

# Cube

## New Jerusalem: It's Dimensions, Size, and Meaning

<sup>9</sup> 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."

<sup>10</sup> 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,

<sup>11</sup> having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.

<sup>12</sup> 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--

<sup>13</sup> on the east three gates, on the north three gates, on the south three gates, and on the west three gates.

<sup>14</sup> And the wall of the city had **twelve foundations**, and on them were the **twelve names** of the **twelve apostles** of the Lamb.

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

<sup>16</sup> 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.

<sup>17</sup> He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement.

<sup>18</sup> The wall was built of jasper, while the city was pure gold, like clear glass.

<sup>19</sup> 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,  
<sup>20</sup> the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

<sup>21</sup> 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, like transparent glass.

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

<sup>23</sup> 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.

<sup>24</sup> By its light will the nations walk, and the kings of the earth will bring their glory into it,

<sup>25</sup> and its gates will never be shut by day-- and there will be no night there.

<sup>26</sup> They will bring into it the glory and the honor of the nations.

<sup>27</sup> 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.

**Revelation 22:1** Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb

<sup>2</sup> through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.

<sup>3</sup> No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.

<sup>4</sup> They will see his face, and his name will be on their foreheads.

<sup>5</sup> And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

<sup>6</sup> And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place."

(Rev 21:9-22:6)

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## Borgs, Swedes, and Babylonians

“... the Borg,” he finished. “Sounds Swedish,” Lily replied, probably thinking of the eleven time French Open and Wimbledon great Bjorn who lived in her time. Lily is the 20<sup>th</sup> century heroine who finds herself out of her element and on board the Enterprise in the movie *Star Trek: First Contact*. One writer for the show humorously tells us,

The Borg aren't Swedish. Nope. Not even a parsec close. Sorry, Lily, as much as they sound as if they're working for IKEA, slinging Swedish meatballs in the food market cafe, those dangerous [bionic] cyborgs don't hail from Stockholm. Just ask Locutus—call him Jean-Luc Picard if you're feeling sweetly nostalgic before his fabled Borgification.<sup>1</sup>

Whenever they encounter a life-form they are even remotely interested in, the Borg send out the following message, “We are the Borg. Lower your shields and surrender your ships. We will add your biological and technological distinctiveness to our own. Your culture will adapt to service us. Resistance is futile.” Q described them well:

Interesting, isn't it? Not a he, not a she. Not like anything you've ever seen. An enhanced humanoid ... You're nothing to him. He's not interested in your life form ... He's here to analyze your technology ... The Borg is the ultimate user ... They're not interested in political conquest, wealth, or power as you know it. They're simply

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<sup>1</sup> Will Stape, “The Borg Aren't Swedish, Lily,” *Futurism* (2019), <https://vocal.media/futurism/the-borg-arent-swedish-lily>.

interested in your ship, its technology. They've identified it as something they can consume ... They will follow this ship until you exhaust your fuel. They will wear down your defenses. Then you will be theirs ... You can't outrun them. You can't destroy them. If you damage them, the essence of what they are remains. They regenerate and keep coming. Eventually you will weaken, your reserves will be gone. They are relentless.<sup>2</sup>

The Borg may be [the perfect enemy](#). Relentless as Mormons in their assimilation. Deadly as Communists in theirs. Orwell couldn't have made up a more terrifying villain.

They remind me of an ancient foe in the Bible: [Babylon](#). Conquering and assimilating everything in its path, leaving devastation and destruction in its wake. 2 Kings records for us that hour when Nebuchadnezzar came up to [Jerusalem](#) and besieged it. He took the king prisoner and gouged out his eyes. He massacred most of the leaders of Israel. He desecrated the temple and then sacrilegiously carried off all its treasures—cutting many in pieces, melting, destroying. Then he burned and looted the city and razed the House of God to the ground (see [2Kgs 24:8-14](#); [25:8-21](#)).

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<sup>2</sup> Q, "Q Who?" Stardate: 42761.3. Original Airdate: May 8, 1989.

The weeping and mourning and crying that this brought to the Jews was unmatched. “By the waters of Babylon, there we sat down and wept, when we remembered Zion ... Blessed shall he be who takes your little ones [O Babylon] and dashes them against the rock!” (Psalm 137:1, 9). Such was the heart’s cry to God for vengeance. Without the temple, Israel’s entire existence seemed unjustified. Without the holy city, would they even have an identify? Could God even be with them anymore? How could he be appeased? What did it mean that it was all gone?

**Jerusalem.** The City of David. The place where God would make his Name to dwell (1Kgs 11:36). **The temple.** The house where God resided. Yes, Solomon said, “The house that I am to build will be great, for our God is greater than all gods. But who is able to build him a house, since heaven, even highest heaven, cannot contain him? Who am I to build a house for him, except as a place to make offerings before him?” (2Chr 2:5-6). Indeed, when the temple was finished, the Glory of God descended from heaven and filled the Most Holy Place, where the ark of the covenant, his throne on earth, was held. And thus Habakkuk says, “The LORD is in his holy temple. Let the whole earth keep silence before him” (Hab 2:20).

But **what temple**? Merely the one Solomon made in Jerusalem? Isaiah says, “**Thus says the LORD: ‘Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest?’**” (**Isa 66:1**). The created universe, God says, is *his* temple. This earth is his footstool and the place of his rest. But where did Isaiah get this? It is something we learn from **the first two chapters of the Bible**.

Genesis 1-2 is a lot of things to a lot of people. What very few realize what is perhaps the one thing all ancients would have seen immediately. **Here, in six days, God made his temple**. On the seventh day he sat enthroned over it and rested. Just like Isaiah said. While we do not have time for a detailed explanation of this today,<sup>3</sup> several quick points can demonstrate it.

**First**, when temples were built in the ancient near east, it was common (at least in the sacred text) for them to be

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<sup>3</sup> See my sermons (the first four are soon to be published in Vol. 1 of a series on Genesis):

1. “Temple Building (Genesis 1:3-2:3),” *RBCNC* (9-29-2013), <https://www.rbcnc.com/genesis>;
2. “The Knowledge of God: Praising God in His Temple,” *RBCNC* (Genesis 1:3-25),” 10-13-2013, <https://www.rbcnc.com/genesis>;
3. “Sabbath Enthronement (Genesis 2:1-3),” *RBCNC* (10-27-2013), <https://www.rbcnc.com/genesis>;
4. “The Garden of God (Genesis 2:8-14),” *RBCNC* (11-10-2013), <https://www.rbcnc.com/genesis>;
5. “Building the Tabernacle of God: A New Creation (Exodus 35:1-40:33),” *RBCNC* (5-1-2011), <https://www.rbcnc.com/exodus>.

built in six days, with a seventh day being a day of rest.<sup>4</sup> **Second**, when Moses builds the tabernacle, he does it in a series of “sevens,” emulating creation. Solomon’s temple building was along similar lines:

	<i>Genesis 1</i>	<i>Exodus 40</i>
INTRO	“In the beginning God created”	“Moses did according to all the LORD commanded”
Formula 1	Space (separate light darkness)	Frame and covering (separation)
Formula 2	Sky and Sea (separation)	10 Commandments, poles, mercy seat, Ark, veil, screen (separation)
Formula 3	Land: vegetation, fruit, food	Table, bread
Formula 4	Space Filled: Sun, moon, stars	Lampstand, table, light
Formula 5	Sky Filled: Birds	Altar, burned incense (smoke fills the air)
Formula 6	Land Filled: Beasts, crawlings, Man	Veil, outside altar, burnt offering
Formula 7	REST	Laver, put water in it, washed

