

New Jerusalem During the 1000 Years?

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Revelation: How It All Ends

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Bible Text: Revelation 21:2; Revelation 21:9-27

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Revelation 21, look at verses 9 and 10.

“9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.”

The holy Jerusalem. Now look at chapter 21, verse 23,

“23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.”

Before anyone may have a question about the Lamb's book of life and that's just fine but I do want to remind you that not only have we been teaching for 14 months now on this, but that the [Lamb's book of life](#) has an entire lesson given to it on Sermon Audio and I'll send that out in the email today that I send you with today's slides and the link to the lesson so we're not going to talk too much about the Lamb's book of life. In short: it's the registry of the residents to the holy city, to the new Jerusalem; all who belong in the city have their names in the book of life.

I stress to you about all these recitations of John in the book of Isaiah so let's keep on going here. Look, please, at verse 23 and you'll notice that it's quoted in Isaiah 60:19. Look at Isaiah, look how this sounds like Revelation 21, “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee,” so all of a sudden we have Isaiah 60 being quoted in Revelation 21. Almost verbatim. If you allow for the

fact that Isaiah was written in Hebrew, translated into English and Revelation was probably spoken in Aramaic, written in Greek and then translated into English, this is really something here. Notice the end of the Revelation 21:23, “the glory of God did lighten it and the Lamb is the light thereof.” Look down there in Isaiah 60, “but the LORD shall be unto thee an everlasting light, and thy God thy glory.” Then verse 20 of Isaiah 60, “Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light.” Once again, Revelation 21:23 is entirely out of the book of Isaiah.

We're seeing a fulfillment of prophecy to the Jewish people so the ultra-dispensationalist, now what does that mean? That means the people that are always drawing a very thick line between Israel and God's people, the church, they have a real conundrum because if the revelation of Jesus Christ, the book of the revelation, doesn't describe what happens to God's people, Christians in the last day, then we really have nothing. But it is purely, almost entirely Jewish in nature. That is to say that without the Old Testament, there is no book of Revelation. It's almost entirely reverting back to the Jewish Old Testament and so I'm not shaken by that and you shouldn't be either because we worship a Jew named Jesus and we are made, Galatians 3:7, children of Abraham by faith so everything that the Jews have been promised as a reward for being God's people, the church is recipients of. If that bugs you, you either are new to Berean or you haven't been listening because we believe that there are not two peoples of God: there is one people of God; it is the Israel of God and we will branches have been grafted in by the grace of God, those of us who are Gentiles.

Let's look at verse 24. Notice, please, “And the nations of them which are saved shall walk in the light of it.” “The Gentiles shall come to thy light.” Gentiles in the New Testament, I know this is an Old Testament verse here, Isaiah 60, but Gentiles whenever it's found in the New Testament, for example in 1 Peter, it is always a translation of the Greek word behind the word “nations.” In other words, in the New Testament nations and Gentiles come from the same Greek word so this is, once again, almost a direct quotation of the book of Isaiah 60. I want to say it again in case you missed it four minutes ago: if you believe that Israel and the church are two different peoples of God with two different programs in the last day, then you have nothing that tells you how the church winds up. Nothing, because this is entirely a quotation of a Hebrew Old Testament, almost entirely.

Then at the end of the verse, notice the last part of Revelation 21:24, “and kings to the brightness of thy rising.” So, “Gentiles will come to your light and kings to the brightness of thy rising.” Once again, we find two straight verses that are almost entirely quotations out of the book of Isaiah. Once again. This is nothing new. We've been seeing it all book long. Remember, we talked about how Revelation is a parallel to Exodus and then we showed you how it's a parallel to Genesis and now we're showing you how in many ways it is nothing but a parallel of Isaiah. Once and again, we see that Revelation really is the culmination of all things Old Testament.

What questions do you have so far? (...) This is a great question, thank you for asking that. The reason that I believe that is dealing primarily and ultimately with the end times

is because of how it matches Revelation. However, however, I have no problem believing that this was foreshadowed, this here is foreshadowed or at least fulfilled in part as a forecast in the first coming of Christ. Psalm 72, for example, I preached on it on a Wednesday night. Such a strange word “preached.” Anyways, I always think that the past tense of preach should be praught since the past tense of teach is taught but in any case, I preached a sermon last December on Psalm 72 and it is clearly a reference to David talking about his son Solomon and it talks about how the kings of the nations will come and bow and bring their gifts before him and I preached how that was fulfilled ultimately in Christ. And yes, I would say it was fulfilled ultimately in Christ but I would say that it was fulfilled ultimately in Christ in a time yet to come in the end times.

