

Doctrinal Summary of Eternity Future in the New Jerusalem

In Revelation 21:10 John identifies that an angel presented to him the view of what the new Jerusalem would be like.

“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.”

The word “showed” is translated from the Koine Greek word ἔδειξέν (“eh-deix-ehn”) which literally means, “he really performed the action in a point in time to point out the character or significance of something by drawing attention to it.” It describes the actions of the angel who took John up to a mountain for the purpose of bringing his attention to the holy city, Jerusalem. This was in order that John would see what Jerusalem in eternity would look like. It is not the Jerusalem of old, but an entirely new Jerusalem according to Revelation 21:2.

“And I saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.”

The word “new” is translated from the Koine Greek word καινήν (“kai-naen”) which literally means, “new in quality or character compared to a previous version which was inferior in its quality or character, based on response.” The Jerusalem which will exist in eternity will be a newer model than the previous Jerusalem. It will be better than the old Jerusalem having been prepared by Jesus Christ Himself by means of His work through Israel and the apostles (cf. John 14:3; Rev. 21:12,14). As the Bridegroom, Jesus Christ prepared the new Jerusalem for He and the Church to reside in for eternity (cf. John 14:1-3; Rev. 19:7, Rev. 22:3). For this reason the new Jerusalem is analogized as being like a bride (cf. Rev. 21:2) and referred to as the bride being put on display (cf. Rev. 21:9); for it takes on the characteristics of its inhabitants, the bride of Christ.

The new Jerusalem is described as having “the glory of God” which is also its light source, for it has no sun or moon (cf. Rev. 21:11, 23). Because of this there is no night, but only day. Physically, the new Jerusalem is twelve thousand stadia long, wide, and high (cf. Rev. 21:16 and comp. 7:4-8). It possesses a wall measured at 144 cubits tall (cf. Rev. 21:17) built upon twelve foundation stones each possessing the name of one of the twelve apostles of the Lamb (possibly the faithful eleven plus Paul; cf. Rev. 21:14). Each side of the city wall has three gates with each of the gates having the name of one of the twelve tribes of Israel upon it (cf. Rev. 21:12-13). The gates, made of a single pearl each, will never be closed for there is no enemy against which the city needs to be secured.

Unlike the old Jerusalem which was frequented by heathens and pagans (Israel not excluded), the new Jerusalem will never be tainted by sinners or Satan & Company (cf. Rev. 21:27). This is because all judgment has been carried out against Satan & Company and unbelievers prior to the arrival of the new Jerusalem (cf. Rev. 19:20; 20:11-1). Only those whose names are written in the Lamb’s book of life will ever step foot into the new Jerusalem for all of eternity. Also, unlike the old Jerusalem, the new Jerusalem will not have a temple in it. All will have free access to God for all will be righteous, having been glorified by God through Christ. No barriers will hinder direct access to God’s face for there will not be sin or loss of fellowship for all of eternity. Thus, man will worship God freely and without interruption or hindrance from Satan & Company or the influence of a sinful nature.