

2. Perfect Cube of 1500 miles, 22:16,17.
3. 12 Gates represents 12 tribes of Israel, 22:12,13.
4. 12 Foundations, 12 Apostles, 22:14.
5. No physical Temple, 21:22.
6. Glory of God lights the city, 21:23; 22:5.

III. The Unique Marks of Identification of the City.

1. The City of God, place where the saved dwell.
2. The Body of Christ.

Discussion Questions Chapter 21

1. What is the origin of the holy city according to vs. 2?
2. What other N.T. book uses the metaphor of the church as the bride - see vs. 2?
3. Discuss the relationship of human efforts to create a better world and the fact that only God can make things new - vs. 5.
4. What does vs. 7 say for or against the denominational doctrine of "once in grace always in grace?"
5. Are the bride and the new Jerusalem the same - vs. 9?
6. What other city did John see in a vision - vs. 10?
7. Discuss the physical imagery John used to describe the spiritual city of God in chap. 21.
8. What hope would chp. 21 have given the persecuted Church in the 1st century? What hope does it give us today?

Special Study

Jerusalem in History and Imagery

Jeremiah cried out—"Is it nothing to you all ye who pass by" (Lam. 1:12) as he observed the city of Jerusalem in ruin. The greatest events in human history have occurred in that city.

The twentieth century man's eyes are filled full of slain cities. The city of Jerusalem has been slain often. God chose to erect the throne of His kingdom outside the walls of that city. Jerusalem (in fact all of Palestine) is strategically (geographical) located - (see F. M. Abel, *Geographie de la Palestine*, 2 volumes, Paris, Libraire Lecoffre, and his *Historie de la Palestine depuis la conquête d'alexandre jusqua 'l'envasion Arabe*, 2 vols, Paris, 1952. The religious significance of Salem

of the Jebusites is of the utmost importance in biblical history. The Archaeological and topographical importance of the city of David is beyond dispute. Contemporary Jerusalem is symbolic of divided mankind. The city of the great king is now dominated by those who reject Him as Lord.

Jerusalem is mentioned six hundred and forty four times in the O.T. alone. It is, without question, the most important city in both the O.T. and N.T. Before Jerusalem became the biblical symbol of the City of God (Rev. 21:1ff) it was populated by the Jebusites (see Joshua 15:36; Judges 19.10,11; I Chronicles 11:4). The Jebusites either retook the fortification, or else had never lost it, because David took the strong hold (II Samuel 5:6,7). Solomon made bond servants out of the Jebusites (I Kings 9:20).

The Hebrew etymology of *Yerushalaim* is impossible to determine with certainty. But it is clear that part of the word is composed of *shalem*, peace.

Ancient Jerusalem stood on four different hills. Contemporary topographical research has necessitated that many traditional terms and identification be corrected. There are three valleys which surround Jerusalem. The Kidron (or the valley of Jehoshaphat—see Joel 3:1ff—this valley is the valley of God's judgment) is three miles long and divides Jerusalem from the mount of Olives. The valley of the cheesemakers (The Tyropean valley) separates the western and eastern hills. The Hinnom valley was the western and southern boundaries of Jerusalem. It is called the valley of the sons of Hinnom (Ge-Hinnom). This valley was the central location of Molech worship; and later it became the place where the city refuse was burned. (Note this imagery in order to better understand why it was one of the N.T. words for Hell!)

Archaeological excavation has enabled scholars to basically reconstruct the pre-Israelite period of the city. The Israelite period can be reconstructed both from the biblical records and the illumination which archaeology provides. The major excavations have been carried on by Wilson-Warner (1867-70), Schick-Guthe (1880-81), Bliss-Dickie (1894-97), Parker (1909-11), Weill (1913-14, 1923), Macalister-Duncan (1923-25), and Cranfoot (1927-28).

Archaeology and exegesis of the biblical text are complementary in asserting that ancient Jerusalem was on Ophel. The writer of Chronicles states that Ophel was strongly fortified (II Chron. 27:3). "Manasseh built an outer wall to the city of

David—and compassed Ophel about with it and raised it up to a very great height" (II Chron. 33:14). Excavators have uncovered long stretches of the walls of the city. Josephus (*Antiquities*, chp. 7, iii, 2) states that David surrounded this city with walls, and named the city after himself ("the city of David"). Some of the unearthed walls run the length of Ophel, and are twenty four feet thick in some places. (We cannot here consider the more complicated problem of the range of application of the term *Zion*, but see the bibliography below.)