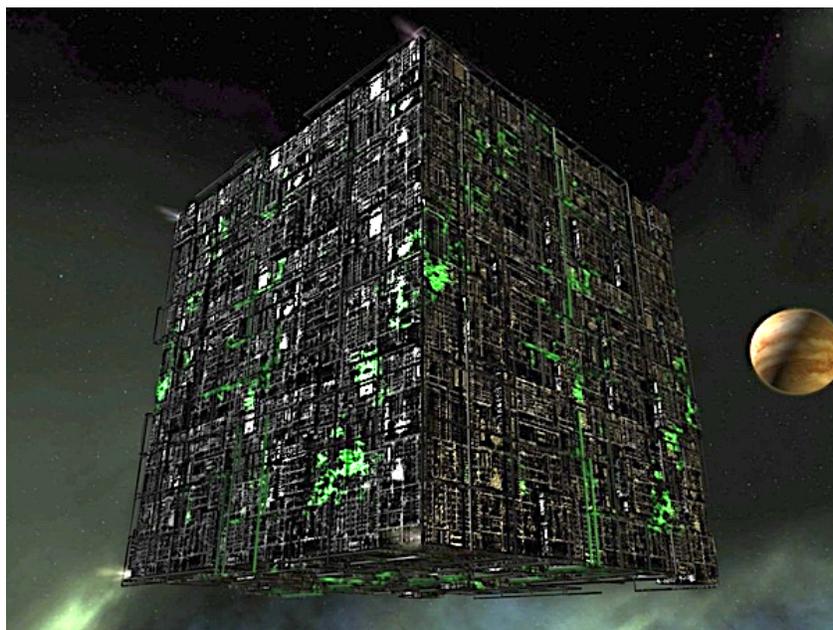
**Third**, Moses was first told to **form** all of the parts of the tabernacle and only then was he to **fill** it with all the instruments and vessels that went in it. This parallels days 1-3 where God forms the creation and days 4-6 when he fills the parallel space with the living creatures.<sup>5</sup> **Fourth**, many of the things that God created in Genesis 1 are specifically said to be things that go in the temple (including storehouses, chambers, vaulted domes, doors, pillars, beams, ritual baths, curtains, windows, separation of space, foundations, workmen, measurements, building, fastening, hammering,

<sup>4</sup> See “Sabbath Enthronement.”

<sup>5</sup> On these last two, see “Temple Building” and “Building the Tabernacle of God.”

firmament, lights, seas, beasts, plants, mountains).<sup>6</sup> Fifth, when the ancients built their temples, they had accompanying gardens to go with them.<sup>7</sup>

**Back to the Borg.** As iconic as the villains themselves, we have **the Borg ship**. When we first beheld it that night long ago in college as we all watched the episode unfold, we were all taken aback. No one had ever created a spaceship like it. A cube. A Borg Cube. Trekkies have since explained that it is the perfect war vessel for space.



A Borg Cube

- Aerodynamics are unnecessary
- Easy to add new layers/build upon (like legos)
- Multiple ships can come together to make a giant ship
- All angles of attack and defense are covered

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<sup>6</sup> See chart at the end of “Knowledge of God in Creation”

<sup>7</sup> See “The Garden of God.”

- Every side of the cube is the front
- The center is totally protected while there is no central computer, etc.<sup>8</sup>

But did you know that this was **not the first cubic vessel**? In the *Gilgamesh Epic*, the Babylonian Flood story, the Flood hero Utnapishtim is tasked by the god Enki to build an ark. His ark was, rather strangely, a cube (120 cubits<sup>3</sup>). Written on seven tablets, the Epic says he built his ark in seven days. The point being, this was more than a ship. (Would it have even been sea faring?) It was a temple that became a veritable city filled with all the living creatures that would survive the deluge. All of those ideas, save the cube, are identical with the biblical account.



Utnapishtim's "Ark"



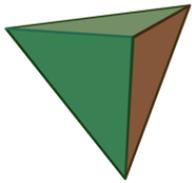
Gilgamesh on Seven Tablets

<sup>8</sup> "Why is the Borg Ship Cube Shaped?" *Quora*, <https://www.quora.com/Why-is-the-Borg-ship-cube-shaped>.

**Why a cube?** The cube is one of the only five Platonic solids (regular, congruent multisided shapes that take up three-dimensional space). As such, its dimensions have extraordinary contact with the created universe, as we will see.

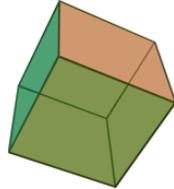
**Tetrahedron**

Four faces



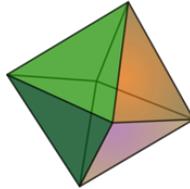
**Cube**

Six faces



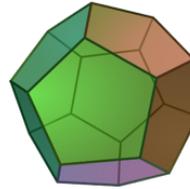
**Octahedron**

Eight faces



**Dodecahedron**

Twelve faces

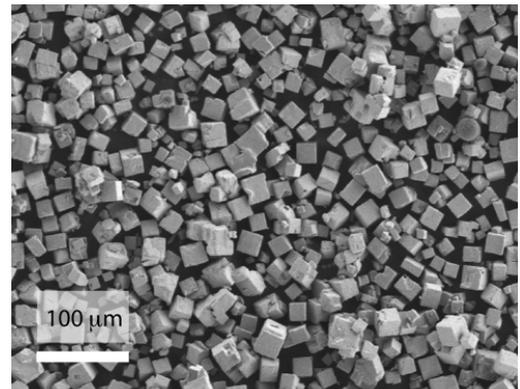
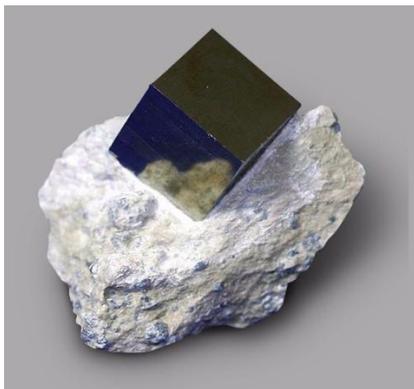


**Icosahedron**

Twenty faces



It appears naturally in nature, as anyone who has gone into a rock shop and seen a piece of **pyrite** can testify. The cube is a stunning thing of simplistic beauty that captivates the imagination and makes up the very building blocks (quite literally) of life on earth. At the microscopic level, **salt** forms as a cube. **Sugar** forms as a cube. No sugar, no fun. No salt, no life.



The cube is not only related to the earth in these ways, but also to space. Here are a couple of interesting facts. A cube has 24 (6 sides x angles) right triangles. If you add up the total degrees, you get 2,160 (24 x 90°). This “just so happens” to be the diameter of the moon in miles. Ever wonder why Israel went around Jericho six times? Jericho means “City of the Moon.” One circle is 360°. Six equals 2160°.<sup>9</sup>

It also happens to be the exact number of years in a Platonic month (recall that we looked at the Platonic months in Revelation 20 when we discussed the idea of an “age.” 12 of these months equals 25,920 years). So the cube is natural and its shape and dimensions are found throughout God’s universe (just like the circle and the other Platonic solids, but that’s for another time).

At this point you might be saying, “Pastor, why are you talking about all this stuff? What does any of this have to do with Revelation?” As we are working our way through Revelation 21, we come to a place where John sees another angel with another measuring rod (see Rev 11:1). Or perhaps it is the same angel. Previously, the angel commanded John to measure the temple of God and the altar

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<sup>9</sup> David Flynn, *Temple at the Center of Time* (Crane, MO: Defender Publishing, 2012), 89.

of those who worship there, but he was told, do not measure the court outside the temple (11:1-2). This time it says, “The one who spoke with me had a measuring rod of gold to measure the city and its gates and walls” (21:15). The angel is going to measure.

