

# New Heaven/New Earth: Nothing New

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*Revelation: How It All Ends*

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**Bible Text:** Revelation 21:1-8

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Today, a lot of great stuff and so let's get started. Revelation 21, we're going to be reading verses 1-8 and then we're going to comment a little bit. I am certain, as usual, that I have more to talk about than time allows, so we're going to be starting in verse 1.

“1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

Isn't that something. Beginning in verse 1, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.” Where did we see that take place? In our chronology here, where did we see this take place? I can dub out silence, this is no problem at all. I can clip silence out before it ever gets uploaded so where in the passage of Scripture do we see heaven and earth, the old heaven and earth passing away?

(...) Yup, good, look at chapter 20, verse 11, “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” So, at the beginning of what we talked about last week, the great white throne judgment, we see the disappearing act of the first heaven and the first earth.

When is the first time those are mentioned? The first time that heaven and earth are mentioned? Genesis. That's right, Genesis 1:1, "In the beginning, God created the heaven and the earth," or in the Hebrew it's plural, the heavens and the earth. When you have the first heavens and first earth being created in Genesis 1:1 and chapter 20, verse 11, they're gone. Gone. Isn't that something. Hebrews 1, you might write, Hebrews 1:10-12 in the margin next to chapter 20, verse 11 of Revelation. It says that, "Lord, you continue forever. The earth that is now, you will fold up like a garment and basically stick it in a drawer," is basically what he's going to do with the creation that is now.

When does that happen? Based on this Scripture, where can we put that on a time line where heaven and earth pass away? That's what Jesus called it, right? "Heaven and earth will pass away but my words will not pass away." So when does this take place? In the Revelation time line that we've been studying so far? That's right, after the thousand years and if you want to know what we're talking about there, you just need to see the first nine verses of this very same chapter, chapter 20, where it talks about a thousand years six times. So there is coming a time period in the future, a thousand year reign on earth where Christ will come.

Now, I understand, for the first time probably ever, you just noticed that I didn't say anything about the seven years. That's because I don't think we have to know that for the people that are with us in here new today, you just need to know that there is a thousand year period of time coming where Christ will reign on the earth with his people and that's important and that's covered all through the Old Testament but it's given some clarity here in chapter 20.

In chapter 21:1, you should see this as a brand new beginning, folks. For the first time, there is nothing in chapter 20:11-15, nothing, best I can tell there is nothing except the lake of fire and a throne and someone sitting on it and people before the judgment and books. Best I can tell, there is nothing, no creation at all somehow between chapter 20:11 and chapter 21:1. I don't know how that's possible but, you know, there was a time when that was the case, right? Are you all with me? There was a time when it was the case. If Genesis 1:1 is the heaven and earth being created and a lot of people think, well then, there's just outer space. No, that's not true. Outer space is the firmament. Remember, we found out from Genesis 1 in our study there that the firmament is low enough for birds to fly in and high enough for the sun, moon and stars to be in. So, somehow until creation week, there wasn't even this thing called outer space so there is nothing and I don't know how to exactly – I don't know what that's like, I've never been in that situation before but somehow between chapter 20:11 and chapter 21:1, there is nothing, just a throne, a lake of fire and some books for people to be judged out of. You can, if you would like to, explain that away into some sort of symbolism but then that train never stops so it's up to you.

Look at the end of verse 1 of chapter 21, "the first heaven and the first earth were passed away; and there was no more sea." Folks, that is significant. Let me tell you why that's significant because out of all the things John could've said to describe what a new heaven and a new earth look like, think about the things he could've said: he could've said "and it

was all green; he could've said "and it was all beautiful." He didn't say that. Now, what do you see when you see at the end of this verse the one thing John uses to describe a new heaven and a new earth? I'll get it. The next two chapters, he's going to discuss what the new heaven, new earth and new Jerusalem look like but remember, this is how he chose to describe it in the first phrase of the new heaven and near earth, he says there is no more sea. Why? (...) Okay, we've got one answer over here. Because and I think this is phenomenal, I love it, it's great: where did the beast come out of? What beast? (...) So, we're talking about – who said that over here? That's good, we'll get to that in a second. First thing is: in chapter 13 of Revelation, eight chapters ago, we have a beast commonly known as the antichrist and where is he coming out of? The sea. That's interesting so it could be that John is just telling us no more antichrist. It could be, that's possible. And we already knew that, right? Because in chapter 19, where is the beast thrown? Yup, lake of fire. That's right, good.