In other words, let me see if I can say this in a way that doesn't confuse everybody including myself: when you have the wise men, the Magi, and how many were there? You don't know, that's right. So, we don't know how many wise men there were; we suppose because of the number of gifts. If you're Catholic, in your tradition you probably think there were three, that's what they teach. They even have Three Kings Day, I think it is on January 3rd or something like that if memory serves. Does anyone know that exact date? They believe that the wise men actually came to visit a Jesus and brought their gifts. As a matter of fact, I had people that were with me in AIT back in 2001, I think it was, that got an actual day off from work because of Three Kings Day.

Yes, Bonnie. (January 6th). January 6th, okay, thank you very much.

So, you have the three wise men, supposedly, more or less the wise men coming to Jesus and they are kings; they are regal men. They are men of renown from the East and they come bringing gifts before the Lord so you can certainly see if you read Matthew 2 and you see that they're looking for who? They come to Herod and they say, “We are looking for Jesus?” The King of the Jews. So they're looking for a king; they're looking for an Israeli king; they're looking for a king that fulfills the prophecy of a Moabitish prophet by the name of? Come on, the book of Numbers, chapters 22, 23, 24. “A star will arise, a scepter shall go out...” Anyone? A prophet from Moab named Balaam, also quoted in the book of Revelation to one of the seven churches.

So, we have a prophet from now present-day Saudi Arabia saying that the Israelites would have a king and so you have these Chaldean wise men that are coming from the East and they're bowing down before a Jewish king saying, “This is the king of the Jews and he is the hope of the nations.” And so we see that really, quite frankly, the wise men coming before Jesus in what is typically known as Christmas is a great shadow of a fulfillment of Isaiah 16:3 but ultimately the Scripture is fulfilled when Christ sits on his throne in Jerusalem.

Go ahead. (...) Well, Isaiah was written post-Solomon, after Solomon, so there is no doubt in my mind that Isaiah knew he was talking about a future time of peace, probably didn't know how to define it because he was a prophet in the Old Testament, with the Messiah, probably didn't know who that was, just knew that it was supposed to be a

Messiah figure, an anointed one and that's a discussion. So, I do believe ultimately he saw this as a fulfillment of the suffering one in Isaiah 53.

Revelation 21:24. Here's another fulfillment. Isaiah 66:12, "For thus says the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." So, the glory of the Gentiles, their very best, the very best of the Gentiles will flow towards the people of God like a stream and here you have "the kings of the earth do bring their glory and honor into it," the new Jerusalem. This is interesting, isn't it?

Verse 25. Wow, I've got to tell you, when I was reading Isaiah a few years ago and it wasn't the first time I read Isaiah but you know how it is when you're reading through the Bible and you notice something for the first time. I was really surprised to see that in Isaiah. Wow, I thought that was John's stuff and it is through the Holy Spirit but it was Isaiah's first. "The gates of it shall not be shut at all by day" comes right out of Isaiah 60:11. You see, all of verse 25 is out of Isaiah 60:11. So, we've seen so far three out of five verses are direct quotes out of different parts of Isaiah.

Let's talk about verse 26. Yup, there it is, "they shall bring the glory and honour of the nations into it." There we have Isaiah 60:11, "men may bring unto thee the forces," or the best, or the strength "of the nations, the kings, the Gentiles," unto it. "That their kings may be brought."

Verse 27, "And there shall in no wise enter into it any thing that defileth," or makes abomination. Isaiah 35:8, "an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isaiah 52:1, "O Jerusalem, the holy city." Isn't it interesting that John calls it first in verse 2, what does he call this city? Look at chapter 21, verse 2. What does he call it first? He calls it the holy city, what else? The new Jerusalem and then in verse 10 he calls it the what? The holy city, the great city. Chapter 21:10, he's using terminology, "the great city, the holy Jerusalem," do you see that in verse 10? He's using terminology that's, let's turn this noun into an adjective, Isaiaic. Why? Because he wants you to know the book of Isaiah is being fulfilled right here in these verses. Shadows of fulfillment in the first coming of Christ? Yes. Ultimate fulfillment in the events that surround the second coming of Christ? Yes.