What will he measure? This is **not the old temple in the old city** of Jerusalem. Rather, this is “the holy city Jerusalem coming down out of heaven from God” (10). When the angel measures new Jerusalem, we discover that it “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” (16). In other words, this city is a **cube**. But what is this city? Why is an angel measuring it? What is the meaning of the cube and the measurements that we find here? That’s what we are going to look at today, and believe it or not, the information we have just discussed is all relevant.

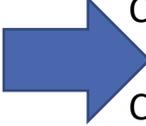
## **New Jerusalem: Structure and Context**

We’ve been in Revelation 21 for a couple of weeks. It is important to remember how it begins. There are many new things here. A **new heaven**, a **new earth** (Rev 21:1), the **new Jerusalem**, a **newly made Bride** for Christ (2), a new dwelling

place, which can be translated as “the **tabernacle** of God” (3), a **new garden** with the spring of the water of life (6; cf. **22:2ff**), and a **new son** (7). Seven new things, reminding us of the days of creation.

After these introductory comments, John sees one of the seven angels who had the seven bowls full of the seven last plagues. **This angel** spoke to him saying, “**Come, I will show you the Bride, the wife of the Lamb**” (9). Last week we looked at this lovely woman and came to understand that she is Christ’s church. But as the text moves along, we discover that the Bride imagery does not persist. Instead, what John sees is “**the holy city Jerusalem coming down out of heaven from God**” (10). **This**, we were just told, *is the Bride* of Christ. So, for those awaiting some literal gigantic Borg-like ship coming from outer space in the future, they are going to be looking through those telescopes for a long, long time. The City is not a spaceship but the Bride, the church. And as we will see later, the dimensions make it absolutely impossible for it to be a literal thing. That’s the plain reading of the text.

This Bride-City is unfolded for us in a **chiasm**. In fact, there are a couple:

- A. The Bride with **glory** of God, **crystalline jasper** (21:9-11)
- B. Twelve gates with names of tribes, three in each direction (21:12-13)
- C. Foundation stones with names of Apostles (21:14)
-  **D. Measurement of the wall and city (21:15-17)**
- C'. Foundation stones (21:18-20)
- B'. Pearl gates (21a)
- A'. Pure **gold streets like pure glass** (21:21b)<sup>10</sup>
  
- A. God wipes all tears, no more death, pain, sorrow, true and faithful words (21:3-5)
- B. Foundations of the water of life (21:6-7)
- C. Abominable ... liars (21:8)
- D. Glory of God, light, jasper stone/crystal, wall, twelve gates/foundations (21:9-14)
- E. He talked with me ... measure the wall and gates (21:15)
- F. The length as large as breadth (21:16)
-  **G. He measured the city with the reed: 12,000 furlongs (16b)**
- F'. Length and breadth are equal (16c)
- E'. Measured the wall / measure of a man (21:17)
- D'. Jasper / clear as glass, wall, twelve gates/foundations, glory of God was its light 21:18-26)
- C'. Abomination ... lies (21-27)
- B'. A pure river of water of life (22-1-2)
- A'. No more curse, faithful and true (22:3-7)<sup>11</sup>

The structure is **centered on the measurements** of the wall and the city. In other words, everything else is pointing us towards this. That's going to make these measurements quite important. But there are other things to understand about the context as well.

First, let's recall that **Genesis 1-3 parallels** Revelation 21-22. In this case, we have a host of parallels that we have not yet

<sup>10</sup> Both in his commentary and **Peter Leithart**, "Overlapping Structures in Revelation 21-22," *Theopolis* (July 30, 2015), [https://theopolisinstitute.com/leithart\\_post/overlapping-structures-in-revelation-21-22/](https://theopolisinstitute.com/leithart_post/overlapping-structures-in-revelation-21-22/).

<sup>11</sup> **Admin**, "Revelation 21:3-22:7," *Biblical Chiasm Exchange* (Dec 28, 2016), <https://www.chiasmusxchange.com/2016/12/28/revelation-213-227/>.

looked at in our study. These include heaven and earth, night, seas, sun, moon, stars, ruling, gardens, tree of life, precious stones, gleaming metals, and living water. These help us understand that in fact what is before us is something related to the temple. Hence, the earlier discussion.

Genesis 1-3 – Revelation 21-22 Parallels <sup>12</sup>			
Genesis (Probationary World)		Revelation (Eternal World)	
1:1	In the beginning...	I am ... the Beginning and the End	21:6
	God created the heavens and the earth	I saw a new heaven and a new earth	21:1
1:2	The Spirit energizing	The Spirit inviting	22:17
1:3	Let there be light	God gives it light	21:23
1:5	The darkness he called "night"	There will be no night there	21:25
1:10	The gathered waters he called "seas"	There was no longer any sea	21:1
1:16	God made the two great lights	Does not need the sun/moon	21:23, 22:5
	He also made the stars	The Morning Star	22:16
1:28	Subdue [the earth]. Rule over it.	And they will reign forever	22:5
2:1-3	First heavens/earth finished	New heaven and earth forever	21:2
2:8-9	Man in a prepared garden	Man in a prepared city	21:2ff
2:9	Tree of Life	Tree of Life	22:2
2:10	A river watering the garden	River of the Water of Life in City	22:1
2:12	Gold, bdellium, onyx near Garden	Gold/all kinds of precious stones	21:18
2:15	Human service for God	Human service for God	22:3
2:17	You will surely die	The free gift of the Water of Life	

**Second**, it is important to understand that much of the language here is taken from the prophets, especially

<sup>12</sup> (Gold:) **Non Dignus**, "Is This a Valid Chiasm?" (March 2, 2013), <https://www.puritanboard.com/threads/is-this-a-valid-chiasm.78133/>.  
 (Green:) **Dan Kidha**, "Genesis/John/Revelation Parallels," Slideplayer (n.d.), <https://slideplayer.com/slide/13974755/>.

Zechariah and Ezekiel. In **Zechariah** we have the parallel, “And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! Then I said, ‘Where are you going?’ And he said to me, ‘To measure Jerusalem, to see what is its width and what is its length’” (**Zech 2:1-2**). In **Ezekiel**, it is really the majority of the last nine chapters (**Ezek 40-48**) that are in view. But there are a couple of specific things to point out about this.

**First**, this long vision of Ezekiel prophesies the **pattern of the final temple** (chs. 40-44) and then **the arrangement** of the eschatological city and divisions of the land around the temple compound (45-48). John, however, interprets the future fulfillment of Ezekiel by *collapsing* temple, city, and land into one end times picture.<sup>13</sup> **Second**, Ezekiel’s vision begins, “In the visions of God he brought me to the land of Israel, and set me down on a very high mountain, on which was a structure like a city to the south. When he brought me there, behold, there was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway” (**Ezek 40:2-3**). From

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<sup>13</sup> **G. K. Beale**, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 1061–1062.

the **mountain** to the **angel** to the **measuring rod**, this is the same thing we see with John.

<b>John and Ezekiel's Visions of the Eschatological City-Temple</b>	
Ezek 40:2-3	Rev 21:10, 15
In the visions of God <b>he brought me</b> to the land of Israel, and set me down on <b>a very high mountain</b> , on which was a structure like <b>a city</b> to the south.	And <b>he carried me away</b> in the Spirit to <b>a great, high mountain</b> , and showed me <b>the holy city</b> Jerusalem coming down out of heaven from God,
When he brought me there, behold, there was <b>a man whose appearance was like bronze</b> , with a linen cord and <b>a measuring reed</b> in his hand. And he was standing <b>in the gateway</b> .	And <b>the one</b> who spoke with me had <b>a measuring rod of gold</b> to measure the city and <b>its gates</b> and walls.