What else? I heard over here that leviathan is mentioned, right? Interesting. Okay, let's see. Here's Isaiah 27 – let's first of all notice in Isaiah 65:17, we have this talk of a new heaven and new earth so this is talked about in the Old Testament a lot. A lot. The new heaven and new earth is mentioned here, the former shall not be remembered nor come into mind. Think about that. There is going to be a certain amount of forgetfulness, it seems, of the way things are right now. Maybe that's a comfort to you.

Look at this, though, Isaiah 27. We're still in Isaiah, isn't that amazing? Isaiah is almost quoted by the book of Revelation. Look at verse 1 of chapter 27, "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Alright, well, let's connect some dots here, want to? Let's look at chapter 20:1. Here we are not at the end of the thousand years, now we're at the beginning of the thousand years. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Really? So, the devil is the serpent and I wonder, who is the dragon? Well, it uses both terms in chapter 20:2, doesn't it? The dragon and the serpent is the devil so in Isaiah 27:1, we find out that Satan is that leviathan that is prophesied in Isaiah 27. Look, if you haven't read your Bible in seven days, this isn't going to matter to you. You're bored from the Scripture, that's clear from the fact that your Bible had dust on it this morning, okay? But if you actually read your Bible and believe it's from God, this is a big deal to you because that means that Revelation is a reworking of the Old Testament prophet.

Now, notice where he is in, how should we say, originates and where he will go back to, so to speak. Where he originates is the sea. Interesting. I don't know how many of you were sitting in the Job sermon a couple of weeks ago when we talked about the depths or the sea. Does anyone remember that? Remember, in the New Testament, it's translated from the word "abyss" and the word "abyss" is translated into the English, "abyss" is a Greek word and it's translated into the English and guess how it's translated in the English? Well, a number of ways but one of them is... (Sea.) Yeah, that's one of them. That word "bottomless pit" there in chapter 20, verse 1, is one Greek word and the Greek

word is “abyss.” So, where is the devil going to be bound for a thousand years? In the sea, in the deep, in the abyss. So, Isaiah 27:1 and Revelation 20 and Revelation 21, so what is John trying to get us to see here? That's s-e-e. What is he trying to get us to notice here? He's trying to get us to notice Isaiah's fulfillment. That's it. I've showed you this with Exodus, I've showed you this with Genesis and now I'm going to show you with Isaiah that John just wants you to know that this is the fulfillment of everything the Old Testament prophets foretold.

So, here we are, Isaiah 27:1 with the capture and the binding of the serpent, the dragon, known as leviathan. Boy, I tell you, I wish that I could just make every one of you come on Wednesday nights because in Job in chapter 39, we see leviathan show up again and we find that the Lord is said to have put a hook in leviathan's mouth. So, in the Old Testament way of talking, writing, thinking, the dragon, the serpent, that is Satan and so here in Revelation 20:1-2, why is John calling him the dragon and the serpent? Because of Isaiah. It's not new material.

There is a third reason why I think it says no more sea. One is to remind us there is no more antichrist, the other is to show us that there's no more Satan but I think the third reason and I think that this is the one that makes probably the most sense to me and it won't make much sense to you if you don't hold your place here and go to Genesis 1. Please go there. Hold your place here and look at Genesis 1. Now, try to remember this is not intended on being a sermon so if you don't feel like you're getting much out of it, good, mission accomplished. The point is to show you things in Scripture and give you an absolute appreciation for the God who wrote this Bible. Genesis 1. Anyway, you either came from a sermon or you're going to a sermon. You don't need a double-header, okay.

Genesis 1:1, “In the beginning God created the heaven and the earth.” What is the first thing that we find out about this old heaven and earth? (...) “And darkness was upon the face of the,” what? “Deep.” Yeah, upon the face of the water, upon the face of the sea. So the old earth when it was created had this formless water covering. That's it. Let's see, for the first time in – when does that change? What day of creation does that change as far as the planet earth is concerned? Not the first day, light is created on the first day. The third day. What comes out on the third day? Comes out of the sea? Dry land, so here comes dry land out of the sea on the third day of creation.