Ryan, I need to introduce you to that guy right over there after class, okay? Rene, raise your hand, will you? Okay. You guys are from the same unit. Okay? So you need to meet each other after this, alright? Hey, when you're from the same unit in West Virginia and you're both here in Fayetteville, you've got to meet. Anyway. And it's not a militia. Isn't that weird? They're from the same....

That is page one of Isaiah/Revelation comparison and then here's what we just found, there is page two. So we're finding a lot of stuff here that is being used by Isaiah.

Now, in the Old Testament which I know John is not, the Old Testament theologically ended at the cross when we had a testator, is what Hebrews 9 calls it, die and create a

new testament but in our Bible, of course, it ends at Malachi. The Italian prophet Malachi, right? So, it ends there. Up until that point, you might remember about 600 years before Christ, the Babylonians with their king Nebuchadnezzar came and took the southern half of Israel away into Babylon so with them went people like Shadrach, Meshach, Abednego, Daniel and in Babylon they were then allowed to start building houses of worship in their communities that they called assemblages or synagogues is the word that we would get from the Greek today but it means a place of assembling, synagogue. And in those synagogues, they had copies of the Old Testament books that the prophets had handed down to them.

That being said, always when we find someone reading the Old Testament Scriptures in the book of Acts, for example, it is in the synagogues. You find in Acts 13 that Paul is in a town known as Antioch but it's not Antioch of Syria where they were first called Christians, it's Antioch of Pisidia which is a part of Turkey today, Asia Minor. And typically they're reading the Old Testament Scriptures in synagogues because if you were to have the whole book of Isaiah, it would be enormous. If memory serves, if you were to take a scroll, because that's what they had in the first century, a scroll of Isaiah and unroll it, no one of course would do this on a floor, but if you were to unroll it on a floor, it would go right out into the parking lot, that's how big it is so probably the book of Isaiah was on 3-4 different scrolls. So no, I don't think that John was put on the isle of Patmos and had 3-4 enormous scrolls of Isaiah because then the question would be, "Well, did he have them of Ezekiel?" because we've seen, haven't we, that he quotes Ezekiel a lot and we would say, "Oh, he probably had the Pentateuch," which is enormous. So no, I think the quick answer is no he probably did not. I don't know that there would have been any synagogues on the isle of Patmos where he was marooned here as a judicial measure against him but I think it's very clear that he probably had a great deal of it memorized and if not word-for-word memorization, certainly the idea memorized. But ultimately, he didn't have to have either, he could simply have been guided by the Holy Spirit and written it down as if it was original material because of how we feel God spoke through men and they inscribed the word.

So, humanely speaking he could have had it memorized from the Talmudic school. People think, "Oh, John was just a dumb fisherman." No, he was a very rich man. If that's not true, where did Jesus find him? Where did Jesus find John and what was he doing at first? He was at the Sea of Galilee being a fisherman but he was so wealthy, friends, that he was the only disciple that was allowed into the court of the high priest's house on the night of Jesus' betrayal because it says he knew the high priest. Remember that? Also, while Jesus is hanging on the cross, he let's John, he makes John take charge of his mother, Mary, and what does it say John did with Mary, the mother of Jesus, at that point? He took her to his own home. Well, if it means in Galilee, that's about a 75 mile trek which is pretty good for an older lady like Mary to do that but the truth is, he didn't take her there and then stay there because he comes back to the foot of the cross and starts recording again after he's gone for a short time. So, apparently his house was so close that he was able to come back and record as an eye witness what happens on the cross, what Mark and Luke have to get secondhand and probably Matthew.