Again, we are driven **back to the idea of a temple**, even though John calls this the city and comments on the temple in a way that is most unexpected. So let's take a look at this cubic city and try to understand what it is that God has in store for his Bride.

## **The City from Heaven: Glory of God, Glory of City**

Because the center of the passage is what I want to highlight today, **let's work our way through the pairs** (A. A'; B. B'; etc.) and come to the center at the end.

Though not specifically the focus of our time this week, garden imagery can start us off. “To the thirsty I will give from the spring of the water of life without payment” (21:6). This is paralleled in 22:1-2 with “the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month.” As I said, the garden is intimately related to the temple, but I’ll say more about this next time.

Immediately after this garden theme, we come to a warning passage. The cowardly, the faithless, the detestable, murderers, sexually immoral, sorcerers, idolaters, liars ... they will have no portion in the city but will be turned over to the lake of fire that burns with sulfur; the second death (21:8). In a similar way, another warning passage comes immediately prior to the second tree of life and water of life passage. In this warning, nothing unclean, detestable or false will enter the city, but only those whose names are written in the Lamb’s book of life (21:27). It cannot be said enough that you should hear this warning together with the warming invitation to enter the garden-city at the end of the book. Come. Do you hear the invitation? Are you

spiritually thirsty and need healing? Then come. What should hinder you? The water is free. It costs you nothing; though it cost Christ everything and he invites you. The fruit of the tree will heal you. It is an invitation open to any who would come now. But you do not know when that invitation will be retracted—when your life will end, or the Lord will return. And if you will not come to Christ and his Bride, then beware the warning that you have heard.

The city proper comes into sharp focus next. The angel shows it to John, and thus us (9). Having been carried away in the Spirit to the high mountain, he has the perfect vantage from which to view the holy heavenly city (10). What he sees is “the glory of God, its radiance like a most rare Jewel, like jasper, clear as crystal” (11). You can hear that the Glory of God appears radiant. The word (*phoster*) means beaming, brilliant, and luminous. Our word phosphorus, something that shines of itself, is related to it. God’s glory is a radiant and splendent of itself. This is God. And when it is with his people, its is there for their well-being and protection.

It is important to mention here that Ezekiel speaks much of the Glory of God. However, it is a devastating thing that he sees. The background is the tabernacle and temple dedications when the Glory of God rested upon and filled

them in the days of Moses (**Ex 40:34**) and Solomon (**2Chr 5:14**). The people were terrified and in awe. But the first part of Ezekiel's prophecy can be described as his vision of the Glory of God *slowly departing* from the temple, thus *removing his presence* from among his people. First, it/he rises over the cherubim in the Most Holy Place and comes to rest on *the threshold* of the temple (**Ezek 9:3**). Then he moves into *the courtyard* (**10:4**). Then to *the East Gate* (**10:18-19**). Then out of the city to *the Mt. of Olives* (**11:22-23**). And thus, the Glory of God departs from Israel. God's special saving presence left them alone to be destroyed by the Babylonian invader.

But now, as in Ezekiel's latter vision, the *Glory of God returns*. In the chiastic structure, the Glory of God—radiant like a most rare jewel, like jasper, clear as crystal is *parallel to the precious gems* and otherwise ethereal look *of the city*. What God is, the City mirrors. Like the Glory itself, the *wall* of the city is built of *jasper* (**Rev 21:18**). Jasper is that beautiful, sometimes translucent green or red stone that we saw God himself resembled in **Rev 4:3**. Now the walls shine like their Maker. It says the city is pure *gold*, like pure *glass* (**21:18b**). Its streets are also gold (**21**). Even pop-culture still knows of the heavenly city as having streets of gold. This is its origin.

Gold. The most brilliant, costly, shining metal. But again translucent, otherworldly as glass. To many people fixate on the gold and do not realize that this is a perfect counterpart to the Glory of God. The city reflects its Creator.

The description continues with the foundations of the wall adorned with every kind of jewel. There are twelve: jasper, sapphire, agate, emerald, onyx, carnelian, chrysolite, beryl, topaz, chrysoprase, jacinth, amethyst (19-20). Other than the missing “diamond” (which is variously translated as amethyst, jasper, moonstone, emerald), these are the same stones that are to be found on the high priest’s breastplate. They symbolized the twelve tribes of Israel. Curiously, they are also the same stones Ezekiel says were found in the Garden of Eden. Thus, more temple imagery.

Exodus 28:17-20												
Version	Row 1			Row 2			Row 3			Row 4		
	Reuben	Simeon	Levi	Judah	Issachar	Zebulon	Dan	Naphtali	Gad	Asher	Joseph	Benjamin
NAS	Ruby	Topaz	Emerald	Turquoise	Sapphire	Diamond	Jacinth	Agate	Amethyst	Beryl	Onyx	Jasper
JPS	Carnelian	Topaz	Emerald	Carbuncle	Sapphire	Emerald	Jacinth	Agate	Amethyst	Beryl	Onyx	Jasper
NJB	Sardius	Topaz	Emerald	Garnet	Sapphire	Diamond	Hyacinth	Agate	Amethyst	Beryl	Cornelian	Jasper
TNK	Carnelian	Chrysolite	Emerald	Turquoise	Sapphire	Amethyst	Jacinth	Agate	Crystal	Beryl	Lapis Lazuli	Jasper
LXX	Sardius	Topaz	Emerald	Carbuncle	Sapphire	Jasper	Ligure	Agate	Amethyst	Chrysolite	Beryl	Onyx
ESV	Sardus	Topaz	Carbuncle	Emerald	Sapphire	Diamond	Jacinth	Agate	Amethyst	Beryl	Onyx	Jasper
NET	Ruby	Topaz	Beryl	Turquoise	Sapphire	Emerald	Jacinth	Agate	Amethyst	Chrysolite	Onyx	Jasper
KJV	Sardius	Topaz	Carbuncle	Emerald	Sapphire	Diamond	Ligure	Agate	Amethyst	Beryl	Onyx	Jasper
ASV	Sardius	Topaz	Carbuncle	Emerald	Sapphire	Diamond	Jacinth	Agate	Amethyst	Beryl	Onyx	Jasper
NRS	Carnelian	Chrysolite	Emerald	Turquoise	Sapphire	Moonstone	Jacinth	Agate	Amethyst	Beryl	Onyx	Jasper
NIV	Ruby	Topaz	Beryl	Turquoise	Sapphire	Emerald	Jacinth	Agate	Amethyst	Chrysolite	Onyx	Jasper

Revelation 21:19-20												
ESV	Carnelian (6)	Chrysolite (7) Topaz (9)	Beryl (8)	Emerald (4)	Sapphire (2)		Jacinth (11)	Agate (3)	Amethyst (12)	Chrysoprase (10)	Onyx (5)	Jasper (1)

Ezekiel 28:13												
	Sardius	Topaz	Beryl Carbuncle	Emerald	Sapphire	Diamond					Onyx	Jasper

But, **vs. 22** continues, “I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.” I’m going to come back to this, because it will be **vital to the interpretation of the entire city**. As we continue, we see that the city also has **no need of sun or moon** to shine on it. This connects us back to Day 4 of Creation. Why is there no need for these? “**For the Glory of God gives it light, and its lamp is the Lamb**” (23). Again, more shining, translucence, otherworldliness, not of anything created, but God himself! In this case, the text makes the Temple parallel to the Lamp.<sup>14</sup>