(That's funny how...) Go ahead, man. (...dry land in Exodus...Red Sea...) Isn't that amazing? It's almost like he's trying to say, “I am the God of creation,” when he splits the Red Sea and they walk over on dry land. Isn't that something?

But it's something else because 2 Corinthians 4:1 talks about Christ being the fulfillment of creation week. Okay? So everyone is with me when I talk about that creation week, you can read this later in your devotions if you want to, but 2 Corinthians 4 says that the first day of creation was a picture of Christ. It says, “For the light that shines in darkness is shined in your hearts,” is what it says in 2 Corinthians 4. Christ is the ultimate fulfillment of the first day of creation so we have no problem believing with that pattern,

that there are spiritual lessons, not just history and good history and accurate history of the six days of creation, but actual spiritual lessons out of this creation week. Well, what would be a good lesson if you find chaos, void, formless and the only thing, the only one that's paying any attention to it is verse 2, the Spirit of God? The Spirit of God is moving over this void, formless, chaotic sort of entity known as planet earth and there is no life. No life other than the Holy Spirit and when the Holy Spirit moves upon the face of the waters on day three, we have dry land coming out of it and what does it do? It brings forth life: herb and yielding seed and greenery. Think about that: there is chaos, there is lifelessness, the Holy Spirit moves over it and up comes dry land and green, life. What a wonderful, wonderful picture of what happens to an unconverted person when Christ finds them. The chaos subsides. So, there is no amount of formlessness or void anymore in the life of someone who the light has shined upon and the Holy Spirit has moved over. Remember, God said "let there be light," that is when a person who is in darkness and is absolutely undiscerning to the world of God, the light is turned on for him but there's no life until the Holy Spirit moves over that person and then, eventually, life comes out and they bring forth fruit. Isn't that good?

So, I'm going to come right to you.

So, if the first thing that Moses talks about in Genesis 1 concerning the old earth is that it was covered with water, well then, why do you think Revelation 21:1, the first thing he uses to describe the new earth is "no water." No chaos. No disorder. No ambiguity. No lifelessness. No fruitlessness. New. Think about that. So, of all the ways John could have described a new heaven and a new earth, I like the way he described it. No more sea. That doesn't mean you have to pack away your Jet Ski, I don't think that's the point. Some of you folks would be really disappointed but at least you'd be at church on Sunday's right? Just kidding, you're here. Some of you are like, "I'm here. Leave me alone." I know, that was for the person on the other end of the microphone. You have this idea that there is just no chaos in the new creation.

What were you going to say, Walt? (...misunderstood this...you were talking about Genesis 1 that it was a shadow of Christ, not a shadow of creation...his eternal existence and his role.) Right, as a truth concerning the old earth, the old realm of creation, it was true, it looked like that but it was definitely a picture. The Apostle Paul takes a liberty that says that the first day of creation is like Christ being shined in our hearts and so I have no problem saying the third day of creation is like Christ bringing forth order and fruit and bounty out of the life of a person who is full of death. But it's also a truth, not just a true teaching, a spiritual truth, it is actually an historical fact that the earth was covered with a flood when it first appeared so I have no problem believing that the reason John uses Revelation 21:1, he describes, "Hey, the old one, that's gone. The new one, it's here and there is no sea." We're going to start and there's no death, no chaos, no ambiguity so that's Revelation 21:1. You might remember a few weeks ago I showed you the comparison between Genesis and Revelation and here it is right here. In chapter 1 of Genesis, water covers the earth and in chapter 21 of Revelation, verse 1, there is no more sea.

Let's look back at Revelation 21 again, if we could. I want you to gain an appreciation for the fact that Revelation is a rehash of Genesis, of Exodus. I've already showed you Exodus: we have like 34 parallels to the book of Exodus. Everyone with me? And then we showed you now that there is a plethora of them with Genesis and one of them is this idea of the sea. If you heard my Bible class from Thursday, I talked about theosophy, the society of the theosophists and how that they are trying to bring back all the world religions that were separated at the Tower of Babel. You might see over here on the left column, toppling the God figure, all the nations coming together, the nations fracture and begin down here and then they are healed under Christ. What wordlings do, what people without Jesus do, is they try to get everyone into unity under the auspices of forgetting truth and what you're going to find out at the end of the book of Revelation is that Christ is truth and he brings all the nations of the earth together and heals them. Friends, that is called a new world order. Isaiah is quoted twice so far, or at least, alluded to in these two verses: a new heaven, a new earth and no more sea. At least, it's referred to.