Jerusalem was rebuilt on the old location after the exile (Nehemiah 2:11-15, and chp. 5-7). After the destruction of Jerusalem in 70 A.D. by Titus, the Roman general—Jerusalem has a new history which is not our concern in this brief appendix.

The city of the great King provides a vantage point for looking eastward and westward. This is the point at which God chose to enter human history "in the fullness of time" (Gal. 4:4). It was the point of origin of the church, the place where the Gospel was first preached. Christ told His disciples to begin at Jerusalem and go to the uttermost parts of the earth (Acts 1:8). The way of the witnesses began at Jerusalem!

Both the city of Jerusalem and The Temple play a great part in the imagery of etchings, great music, and for our special concern, *The Revelation*. (For excellent introductions to *The Temple* see Parrot's work listed in the bibliography and G. Ernest Wright's *The Temple in Palestine - Syria*, pp. 169 - reprinted in *The Biblical Archaeologist Reader*, edited by G. Ernest Wright and David Noel Freedman, N.Y. Doubleday and Co., Inc., (paperback).

Jerusalem is called The Holy City in Matt. 4:5 and 27:53. This secondary name was utilized by the author of beautiful song, *The Holy City*. Note the imagery in the words!

Last nite I lay asleeping, there came a dream so fair,
I stood in old Jerusalem, beside the Temple there,
I heard the children singing, and ever as they sang
Methought the voice of angels in heaven in answer rang,
Methought the voice of angels in heaven in answer rang,
Jerusalem! Jerusalem, Hark, how the angels sing,
Hosanna in the highest, Hosanna to the King!

And then me thought my dream was changed,
The streets no longer rang,
Hushed were the glad hosannas the little children sang.

The sun grew dark with mystery, the morn was cold and chill,
 As the shadow of a cross arose upon a lonely hill,
 As the shadow of a cross arose upon a lonely hill,
 Jerusalem! Jerusalem, Lift up your gates and sing,
 Hosanna in the highest, Hosanna to your King.

And once again my dream was changed,
 New earth there seemed to be,
 I saw the Holy City, beside the tideless sea,
 The light of God was on its streets, its gates were open wide,
 And all who would might enter in, and no one was denied,
 No need for moon or stars my night, nor sun to shine by day,
 It was the New Jerusalem that would not pass away,
 It was the New Jerusalem, that would not pass away,
 Jerusalem! Jerusalem, Sing for the night is o'er,
 Hosanna in the highest, Hosanna for evermore,
 Hosanna in the highest, Hosanna to your King!

The words of our Lord show His compassion, yet stern judgment of "the Holy City." "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her."--- Behold, your house is left unto you desolate" (Matt. 23:37f). The Holy Spirit directed John to use the imagery of the holy city or the new Jerusalem in Revelation 21:1ff). It was in Jerusalem that The Temple, as place of worship, existed; the place of sacrifice was established; the Sanhedrin, Priests, Prophets, Apostles, and our Lord walked. God chose this point as the center from which biblical Christianity was to be taken into all the world. Jerusalem, thus began as a Jebusite fortification and ended up as the symbol of the *City of God*. In this city there is no sin present. The great victory of God in Christ has enabled the conquerors through Christ to dwell in the city where there is no death, tears, nor fears. *Paradise Lost* (Genesis, chp. 3f) has now become *Paradise Regained* through the atoning power of the blood of the Lamb. "Only they that are written in the Lamb's book of life" shall inhabit the new Jerusalem!

Bibliography for Further Study

Check the *Westminster Atlas* - new edition, and Grollenberg, *Atlas of The Bible*. The following Journals are in imperative minimum for relevant, recent information. *The Israel Exploration Journal*; *Journal of Near Eastern Studies*; *Palestine Exploration Quarterly*; *Revue Biblique*; and all relevant information from *The Palestine Department of Antiquities*, Jerusalem, Israel.

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M. Avi Yonah, editor, *The Book of Jerusalem*, Vol. I, The Natural Conditions and the History of the City from Its origins to the destruction of the second Temple - 1956, E. J. Brill, Leiden, Netherlands.