While continuing with the theme of light and shining, **dominion and rule** given to humanity on Day Six now comes onto the scene. “**By its light will the nations walk, and the kings of the earth will bring their glory into it**” (24).<sup>15</sup>

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<sup>14</sup> The ESV does not preserve the Greek word order which is as follows:

- A. No temple in her
- B. The Lord God almighty
- C. **Her temple is**
- D. Also the Lamb
- A'. City has no need of sun or the moon to illuminate her
- B'. The glory of God illuminates her
- C'. **And her lamp**
- D'. The Lamb

**Peter J. Leithart**, *Revelation*, 386.

<sup>15</sup> As Leithart (2:386) shows, there is another structure making up these verses:

- A. Glory of God and lamp of the Lamb, 21:22–23 (ἡλιος, φωτίζω, λύχνος)
- B. Nations walk by light and kings bring glory, 21:24–27
- C. River of life flowing from throne, 22:1–2a
- D. **Tree of life bearing fruit, leaves for healing, 22:2b**
- C'. No curse, throne of God and Lamb in it, 22:3a
- B'. Bond-servant (i.e., kings) serve him and see his face, 22:3b–4
- A'. Lord will be light, 22:5 (λύχνος, ἡλιος, φωτίζω)

This is a theme common in OT prophecies, and it shows that what God is doing in this city is creating a reality where dominion will be fully and perfectly carried out.

- Because of Your temple at Jerusalem, kings will bring gifts to You (Ps 68:29).
- The kings of Tarshish and of the islands bring presents; the kings of Sheba and Seba offer gifts. And let all kings bow before him, all nations serve him (Ps 72:10–11).
- The nations will fear the name of Yahweh and all kings of the earth Your glory (Ps 102:15).
- Praise Yahweh from the earth, sea monsters and all deeps ... kings of the earth and all peoples; princes and judges of the earth (Ps 148:7, 11).
- In the last days, the mountain of the house of Yahweh will be established as the chief of the mountains, and will be raised above the hills; and all nations will stream to it ... He will judge between nations, and will render decisions for many peoples; and they will hammer their swords into plowshares, and their spears into pruning hooks (Isa 2:1–4).
- Kings will be your guardians, and their princesses your rulers. They will bow down to you with their faces to the earth and lick the dust of your feet; and you will know that I am Yahweh (Isa 49:23).

This continues in vv. 25-26 where “Its gates will never be shut by day—and there will be no night there. They will bring into it the glory and the honor of the nations.” All of this reflects this harmony and symmetry between the God

of Glory and the Glorious City coming down out of heaven. As in heaven, so on earth. As a **Bride** with her **Husband**, the two become one.

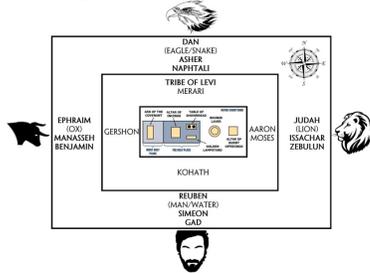
The description of the **twelve jewels** which parallel God's glory comes only after a whole series of "twelves" in **vv. 12-14**. John sees the "great, high wall" of the city. It has **twelve gates**. At each gate is stationed **twelve angels**. On the gates are inscribed the names of the **twelve tribes** of the sons of Israel (**12**). This is obviously parallel to the **twelve gems** on the breastplate which symbolize the same twelve tribes.

But we have to remember what we are looking at here. The cube. Placed on the ground, the **cube** has **four sides**, a top, and a bottom. It is a square put into three dimensions. Therefore, we read next that it has on the **east** side three gates, on the **north** three gates, on the **south** three gates, and on the **west** three gates (**13**). This is parallel in the chiasm to **21a** and the "twelve gates" with "twelve pearls, each of the gates made of a single pearl." More shiny, otherworldly imagery.

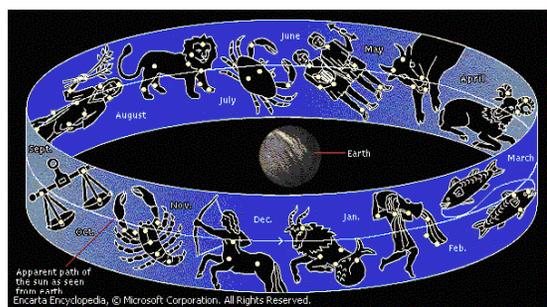
But more importantly, this is parallel to **the camp of Israel in the OT**. If we were to go directly to the top of this cube and look down, we would see only the flat 2-dimensional layout of the walls with three gates on the four

sides. This matches the layout of the camp of Israel which surrounded the tabernacle, **three tribes on the north, south, east, and west**. In this, we may also remember how the four living creatures represented the heavenly counterpart to this in **the Zodiac's twelve signs**, the cardinal points being the man, lion, ox, and eagle. Those twelve help us mark out everything from a solar year with its twelve months and four seasons to the Great Year where earth moves through procession over the course of twelve periods of 2,160 years each (today in Pisces, tomorrow in Aquarius). In fact, we see at the beginning of ch. 22 that God is on the throne in the middle of the city, paralleling Christ on the throne in the Holy of Holies on the ark of the covenant.

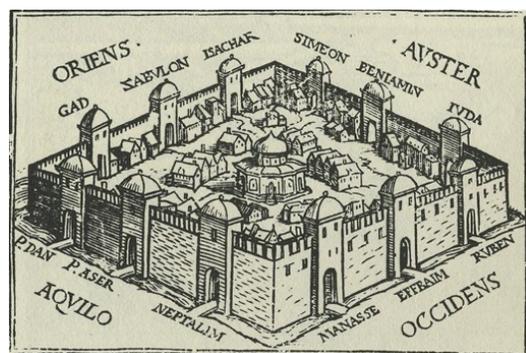
CAMP OF ISRAEL



12 Tribes around Tabernacle



12 Signs of Zodiac around Earth



12 Gates around center throne

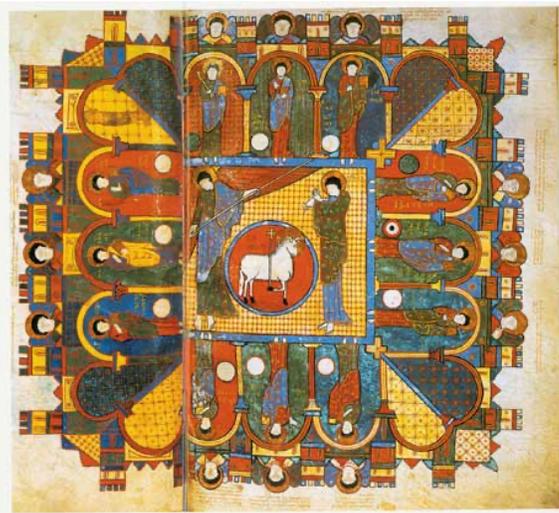
However, even more is said of this city and of twelves because **this is not merely** the twelve tribes being made new. “The wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb”

(14): Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James ben Alphaeus, Jude (Thaddeus), Simon the Zealot, Judas/Matthias/Saul-Paul.<sup>16</sup> These foundations not only come after the twelve gates, but are **parallel structurally to the twelve foundation stones** that gave us the twelve brilliant gems which represented Israel. In this way, we can see that the church is Israel, newly made. Early church art essentially captured this idea, but now rather than the twelve tribes encamped around the tabernacle, we have the twelve Apostles surrounding the city. They are its foundation.