We're onward to verse 3, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men." Look over there in Isaiah 12, right below that on the slide, "Cry out and shout thou inhabitant of Zion for great is the holy one of Israel in the midst of thee." Now we have a third time in this passage where Isaiah is alluded to. Isaiah has how many chapters? 66, just like a mini-Bible.

I also want you to see that verse 3 of Revelation 21, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Folks, that brings me comfort. I'm grateful for this but I want you to know walking out that door is not necessarily that you feel better, I want you to know where this is coming from. This is Bible study so I would be failing you as a teacher if I didn't show you where this came from because that's what he's doing, he's quoting it. Here we go, here's the first place: Ezekiel 37, "I will set my sanctuary in the midst of them. My tabernacle also shall be with them. I will be their God and they shall be my people." My sanctuary shall be in the midst of them, doesn't that sound a lot like chapter 21:3 of Revelation? Let's look at it again in Ezekiel 43. This is in the Old Testament. I'm not going to quote any apocrypha or pseudo-apocrypha or Koran or anything else in here. Bible. Bible. Bible. Bible. Here we go, Ezekiel 43, "I will dwell in the midst of the children of Israel forever." So, there is a promise of God to be with his people. Here's Jeremiah 31, "I will be their God and they shall be my people" Right up here after he puts his laws in their inward parts, sketches it on their hearts.

You might remember that I showed you all these parallels between Exodus and Revelation. All of them. There are 10 and here is 17 and there is a total of 24, a total of 31, a total of 34. Look over here, God dwelling among his people. Do you remember the last thing we see in the book of Exodus is the tabernacle being pitched outside the camp of the children of Israel wandering in the wilderness. Do you remember that? And it says the glory of God was on the tabernacle and he dwelt among his people. So, we're just quoting Old Testament stuff here and it becomes a no-kidding, 100%, physical reality in the future for the people of God.

Do you have any questions so far? Brother Walt? (Exodus 26:11, is it just kind of a fulfillment of...) Exodus 26:11. Could you read it for us? ("I will make my dwelling among you and my soul shall...") I think that, again, you have what the tabernacle we've talked about a couple of times that the tabernacle with the children of Israel in the Old Testament was a picture of what is already in heaven because remember, Moses while he was on Mount Sinai, made things after a pattern that he saw in Mount Sinai. Do you remember? It says he saw and made after a heavenly pattern so he sees in heaven the tabernacle that he's supposed to make on earth. He makes it. There is this tabernacle. So, in Exodus 26 when he promises that he'll live among the people of God... (Leviticus 26.) In Leviticus 26, the passage I have up on the board, Exodus 29, it is certainly a forecast of the 40 coming years that were still to come because Leviticus is written in Mount Sinai. (The language, it just says "I will....I will walk among you and be your God...I am the Lord your God...") Right, now you see not just the physical fulfillment that was just so messed up by Israel. They could have had the presence of God in among them and they just spoiled it. (...) Yes, the new covenant, Jeremiah 31, we just talked about where he says "I will make a new covenant with the house of Israel. I'll write my laws in their hearts," and then because he has obedient people that love him who have had a new birth, now he can come and walk among them.

