed to be able to understand from the names and sequences here.
- It is enough to know that God has a perfect pattern for all that he does, one which is deep and intricate and beautiful beyond anything we can yet imagine.

21:21

十二の門は十二の真珠であり、門はそれぞれ一つの真珠で造られ、都の大通りは、すきとおったガラスのような純金であった。

And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass.



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- It would be especially difficult to grow an oyster that big on an earth with no ocean!

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- All that John sees are signs pointing to a new heaven and a new earth and a new city the likes of which he can scarcely imagine, understand, or describe in terms of the heaven and earth in which men currently live.

21:22

わたしは、この都の中には聖所を見なかった。全能者にして主なる神と小羊とが、その聖所なのである。

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.



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- The explanation he gives is necessary and important.

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- There is no need for a temple when one is in the very presence of God.
- And enabling us to live in the very presence of God is precisely what the Lamb has accomplished.
- The holy city is the eternal realization of the gospel.

21:23

都は、日や月がそれを照す必要がない。神の栄光が都を明るくし、小羊が都のあかりだからである。

And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.



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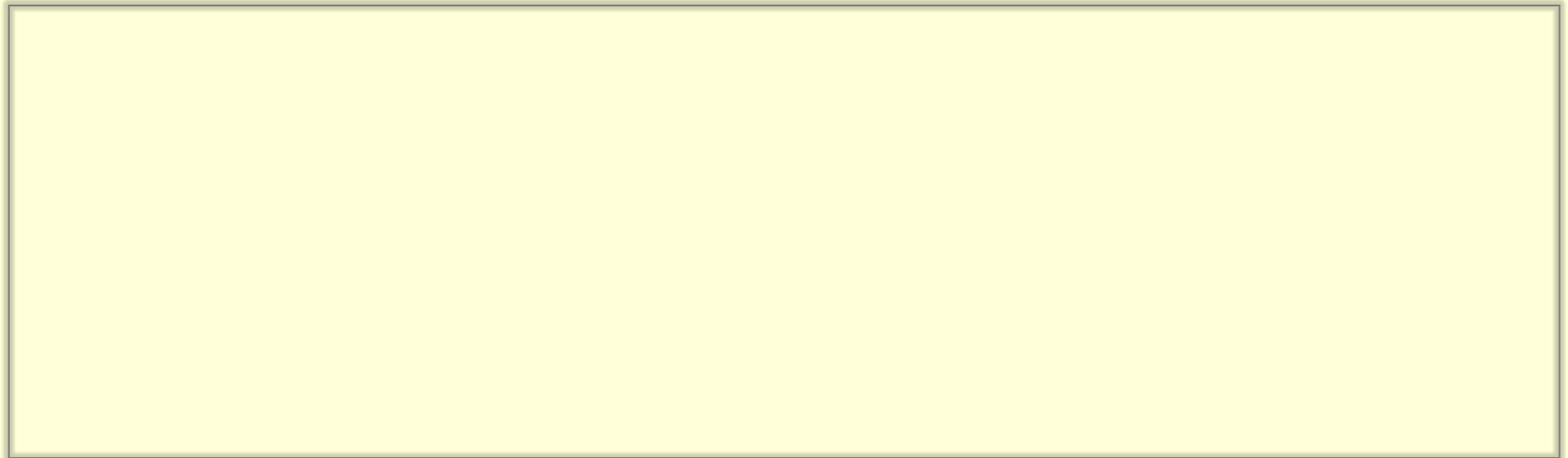
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- In this new heaven and new earth we will not even need a sun or a moon.
- These were only metaphors for the glory of God in the first place. In the eternal city we will have the real thing.

21:24

諸国民は都の光の中を歩き、地の王たちは、自分たちの光栄をそこに携えて来る。

By its light will the nations walk, and the kings of the earth will bring their glory into it,



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- There is no temple which only a chosen few may enter.

21:25

都の門は、終日、閉ざされることはない。そこには夜がないからである。

and its gates will never be shut by day---and there will be no night there.



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- His light never stops shining.
- The gates of his holy city are never closed.
- There is no reason to close them: no evil remains

21:26

人々は、諸国民の光栄とほまれとをそこに携えて来る。
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- There is no glory, honor, power, authority, person or group which stands apart from the glory of God, which constantly illumines everything in the new creation.

21:27

しかし、汚れた者や、忌むべきこと及び偽りを行う者は、
その中に決してはいれない。はいれる者は、小羊の
いのちの書に名をしるされている者だけである。

But nothing unclean will ever enter it, nor anyone who does
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- In the new creation are only those whose names are written in the Lamb's book of life and who stand, glorified, in the presence of God.

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- In the new creation are only those whose names are written in the Lamb's book of life and who stand, glorified, in the presence of God.
- There shall, therefore, never be any unclean thing or person who might possibly do anything detestable or false.

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- Within the current heaven and earth, man is free to sin.

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- All possibility of evil will have been put away.

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- Within the current heaven and earth, man is free to sin.
- Within the new heaven and earth, man shall be free not to sin.
- All possibility of evil will have been put away.
- All of this shall be accomplished by God in and through Christ so that we may live eternally in God's presence.