**Heavenly Jerusalem**

Beatus of Liébana (c. 730 – c. 800)  
*Las Huelgas Apocalypse*, Spain 1220 AD  
 Purchased by Pierpont Morgan, 1910  
 MS M.429 (fol. 140v)



**The Heavenly Jerusalem**

from the *Apocalypse of Saint-Sever*  
 (11th century)

<sup>16</sup> This twelfth is similar to the standard twelve tribes of Israel: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin. However, in other lists, Joseph and Levi drop out and Ephraim and Manasseh take their place. Thus, 14 in both total lists, but only ever listed as twelve.

You can see in all this that what's taking place in this new Jerusalem coming down out of heaven is a truly complex yet gorgeous **connecting and renewing of creation**, the **garden**, the **camp** of Israel, the **heavenly wheel**, and all of it happening at the epicenter of the new creation: Christ's church. Is there any wonder John calls this a Bride adorned for her Husband?

## **The City from Heaven: Measurements and Meaning**

Now we must move to **the center of our passage** and **the measuring of the city**. This is where it gets rather mind-blowing. For some, they will never see any of the connections we are about to see. Others who are shown will see nothing but randomness and accidents here. Still others, become so infatuated by the craziness of it that they lose the forest in all the hidden, beautiful trees. What am I talking about?

Measuring the wall and city is the theme of **vv. 15-17**. **Vs. 15** tells us that the angel who spoke to John had a **measuring rod** of gold with which to measure the city and its gates and walls. **Vs. 17** ends by saying that the length that was used was **“also an angel's measurement.”** This is a

fascinating verse. Angel's rod; angel's measurement. What does this mean?

In the Scripture, there are **two kinds of beings which are called men**. One is **us**, what we call *Homo sapiens* (wise man). The other is what we call **angels**, a word which took over for the Hebrew *elohim* (plural), which we usually translate as “gods.” The Hebrew generally uses **two words** that we translate as “man.” One is **adam**. *Adam* shows that we come from the first man in the Garden. Male and female, we are Adam-Man. The other is **ish**. The curious thing is that angels are also called **ish**. In other words, **we share ishness with angels**, but not adamness. This means that in one sense we are both “man,” but in another we are not. I liken this to the way we classify different animals via **taxonomy**. It's like we are the same phylum but a different class or the same family but a different genus. This is all related to God telling the divine council, let *us* make man in our image. Somehow, this image bearing is related to a **common form of measurement**. This image-bearing is apparently related both to our appearance and to the function of carrying out dominion, which is something we do, in this sense, through planning, creating blueprints, mapping out that plan in real space, and building. This is a city we are looking at after all.

This will make more sense as we continue. The city lies **foursquare**, its length the same as its width (**16a**). A city template is usually laid out in a square (we still call them squares to this day—think Times Square). He measured the city with his rod, **12,000 stadia** (**16b**). Its length and width and height are equal (**16c**). As we've seen, it is a cube. He also measured its wall, **144 cubits** by human measurement (**17a**), which is also an angel's measurement (**17b**). Here we can see **two numbers** (12,000 and 144) and **two different standards of measurement** (stadia and cubit). What are these units of measurement, how big are these numbers, and what in the world do they signify?

First, **the units of measurement**. The easiest one to understand is **the cubit**. What is a cubit? We do not use this unit of measurement much in the modern world, but basically a cubit is a standardized (average) length of distance **between the elbow and the tip of the biggest finger** (cubit comes from the Lat. *cubitum*, elbow). The important thing to hear is that **the cubit is determined by the human arm**. If the cubit is also the measurement of an angel, then, you can draw your own conclusions of what that would mean, especially given that throughout the Bible, angels always look at least somewhat like us.

There were many cubits in the ancient world. We saw that the Babylonian ark was based on 120 cubits. They used the **Babylonian** cubit. Many other cultures used a cubit. **Egyptians** also had a cubit, as did **Israel**. **Greeks** had a cubit, as did **Romans**. Even the **Druids** used a cubit. Because populations were different sizes, the cubit varied from culture to culture. The Egyptian cubit was 20.72 inches. The Jewish cubit, however, was 18 inches.

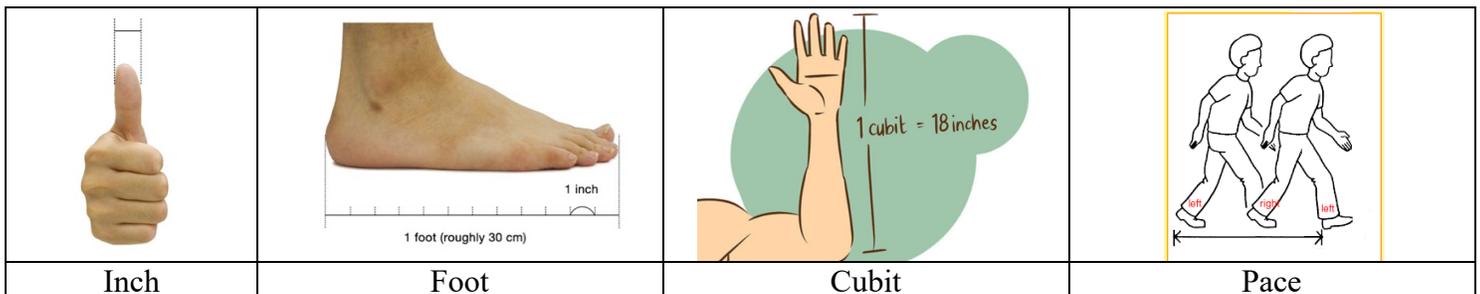
The other unit of measurement is **the stadia**. If you read the ASV, the KJV, or the Geneva Bible, you will see the word **furlong**. If you have the NAS or NRS, you notice that it translates it in “**miles**.” A mile is 5,280 ft. Essentially, the furlong is the English equivalent of the Greek stadia, which is why with either the stadia or furlong translation, the number remains the same (but in the mile translation, the number must change, as we will discuss in a moment).

You can probably hear the word “**stadium**” in the word **stadia** (plural). This is no accident. The course for the original Greek footraces in the ancient Olympic Games at Olympia were measured according to one stadia. In other words, stadiums were built around the dimensions of a stade

(singular).<sup>17</sup> While these units also varied from nation to nation, we can put **the length of a stade at 660 ft.**

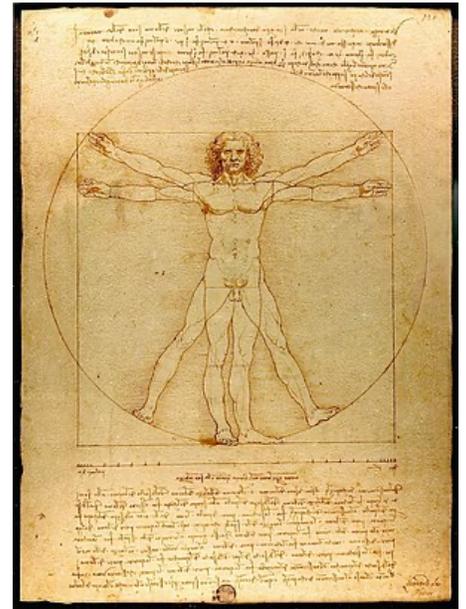
What about the forlong? While it originally developed as a unit of agriculture, today we only use the furlong in one place—**horse racing tracks.** The Kentucky Derby is 10 Furlongs. The Preakness is 9.5 Furlongs. The Belmont is 12 Furlongs. **What's a furlong?** A furlong is **1/8 of a mile** or, as with the stade, **660ft** (5,280 / 8). Since these all have the foot as the common measure, it helps to remember what a foot is. **A foot** is the easiest of all to understand. It's the average length of ... a human foot. We standardized this as **12 inches.** But what is **an inch?** An inch is the **average width of a human thumb.**

There's one more measurement I want to mention: **the pace.** What's a pace? A pace is the average length of a normal walking stride from right (left) foot back to right (left) foot. The standardization averages **5.28 ft.** Therefore, a mile is 1000 paces (mile comes from Lat. "mil" meaning 1000).