Having said that, John had a home and probably a very large home because if he was wealthy enough to know the high priest's family, he probably was very rich. So, I guess what I'm trying to say is: John probably did attend some pretty high-brow Talmudic schools when he was a young man and he probably did have at least the Pentateuch memorized. These were not under-educated people just because they had a Galilean accent. They were very rich and they were wealthy enough to where when they had to feed 5,000, Philip said, "We have two-thirds of an annual income in this purse right here but that's not enough to feed all these people." So they're walking around with \$40,000 in cash on them and by today's standard and so they had enough money, apparently, to feed a large group of people even though not 5,000 plus women and children. I guess what I'm trying to say is: we have this idea that Jesus was an idiot of a carpenter if it weren't for the grace of God in his life and that his disciples were all morons and he just picked all the least qualified. No, that is absolutely the furthest from the truth. Absolutely the furthest from the truth.

(...input from some of the naysayers over the years and too many times we've bought into it.) Right. Yeah, that's right. I hope that answers it, Mike. It's probably a little bit more of an answer than you were looking for.

(I was just going to say an interesting bit of truth....) I know what you mean. (...that Judas was probably one of the most trusted amongst the disciples.) Yeah, Judas must have been a business mind for him to be holding the treasury. (Above Matthew who was a tax collector...) Well, you know you're not going to let a tax collector carry the bag. I don't care how saved he is. That's funny.

Let's look at verses 24-26 here. Notice there is something here that's repeated. In verse 24, they bring their glory and honor into it; in verse 26, they bring their glory and honor into it. I wonder if I could have you quickly turn and we're just going to turn to Matthew 6 and come right back to Revelation so please hold your place in Revelation but look at Matthew 6. I'm going to take you on a little bit of a trail here I think will be helpful but I want you to see that what's on the board is really a very climactic statement in the book of Revelation, that is, up until this point, we've been building, building, building, building, building. I think that you're going to see that these phrases up on the board that are underlined are climactic, they are a big deal. Now, why is that? Matthew 6, if you were to look there you would find something. Five, six and seven is what? The Sermon on the Mount. Now, does anyone know what you might find in chapter 6? You have a speech on fasting, then you have a speech on prayer. What would you call that short sample of prayer in there that Jesus used? We call it the Lord's Prayer and we're not going to get upset if you call it the Lord's Prayer. Jesus would never have to say "forgive us our debts," right? Ever. So, we probably wouldn't say that Jesus prayed "God, forgive us our debts" other than maybe for a collective representative prayer for his people. Maybe.

So, Matthew 6, you might notice, "Our Father," verse 9, "who art in heaven, Hallowed be thy name. Thy kingdom come." You see, the prayer of the Jew in the first century, the prayer of the Messiah-follower of the first century was always "bring your kingdom." "Thy will be done in earth, as it is in heaven." So, the kingdom is, this is Matthew 6 and

this is verse 10, the kingdom is therefore identified and defined as a particular time when what occurs? When heaven's will is done on earth. That's pretty key, isn't it? Now notice verse 13, "And lead us not into temptation, but deliver us from evil." Look here, this is why, "For thine is the kingdom, and the power," that's the authority, "and the glory," that's the doxa if you were to give the Greek spelling in English, "thine is the kingdom, thine is the authority, the power, and thine is the glory," that's that doxa, it's the same word used right here. They bring their glory into it, they bring their glory and honor into it. So get this now: the prayer of Jesus for his people, the prayer of the people of God is, "God, bring your kingdom to earth where heaven's will is done here just like it's done in heaven." Why? "So that you can be glorified." Get that?

Now, look at Revelation 1. Who was in the audience that day of Matthew 6? John, the Son of Thunder, the brother of James, the son of Zebedee, the son probably of Salome who is one of the women at the cross. I could be wrong on that; there is some discussion about that. In any case, that's how Jesus would be a first cousin to John because Salome and Mary were probably sisters. Let's look at Revelation 1:5-6. Let me read it for us, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory," there's that word "glory." We want him to be glorified and to have "dominion for ever and ever. Amen." And so we have this idea that Revelation 1:5-6 opens up to us the fact that we are after an earthly reality. And how do I know that? Because he says he's made us kings and priests; he's already done that. You are a king; he's already done that. And so we're praying "thy will be done on earth as it is in heaven," so we are, how shall we say it, we are kings in place before the kingdom is even brought so the rulership is in place. Let that settle with you. Isn't that nice? Not necessary if you're going to be yanked out of here. Hello?