So, why does the book of Revelation introduce the Son of man in chapter 1 as one who walks among the candlesticks? What are the candlesticks? The churches so we have now, all of a sudden we have this fantastic fulfillment in my estimation where John is telling us that the church is absolutely going to experience the fulfillment of what was promised to Israel. Now, if that makes you uncomfortable, you need to fix your theology. There is a reason why John said that Christ walks among the candlesticks. He walks among the churches, that is a fulfillment of God saying "I will be among my people." So when Jesus Christ is in our midst, "where 2-3 are gathered in my name, there I am in the midst of them," don't you hear the fulfillment of the promise of Leviticus? Christ is saying, "You, my people, I will be in the midst of you. Moses and the Israelites, they had hearts that were made after Adam their father and they were never able to let me live among them because they kept sinning in my face but here I am, I'm converting you, I'm giving you new hearts. You want to honor and so I want to be among you," and that's why he says, "If you don't honor me, I'll remove your candlestick. I will no longer dwell among my people." In a very physical manifestation, a very physical way, we have in a future time when God in the body will dwell among us fulfilling the ultimate shadow. You see, if you see Revelation as nothing but a recasting of Isaiah, in other words, if you see it as, "Aw, well, the church that now is is a fulfillment of all prophecy." Well, good heavens, all you are is a Jehovah's Witness because the Jehovah's Witnesses teach that if you're part of the 144,000, you're immediately transferred and you get this super-duper resurrection and you go and reign with God in heaven forever. Well, when did the people that stayed down here on paradise earth, when do they get to live in the presence of God? They don't. They don't. So, what kind of fulfillment do you get in the Scripture if you are just saying, "Hey, Isaiah, that's just picturing the future time of the church." No, it's the future time of the church in the eternal age when God himself walks among his people. I'm talking about in the body like, oh, the Garden of Eden. You see, it starts in Genesis and ends in Revelation and if everything here pictures something that already happened or is

happening now, then what is your hope? You get more of what you've got now? No thanks.

Look at verse 4, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” I don't know about you but I don't know where you would get off saying that that's been fulfilled. I look at the church today and I see people that have lots of tears so you can have all the other interpretations of this book, I'm not going that way, friends.

Look here, here's where it's forecast for us in Isaiah 25. Here we are in Isaiah again, “He'll wipe away death in victory and the Lord will wipe away tears from off their faces.” That's from Isaiah, folks. John is not writing new material. Hey, he wants the church that he's writing to to be encouraged, that's true but the first thing he's trying to get you to see is that this is a fulfillment of Isaiah the prophet. What you're going to see in the future is a fulfillment of what Isaiah has always told the people of God.

Let's look at verse 4 again. Do we see anymore of this in the Old Testament? “There shall be no more death, neither sorrow, nor crying.” Is that in Isaiah? Ah, yes. Verse 18 of chapter 65, “But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem.” We have in chapter 21:2 of Revelation, what do we have coming down from God? A new Jerusalem. Here he is creating a Jerusalem, well Jerusalem was far created. He's not talking about the old Jerusalem that's sitting on some piece of land in Palestine that hey, I don't want to get into an Israel war with you right now but I promise you, God is far more impressed with the new Jerusalem he's creating than he is with a bunch of nonsense happening in the Middle East right now. If you think for a minute that I think America should give super-duper extra, extra, credence to a bunch of unsaved people that crucified their Lord, you're crazy. Crazy. Are you anti-Israel? No way. I believe my Bible. I'm not anti-Israel but God doesn't have two groups of chosen people. He has saved folks.

Verse 19, “and the voice of weeping shall be no more heard in her, nor the voice of crying.” That sounds a lot like Revelation 21:4. Then onward we go, more Isaiah. The bottom of the verse, “the days of thy mourning shall be ended.” You know, you have Old Testament here, New Testament here, you've got Hebrew here, Greek here. That's why the wording is not absolutely the same but it is clearly a reference to Isaiah.

What questions do you have so far on this roller-coaster? (...35:10 in Isaiah...) Man, that is a great chapter. I wish I had about 30 minutes. Read Isaiah 35:10, please, “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Anyone ever sing that song before? That's a great song. Some of you are humming it even now. It shows up again in Isaiah 51, so let me get to it. So, Isaiah 35 is a great chapter.



Back here to chapter 21, verse 4, you have this idea of – by the way, here is more Isaiah, so Isaiah over here, Revelation over here.

Revelation 21:5, “I make all things new.” Here we are, Isaiah 43:19, “I’ll do a new thing.” You have Jesus Christ the word recreating the world. Who is it that recreates the new earth? Jesus does. “I make all things new.” Well, in the context, what is he talking about? New heaven, new earth, new Jerusalem.