<sup>17</sup> We do the same thing today when we build a football stadium around the 100 yard field or basketball stadium around the 94 ft. court, etc.

I'm doing this here for two reasons. One is that we need it to make sense of the numbers. The other is to reinforce the essential idea that ancient measurements are *rooted in the human body*: elbow to finger, thumb, foot. There's an ancient saying of Protagoras repeated by Leonardo DaVinci that "**Man is the measure of all things.**"



People have no idea how true this really is. So **how does all this relate to the city?** As measurements, this shows that



the city is somehow proportionally related to humans and angels. But we can learn more from the numbers. First of all, we have **12,000** stadia or **12,000** furlongs (same thing). This is an absolutely gigantic number. If one furlong equals  $1/8$  of a mile, then the

conversion is easy. This equals 1,500 miles ( $12,000 / 8$ )! That's **1,500 miles** length, width, *and height*! Hence, the

NAS changes the number accordingly. Essentially, this thing is the equivalent of **Denver to Philadelphia**, **Mexico to Canada**, and **earth to way out in outer space**. Just how high? To put it in perspective, **the Kármán line** is the attempt to define the boundary between earth's atmosphere and outer space. That line is 62 miles above us. Last week the 90-year-old **William Shatter**, aka Capt. Kirk, became an astronaut, crossing just barely over that line. Well, the holy city goes another 1,438 miles higher than that. Clearly, not a literal city.

But there's a lot more information embedded in the numbers, and this is what I find particularly fascinating. For instance, take our 12,000 furlongs. The furlong and **12** are related to the earth in a unique way. 1 furlong x 1 foot (660 ft x **12** inches) equals 7,920 inches. Curiously, this is the same number of miles that make up the **diameter of the earth**. This gives us a very odd coincidence: The furlong is to the inch as the earth is to the mile. To put that another way, if you were to go out and measure off 660ft (more than two football fields), and then mark off one inch of that, this is exactly how far around the earth you would have traveled if you went one mile.<sup>18</sup>

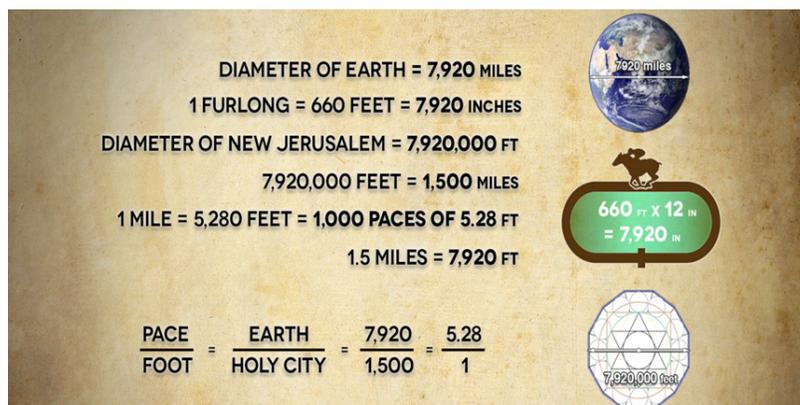
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<sup>18</sup> The following three screen shots are from **Randall Carlson**, *Cosmic Patterns and Cycles of Catastrophe*, DVD Disk 1 (2012), <https://www.pinterest.com/pin/620230179909640865/>.



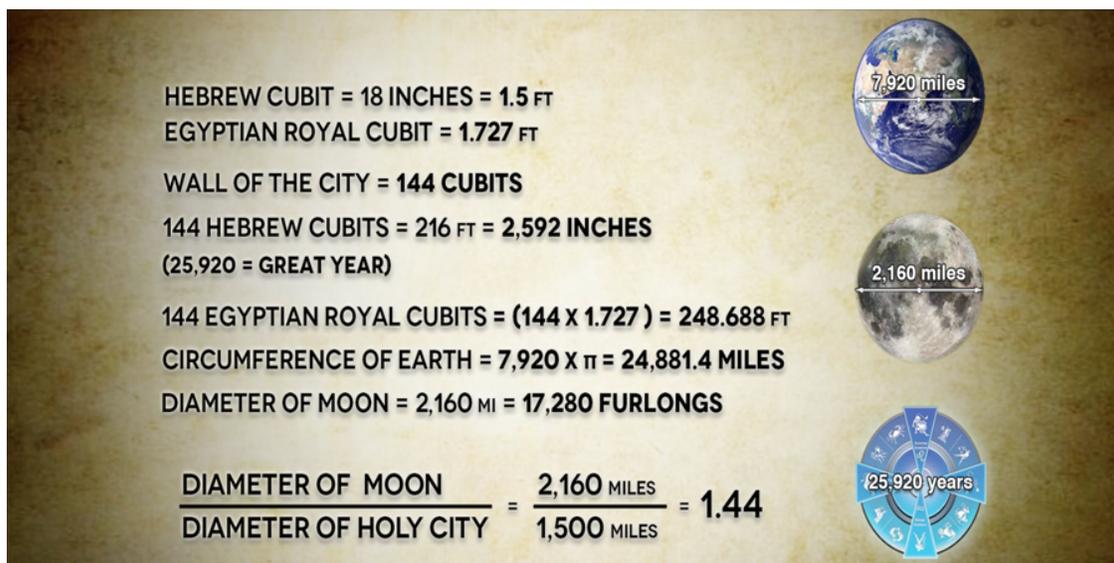
Now, 12,000 furlongs or the length of one side of the new Jerusalem cube equals 7,920,000 ft. That's the same number only multiplied by a factor of 1,000. In other words, **new Jerusalem bears a proportional equivalence to the size of the earth.** How could anyone back then have possibly known this? Is it just a coincidence?

This is seen in another way in **the ratio of the pace to the foot.** One pace equals 5.28 ft. We've just seen that 7,920 is related to earth's diameter and 1,500 is related to the new Jerusalem. Divide 7,920 by 1,500 and you get 5.28 meaning that **earth is to new Jerusalem as the pace is to the foot.** Again, a coincidence?



We find similar “coincidences” with the 144 cubits. If we use **the Hebrew cubit** (18 in or 1.5 ft) and multiply 144 cub x 18 in we get 2,592 inches. Multiply this by 10 and you get 25,920, the exact number of years in **the great year**. Divide that number by 12 and you get 2,160, the exact number of years in **a Platonic month**.

If, however, we use the **Egyptian cubit** (1.727 in) and multiply 144 cub x 1.727 ft (1.727 ft = 20.72 in) then we get 248.688 ft. This number x 100 essentially gets us the **circumference of the earth in miles** (7,920 x pi). Further, if we take that Egyptian cubit and multiply it by 10,000 (17,280 furlongs = 2,160 mi), you get the diameter of the moon, which is the same number as one Platonic month. This in turn creates another totally fascinating coincidence. The diameter of the moon (2,160 mi) is 1.44 times the diameter of the holy city. And we are back to our 144 number.



That’s a lot to take in, and there’s no need to remember anything here except that *these proportions are all found because of the numbers and the units of measurement* given to us for the holy city in Revelation 21. Any other number, any other measurement, and none of this works. But because it works, we can see that there is an intimate relationship between the human body, the size of this earth and its moon, and the holy city. This is all bizarre, so what are we supposed to do with it?