Look at chapter 4, verse 9. Now we're in the throne room. You've been with us for a year and you've seen this. If you haven't that's fine. Verse 9, "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." So, in chapter 4 and verse 9-11, we find that it's already happening in heaven. Already. They're already giving him glory in heaven. There are beings created for nothing more than to bring him glory and praise and honor in heaven and it's already happening. Already. So our prayer, "thy kingdom come, they will be done," why? We want it done on earth, "on earth as it is in heaven." Heavenly reality, waiting for it to happen on earth.

Now maybe you can see why what's happening on the board is climactic. It is a fulfillment of the prayer. Look at chapter 5 and look at verse 12, "Saying with a loud voice," who are? Verse 11, "the angles around the throne, the beasts, the elders and ten thousand times ten thousand, and thousands of thousands." What are they saying with a loud voice? "Worthy is the Lamb that was slain to receive power, and riches, and

wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Here, once again isn't it great? What a great passage. I wish someone would put that to music. Didn't they? What's it called? I think it's called something really innovative like “The Messiah.”

So, we see it happening on earth and under the earth. Now let's look at not just chapter 5 but we also want to look in chapter 7 and look at verse 12. We have angels in verse 11, “And all the angels stood round about the throne, and about the elders and the four beasts,” and what are they doing? They're still talking “Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.” The word “glory,” the second thing “blessing and glory.” Again, you have these angels in heaven wanting to bring glory and they are bringing glory to the one in heaven. He hasn't returned to earth yet, that happens in what chapter? When do we see it happening in the chronology in the book of Revelation? When does he come back on the white horse? Chapter 19, that's right so it hasn't happened yet but we see this “thy kingdom come, they will be done on earth as it is in heaven.” It's already happening in heaven. What is? Christ is getting glory.

Look at chapter 14, verse 6, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.” He's preaching to who? Say it with me: those that dwell on the earth, all nations. And what is he saying? Verse 7, “Saying with a loud voice, Fear God, and give glory to him.” Give glory to him so that's chapter 14 and verse 7 and who's getting the preaching? Those on the earth. Are you seeing a pattern here by any chance? Earth, heaven, earth, heaven, earth. Okay, I'm just wondering.

Look at chapter 15 and look at verse 8. We can start in verse 7 if you want, “And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power.” So, in 15:8 we find out that he's already getting glory somewhere in heaven. Alright, I'm starting to see a pattern.

Look at chapter 16, verse 9. This is during the fourth vial. “And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not.” Those on earth did not repent to give God glory and so they are being punished and they are being punished and it still didn't result in those on earth giving God glory. The Lord's Prayer is still not being fulfilled even in chapter 16, verse 9.

Then we find also in chapter 19:1, “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God.” So, once again, we see it's happening in heaven and the groan, the whole reason that Revelation is being written it seems, is to show the reader that God will get glory in the earth with his people.

So, what you see on the board is a culmination of the aching of John all through the book of Revelation which he originally heard probably 60 years earlier when he was with Jesus during that Sermon on the Mount, “thy kingdom come, thy will be done on earth as it is in heaven.”

Questions or comments?

So, I took only the verses dealing with the glory of God as it relates to God. I'm talking about the place where we find that word “doxa.”

(....) Yeah, different word. That's a different word altogether.

Are there any other comments or questions?

I would like to now readdress something we've talked about before. I would like to at least entertain the idea for just a moment, even though Brother Dick and I have talked about this in weeks past and at that point I didn't really have a formulated opinion. I would have said and there were times in the book of Revelation when we say “the order of things here seems to lead us to believe that,” and so in that approach, I would have said previously that I don't think that the new Jerusalem descends out of heaven until after the old earth is crushed and destroyed and thrown away. I would have said that and I did say it and because of the order of things here. But I would like to leave the door open anyways because it doesn't say in Revelation 21:2 that new Jerusalem came down from God out of the new heaven. Furthermore, we're told in John 14 that Christ has been preparing it for us for a while, yes? Let's see if we can remember that verse, “Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. When I got to prepare a place for you, I will come again and receive you unto myself that where I am there you may be also.” Isn't that the idea? And do you get from that verse that he's preparing a place for us and it's for the sole purpose of being with us in that place? Are you all with me?