Check this out. We weren't there to see the first creation but I think it would be great to be there for the next one and do you know what? He could've in Genesis 1 just said, “Earth,” and everything is as it is today, right? But he didn't do it. Now, I don't know all the reasons why he built it as a process but there's no need to believe that he's going to do it any differently with the second earth, the new heaven, the new earth. And we're all going to be there to watch him craft that new thing? You say, “I wish I was there at creation.” Just hold on for Double Jeopardy, folks, it will be back right after the station break. We're going to be there for the new heaven and new earth if you're born-again. If you're not, you disappear in chapter 20. Gone. As a matter of fact, you're so gone, you're not even a part of the old heaven and old earth or the new heaven and new earth. You're part of that time period where there was lake of fire, great white throne. It doesn't have to be that way. It doesn't have to end that way. Believe on the Lord Jesus Christ and be saved.

So, Isaiah just keeps on getting quoted. Now I’m going to condense these into this slide here. Revelation 21:6. I've got to finish; I need to show you these. “I am Alpha and Omega, the beginning and the end.” I wonder if that happens in Isaiah? Only three times. I'll let you look at those a minute. Revelation 21:6, “I will give unto him that is athirst of the fountain of the water of life freely.” Have we seen that before? Yup, Isaiah 55:1. So, this is good, we're seeing that Isaiah is found time and again in the book of Revelation.

Let's look at Revelation 21:7, “He that overcometh shall inherit all things.” Isaiah 65:9, “I will bring forth a seed out of Jacob and out of Judah an inheritor of my mountains and mine elect shall inherit it and my servants shall dwell there.” The big take-away today is that Revelation 21 is really about how Isaiah is fulfilled.

James, there is no way. I'm just going to have to send out the slides to everyone. Would you take us to slide #40 and just leave it there.

Are there any questions that you have with the remaining few minutes we have here? I guess you can see – there is Isaiah being quoted in Revelation 21. I wish we could turn to them all but your big take-away is: Revelation 21 and 22 are almost exclusively found in Isaiah. I mean, it's really something. When you read through Isaiah in your normal Bible reading, hopefully you've been like, “Whoa, I’ve seen that before.”

Any questions at all? Comments? None at all. I know there are. Someone is just afraid. Brother Gregg? (I've got a question. It might come off a little stupid but...) Brother, have you been listening to me talk in here? You think your question is going to come off

stupid? (...Revelation...all to be found in Isaiah and Exodus...) That's a great question. I think that if there's one thing that John, the Revelator – of course, you understand that the purpose of the book was fulfilled in chapter 19 because the title of the book is “The Revelation of Jesus Christ” and that occurs, chapter 19:11, the passage you taught where the heavens open and here comes the Son of God coming down, the Son of man, the new one but I guess what John is trying to show us is that he's the one who begins everything again because what we don't see in Isaiah is we don't see Christ named. If you were to sum up the Old Testament in one way, it's the New Testament without Jesus. That is phenomenal. That is good stuff right there. When you think about the fact that Revelation is Daniel, Ezekiel, Hosea, Zechariah, Malachi, Isaiah, except with Jesus. Jesus returns and makes all things new. He returns and gives us everything.

By the way, oh, man, why, why does he do that? Because the book begins, folks, Genesis begins with the first Adam in the Garden of Eden giving us a curse because of disobedience to the Father and he does so through a tree. The last Adam, we're told in 1 Corinthians 15 that Jesus is the last Adam and in John 19, we're told that a tree upon which he was crucified was in a garden and instead of bringing us thorns like the first Adam did, he wore our crown of thorns and he didn't take fruit from a tree that was denied him by the Father, he hung on a tree that was commanded him of the Father. He didn't give us the curse, he took away the curse and so because of the obedience of the last Adam, we're not being taken away from Paradise, we're being shoved back into Paradise. The new Jerusalem we're told is where the Paradise is, where the tree of life that is for the healing of the nations. That is just phenomenal when you think about Genesis 11 and you find these nations that are being corrupted and they hate God and they're being separated and they go their own ways and they speak many, many different languages and have many, many different religions and they have many, many different agendas and in Revelation 21, we find that there's a tree of life and it's for the healing of the nations? Oh, my goodness, it's one author.

Let's pray.

*Lord, thank you for the opportunity to study your word. Thank you for clear evidence that it is the Lord who wrote this great story and we are somewhere between Calvary and the Coming and we're okay with that. So, until that day, we look and we wait and we do not grow weary, we find something to do to fulfill our Creator's mandate to subdue the earth and to bring forth much fruit. Thank you, Lord, for your great mercy. In Jesus' name. Amen.*