First, I want to go back to the idea of *a temple*. We’ve seen how intimately related the city is to the temple. In fact, John takes all this from Ezekiel’s prophetic temple. *What do temples do?* Temples, all temples, whether those in the Bible or the ones pagans build, are microcosms of the cosmos—heaven and earth. They are mirrors down here of here and of what is up there. They measure not only space, but time, which is why, for instance, we’ve seen how the new Jerusalem relates to the length of a Platonic month. And what is “twelve” after all, a number that appears nine times in our text, if not the number that marks out the seasons?<sup>19</sup>

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<sup>19</sup> Carlson has a fascinating discussion of *temples*, *tempo*, *template*, and *temporal* as it relates to *geometry*, *geomancy*, *geography*, *geology*, and *cosmology*. See “Secrets of Sacred Geometry, ep064,” *Kosmographia: The Randall Carlson Podcast* (Apr 29, 2021), <https://www.youtube.com/watch?v=5E3GS95MH0g>. Time stamp around 16.50 for the “temp” discussion; earlier and later for the rest.

As such microcosms, they become the perfect place for Deity to reside.

So what in the world might all of this mean? I listened to a few hours of one of my favorite teachers on the subject of sacred geometry, a man who is *not* a Christian, talking about all this.<sup>20</sup> His brilliant analysis of the numbers and the relationships were both mesmerizing and breathtaking. I've only just scratched the surface. But I wanted you to at least taste and see the intricacies and deliberate types and parallels going on between man, the cosmos, and the new Jerusalem city. God gave us these numbers and they have a meaning. And who could have done all this him?

But I want to point out, again, that this man is not a Christian. At one point, he was asked in one of his podcasts by a skeptic about the meaning of these coincidences. “Who cares? What’s the point? What does it mean?” In that lecture,

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<sup>20</sup> See **Randall Carlson**, *Cosmic Patterns and Cycles of Catastrophe*; Carlson, “Secrets of Sacred Geometry, ep064;” “Joe Rogan Experience #606 – Randall Carlson,” (Feb 2, 2015), <https://www.youtube.com/watch?v=G0Cp7DrvNLQ>; Also, “Ep. 726 FADE to BLACK Jimmy Church w/ Randall Carlson: Sacred Geometry 1.0 Lesson : Live,” (Sept 26, 2017), <https://www.youtube.com/watch?v=rN3l0JwWQbo&t=4s> (but he doesn't discuss the new Jerusalem in this). I also started listening to a related video that has a bit of the new city in it. **Scott Onstott**, “Secrets in Plain Sight,” Youtube (Nov 7, 2019), <https://www.youtube.com/watch?v=DHhgLnIvuAs>. All of these get into the mysteries that have fascinated the occult (Kabbalah, Gnosticism, Free Masons, etc.) for millennia. As such, beware the worldview. That said, many Christians have understood a good deal of the things discussed here, and the occult isn't wrong because it understands God's pattern for creation encoded in geometry, cosmology, and mathematics. It is wrong because it refuses to submit to Jesus Christ, take him at his word in Scripture, and bow the knee to the King of kings. Instead, it ends up worshiping the creature rather than the Creator.

the explanation was a very squishy, “I’m not sure what it means.” At one point he said, “Each person must find their own meaning.” As they were talking about whether this is all a coincidence or something meaningful, they were able to convince the skeptic that it does seem meaningful, but no one on the podcast could seem to determine what that meaning was (this was the Kosmographia podcast).

However, in another lecture on the same subject (this was the DVD), the same man (albeit 10 years earlier) used this “measure of the angel” verse to talk about how it seems that the Creator, whoever or whatever that is, put man at the center of it all. His conclusion seemed to be that this is about us. Therefore, let’s go and make this place the best it can be.

What I find astonishing is how someone could look so closely, so intimately, so obsessively at all these fine details, get that so right (righter than many Christians) and yet, apparently, miss what is right before his eyes. That’s what often happens when people become obsessed with the hidden, the mysterious, the deep, the secret, the speculative. Welcome to the world of the occult. It isn’t necessarily that those things aren’t there, or that God didn’t put them there,

but that they lure certain men away from what is in *plain* sight.

Remember, I said earlier that there is a verse here that talks about the temple, but that this verse concludes that *there is no temple*, because *God is the temple*. In a vital *inverse parallel in the Gospel of John*, right after the wedding of Cana, Jesus goes to Jerusalem and cleanses the temple. The Jews demand that he show them a sign whereby he can prove his authority to do such a thing. He says, “*Destroy this temple and I’ll raise it up in three days*” (*John 2:19*). They take him literally and laugh, but he was saying that he is the Temple of God and he was predicting his own resurrection from the dead. Christ is the temple. And he is now with us. The new city reflects his Glory. This is also summarized at the beginning of Rev 21 this way, “*Behold, the dwelling place (tabernacle) of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God*” (*Rev 21:3*).

But *the city not all men*. Remember our warnings? Many will forever remain outside the city. Neither is the city *describing “humanity.”* Remember those *Borg*, bionic machine-human hybrids determined to take over the universe? Yes, our city shares the same basic shape as their

ship. But that's all it shares. Theirs is the Anti-City-ship and they are the spirit of Babylon. **Who is in our city?** The opposite of the Borg. Not unclean hybrid transhumans, but fully human, made clean by the blood of Christ. Not robotic machines, but free agents given moral responsibility by a God who is sovereign over them. A collective, but each maintaining his or her own unique identity and sexuality. Desirous that all might come to Christ, willing to share the Gospel with others, but not forcing assimilation upon threat of extermination. Interested in technology and culture, but not for its own sake, for the sake only of furthering the mandate to carry out dominion to the Glory of God Alone.

**This is the Bride of Christ, the church!** It is Christians who become new men, new creations, sons of God. Those whom God *is with* in grace and truth are those who have turned to Jesus Christ, the Son of God, who have come to the Lamb who died for their sins in humble submission. These are the people who repent of their sins, who confess the Faith once for all delivered, as we talked about last week. These are the people who have the traditions of the Apostles as their foundation, the church in the OT as their gates and portals to the city, and are gloriously satisfied in those. **These reflect God's glory.** The measurements of the city are

a reflection of *them*. They bring time and space into harmony. They are able to carry out dominion as it was originally intended. They reflect their God and the creation he has made. They are the measure because their God, in whose image we were created, is the Measurement and has enfleshed himself as one of us that we might have access to the eternal city.

Yes, the church has [a long way to go](#), but this is after all [a vision still future in its ultimate fulfillment](#). But let us ponder together that it is because God is the temple that there is no more weeping, like they had when the first was destroyed. We do not trust in the temple of the LORD (as Jeremiah would put it), but in the God who is the Temple and is God with us. We are not looking for the Christ-consciousness inside us all, but realize that it is in the person and work of Jesus Christ as revealed in Holy Scripture that [all the treasures of wisdom and knowledge reside \(Col 2:3\)](#). In Christ, the type gives way to the antitype. The shadow is surpassed by the reality. There is no need for a rebuilt Third Temple in Jerusalem. We are his temple, but we trust in him—the True Temple.

Revelation 21 is the beatific vision of the true religion, the perfect created reflection of the cosmos and its Creator,

the city come down from heaven—the church of Jesus Christ. This is not a mystery, but the plain reading of the text. Yet, in her the mysteries of the ages lies. The Spirit and the Bride say, “Come to her.” Here, in the cubic city of God, the new Jerusalem, come down out of heaven, inaugurated yet not consummated, you will find rest for your soul.

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