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	done on earth as it is in heaven". This is God's ultimate goal. According to ancient Jewish marriage customs, new heaven and new earth is the dwelling place prepared by the resurrected Christ for His bride.		
C	<p><u>God Grants All Creation a New Order</u></p> <ul style="list-style-type: none"> • "Behold, I make all things new." - God is the "Alpha" and "Omega", the first and last letters in the Greek alphabet, signifying "the beginning and the end". God announces a new order to all creations. • The "accomplished" new order, "I will give a gift from the spring of the living water". "The victor will inherit these gifts", but the wicked will be thrown into "the burning pool of fire and sulfur". 	<p>21:5-8</p> <p>21:5-6</p> <p>Jn 19:30,34</p>	<p>Is 55:1 Gen 2:10 Ezk 47:1-5</p>
D	<p><u>The Beauty of the Holy City Jerusalem</u></p> <ul style="list-style-type: none"> • Scripture uses the term "Jerusalem" to refer to the people of God as the Bride of the Lamb, and to the place of their eternal dwelling with God. • One of the seven angels who holds the seven bowls shows "the bride, the wife of the Lamb" to John. The words here deliberately repeat the language of chapter 17 where one of the seven angels shows John the punishment that awaits the harlot Babylon. New Jerusalem and the harlot Babylon are juxtaposed against each other in John's writing. As if the author is demanding readers to choose: which city would you choose? • According to ancient Jewish traditions, when the groom leads the bride to the dwelling place that he has prepared, the wedding ceremony is officially completed and the two become one in marriage. In Rev., "the bride, the wife of the Lamb" is united forever with the Lamb, Jesus Christ, in the dwelling place prepared by the groom. 	<p>21:9-14</p> <p>CCSS p 347-8</p> <p>CCSS 21:9</p> <p>17:1</p> <p>See BSP #17 SN1 CCSS p 348</p>	

	<ul style="list-style-type: none"> • “It gleamed with the splendour of God” - God’s glory fills new Jerusalem, fulfilling the OT prophecy. God’s betrothed is personified in Mary. • Inscribed on the twelve gates and twelve foundations are the names of the twelve tribes of the Israelites and the twelve apostles of the Lamb. This signifies that God’s people of new heaven and new earth dwell in the Holy City Jerusalem, fulfilling what has been prophesied that God will gather His people in Israel. 	<p>21:11-14 CCSS Jn 1:14, Lk 1:35</p> <p>Eph 2:20</p>	<p>Ex 25:8, Lv26:12 Nb 9:15, 1Kg 8:10, Is 62:3-5</p> <p>Ezk 48:30-35</p>
E	<p><u>The “Old” Appearance of the “New Jerusalem”</u></p> <ul style="list-style-type: none"> • In Rev 11, John is commissioned to measure the temple that is being built, “but do not measure the court outside the temple; leave that out, for it is given over to the nations” (11:2). This is the temple before the second coming of the Lord. A powerful angel (21:9, 15) takes measurements of the city (= temple, see v22) of new Jerusalem. This act of measuring is liturgical; the temple is perfect. • What’s being measured is the same and perfect temple, the stones of the gates and the list of jewels that decorate the foundations is taken from the twelve precious stones on the Israelite high priest’s “breastpiece”. Everything used in the construction of this temple is measured by “twelves”, signifying that the final temple (the Church) is the continuation and fulfilment of the OT Israel. In her, “There is no longer Jew or Greek, ... all of you are one in Christ Jesus”. • The yearned-for new Jerusalem is the fulfillment of what the prophets have prophesied. Ultimately, we must ask, what is outside of the city? Are the inhabitants of new Jerusalem being imprisoned within its walls? New Jerusalem is not a physical place, “the city was square, its length the same as its width” (v16), symbolizes perfection and infinity; where God and humanity dwell together forever. Therefore, what John saw in his divine vision was 	<p>21:15-27</p> <p>21:15-21 CCSS Rev 11</p> <p>CCSS</p> <p>Gal 3:27-29</p> <p>21:22-27 CCSS SN2</p>	<p>Ezk 40-41</p> <p>Ex 28:15-21</p> <p>Is 11:9</p>

	that the Church begins with Christ standing on the seven golden lampstands outside the Church, and ends with the splendid holy city and in Christ.		
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Special Notes:

1. Catholic teachings about the New Jerusalem (CCC)

At the end of time, the Kingdom of God will come in its fullness. After the universal judgment, the righteous will reign for ever with Christ, glorified in body and soul. The universe itself will be renewed (1042) ... this mysterious renewal, which will transform humanity and the world, "new heavens and a new earth" (1043) ... In this new universe, the heavenly Jerusalem, God will have his dwelling among men (1044) ... The visible universe, then, is itself destined to be transformed (1047) ... "We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed. The form of this world, distorted by sin, is passing away, and we are taught that God is preparing a new dwelling and a new earth in which righteousness dwells, in which happiness will fill and surpass all the desires of peace arising in the hearts of men" (1048).

2. New Jerusalem fulfils what the prophets have foretold.

REV 21	Prophecies
"... for its temple is the Lord God almighty and the Lamb" (v22).	"At that time Jerusalem shall be called the throne of the Lord" (Jer 3:17).
"And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb" (v23).	"The sun shall no longer be your light by day, nor for brightness shall the moon give light to you by night; but the Lord will be your everlasting light" (Is 60:19).
"People will bring into it the glory and the honour of the nations" (v26).	"the abundance of the sea shall be brought to you" (Is 60:5).
"Its gates will never be shut by day" (v25).	"For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste" (Is 60:12).