(The older works of G. A. Smith, *Jerusalem, From Earliest Time to 70 A.D.* 2 vols. and J. W. McGarvey, *Land of The Bible*, are no longer adequate for serious advanced study of this subject, but can be consulted with profit by those studying in this area for the first time.)

Note: Sermon Suggestions

The Seven Matchless Marvels of
The City of God

(See Edward A. McDowell, *The Meaning and Message of the Book of Revelation*, Broadman, pp. 212).

These seven characteristics can be developed individually or as a theme sermon discussing all seven features.

1. "The New Jerusalem is perfect in her glory." One could study the O.T. and N.T. doctrine of the glory of God, the dwelling place of God, etc.
2. "The New Jerusalem is a city of perfect worship." (See the *Special Study* on Worship). Study the O.T. and N.T. teaching about God's revealed form and content of worship which is acceptable to him. Study also non-biblical forms of worship and non-Christian religions and their forms of worship.
3. "The New Jerusalem is perfect in its universality." All you who accept Jesus as Lord shall dwell here regardless of nationality, education, degree of wealth, or color.
4. "The New Jerusalem is perfect in its holiness." The inhabitants are all pure because Christ has presented His spotless bride to the Father. This city is not a utopia which has been created by social engineering, but rather is the city of God. God has eliminated all traces of sin, both in man and the whole of creation (see Romans 8:18-25---"the whole creation groaneth and travaileth in pain together until now." More than man was effected by the Fall, the whole creation was involved).
5. "The New Jerusalem is the city of perfect life." What would a perfect life be like? What do we think would be involved in a

perfect life in Christ? List both positive (things that would be) and negative (things that would not be) characteristics.

6. "The New Jerusalem is the city of perfect light." The metaphor of light is used in non-Christian religions, in the literature of the Qumran Community (Dead Sea Scrolls), and in the Word of God. John said in him was life; and the life was the light of men. And the light shineth in darkness---Verse 9 - There was the true light - even the light which lighteth every man, coming into the world." (John 1:4,5,9.) Jesus Christ said, "I am the light of the World"---(See also the theme of *Light* in I John).
7. "The New Jerusalem is the city of perfect dominion." Originally God gave man dominion over all creation. Sin came and marred this God given right to reign over the things of creation. Now, in the city of God, sin has been cast out. Perfection is regained. Man now serves and worships the Lord God of creation and redemption. "They shall reign forever and ever."

Note: An excellent study of the Biblical Theology of Newness can be found in Roy A. Harrisville, *The Concept of Newness in the New Testament*, an Augsburg Publishing House Theological Monograph, Minneapolis, Minnesota, 1960.

Concerning the biblical vocabulary for newness there has been propagated some erroneous lexicographical information through R. C. Trench, *Synonyms of The New Testament*, 9th edition, Eerdmans, Grand Rapids, Michigan, 1953, pp. 219-225; Hermann Cremer, *Biblico-Theological Lexicon of New Testament Greek*, T. T. Clark, Edinburgh. This lexicon gives the Hebrew (O.T.) Word and the Greek Word used to translate it. It is now dated by Kittel's *Wörterbuch*, but is an excellent beginning study in vital Biblical Theology Vocabulary, as it enables one to begin tracing biblical terms from Hebrew O.T. through Septuagint to the New Testament.

Johannes Behm wrote the article covering the vocabulary *kainos* and *neos* in Kittel's *Theologisches Wörterbuch zum neuen Testament*, Stuttgart, Germany and its deficiencies demanded further investigation. Dr. Harrisville's work fulfills that need. The Following data shows the content of the monograph. There is much excellent preaching and teaching data in this work.

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SECTION 70

Text 22:1-5

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and the Lamb, 2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; 4 and they shall see his face; and his name shall be on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

Initial Questions 22:1-5

1. Jesus identified the "rivers of living water" as the Spirit in John 7:38. What possible significance can the river of water of life have in vs. 1?
2. What was the purpose of the fruit of the tree of life - vs. 2?
3. What will God's servants do in the New Jerusalem - vs. 3?
4. Discuss the paradox of reigning (see vs. 5) servants (see vs. 3). Servants are not generally spoken of as reigning.