Then, if he's returning to earth, it doesn't make much sense to me in giving this some consideration there, that we're now going to spend 1,000 years away from that place he's been preparing for us so I'd like you to consider the fact that maybe the new Jerusalem will be around during the millennium and I'd like you to consider that based on two major reasons. 1. Because of all the quotations from Isaiah that lead us to believe that the nations that now are will bring their glory to the city. Look at what we're left with if that's not the case: we're left with the idea that Isaiah is not talking about the new Jerusalem and I'm not going to go there. And we're also left with the fact that there are going to be rebellious nations in the new heaven and new earth that have to bring their glory to the city. Think through that with me. Again, the picture given to us in Isaiah is that the nations that have been rough on the people of God are now going to bring their glory into a city that has no need of the sun, no need of the moon because the Lamb is the light of the city. Is that what we read? We've seen it over and over and over again in Isaiah, right?

If that's not during the millennium then we're faced with the fact that we have a new heaven and a new earth with nations that need to make things right with the people of God so I would like to leave the possibility open that the new Jerusalem actually descends from God out of heaven during the millennium. That and the fact, and I haven't really...is that God's preparing it for that purpose of being with us in that place. Thirdly, the reason I'd like you to consider that is because of the mere language of the book of Revelation when it comes to the new Jerusalem. For example, look at verse 24 of chapter 21. It's up on the screen. What is the point of talking about kings of the earth bringing their glory and honor into a new Jerusalem if we're talking about kings of the earth of a future heaven and earth that hasn't been created yet? I guess what I'm trying to say is: I see the book of Revelation and I could be wrong, I just don't think I am or I wouldn't be saying it. I wouldn't be saying what I'm saying right now if I thought I was wrong. I understand the chronology if you're reading this straight through, it looks like that no, the new Jerusalem doesn't make a showing until after the old heaven and old earth are gone but I also want to remind us that Christ is now preparing the new Jerusalem and that we're to be with him in it and I don't know what sense it makes for us to not be in it for 1,000 years after he comes.

2. Why do we have rebellious nations in the new heaven and new earth from Isaiah's perspective bringing things to this holy city? How did we find sinners again in the new creation?

3. Because of the phrases that John himself uses in the book of Revelation. Verse 24, he refers to the kings of the earth bringing their glory and honor into it. All through the book of Revelation we've heard about the kings of the earth. Why would John be talking about a different type of king of the earth? In chapter 6 we might remember the kings of the earth are hiding themselves in caves praying for them to fall on them. Do you remember? So thematically, that is the theme carries with it the idea that these kings of the earth are now instead of rebelling to the Lamb, they're coming and bowing before him.

Also, look at verse 2 of chapter 22. Please look. "In the midst of the street of it," talking about the new Jerusalem, "and on either side of the river, was there the tree of life," look here, "which bare twelve manner of fruits, and yielded her fruit every month," look here, "and the leaves of the tree were for the healing of the nations." Think about it: if this is not during the millennium, we may have an issue. 1. Why do we have nations that need healing in the new heaven and new earth? 2. Why do you need a tree to live forever in a new heaven and a new earth?

So that is why I'm putting forth the idea that there is room in the text to believe that just like John can't write about two things at once, he wrote about something and then started talking about something that took place in what he wrote. It's a lot like Genesis 1. Genesis 1 talks about the first six days of creation and then in Genesis 2 he talks about the sixth day of creation again where he made man and made him a wife and named the animals, right? So it is a possibility. You might leave here thinking, "Ah, he's blowing smoke. He doesn't know what he's talking about." It's possible but I don't think so.

Corbin? (In Revelation 20:9, that would explain....) Yeah, that's a great point. That's is a great point. Look at chapter 20:9. We have this battle of Gog and Magog right? And that happens when? Before or after the 1,000 years? After, right? All you have to do is look at verse 7, "And when the thousand years are expired, Satan shall be loosed out of his prison." Verse 8, you have this battle of Gog and Magog. Verse 9, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." So, it looks like some shorthand here for the city that we haven't been told about yet and there it is in chapter 21.

It's 10:30 so if you want to talk more about this, I need your email address or else you can call me, text me.