



Bible Student's Notebook™

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Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XVIII
Issue 439

The New Heaven, the New Earth and the New Jerusalem

by — Edward Alfred Larsen (1884-1978)

Quite often do we hear the New Heaven, the New Earth, and the New Jerusalem mentioned in such a way as to indicate clearly that most believers do not even suspect that these are *three different places*.

What is said about these in Revelation 21 and 22 is illuminating, indeed. If we have *faith* to receive it as it is written, it will expand our vision in a marvelous way. It is not complicated and difficult, but is surprisingly plain. If we encounter difficulties, they are mainly of our own creation. They are not in the description, but in our *preconceived ideas of the subject* and our *lack of faith*.

Do you desire to get a clear, scriptural perception of these entrancing sights? If so, read *in one reading* chapters 19:11 to 22:5. If you can *believe* what is written here you will have this general outline: In the nineteenth chapter you will see King Messiah coming to establish His thousand-year Kingdom on the earth. The first manifestation of His mighty power is the apprehension of the Beast and the False Prophet, and the destruction of the armies mobilizing against Jerusalem in the valley of Megiddo (compare 16:11 with Zechariah 12:1-9 and Joel 3:1-2).

The general outline of chapter 20 is as follows:

1. Satan bound for a thousand years.
2. The first, or "former" resurrection. (This is the resurrection of life, John 5:29).
3. The loosing of Satan *after* the thousand years, and the last great rebellion against God.

4. The judgment of Satan.
5. The dissolution and disappearance of the *present* earth.
6. The "resurrection of judgment" (John 5:29).
7. The "great white throne" judgment *after the disappearance of the present earth*.

Then in chapter 21:

1. *The New Heaven and the New Earth*. We are here through with the present earth, but let us fix this in our minds: The New Earth is *the earth, and not heaven*.
2. *The New Jerusalem*. That this is *not heaven* is certainly clear enough by the statement that it "*is coming down out of heaven*." It comes down to the New Earth.

This is the city which the faithful of Israel looked forward to (Hebrews 11:10, 16; 12:22; 13:14). When this city is confused with heaven, or rather "the heavenlies" (the celestial realms) where the Body of Christ is to be after the catching away, then the reason is *thoughtlessness, prejudice or unbelief*, or all three together. If we *believe* what is written here, then we *know* that this is a real city, the one "*whose builder and maker is God*" (Hebrews 11:10).

(see *NEW*, page 3915)

The New Heaven, the New Earth and the New Jerusalem.....	3913
The Mistakes of Date-Setting	3916
Our Mailbox.....	3918



Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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NEW (continued from front page)

Many fascinating details are given of this glorious place, but we mention only a few.

Its size and form: It occupies a square twelve thousand stadia on each side. Converted into English measure we have very nearly 1379 miles, and, marvelously, it is just as high. It must be pyramidal. This form permits buildings of any height. A cube-formed city is an impossibility. As a pyramid its surface area is greatly increased. Figured as such it has more area than the United States.

Oh, what a city! Let us repeat: This magnificent city is *not heaven and is not in heaven*. It is the capital of the New Earth, and is located *on the earth*.

Outside of the city there are nations under the rule and authority of *kings* (21:24). These are not celestial beings but natural, ordinary, earthly humans. As the city and *even the earth* is of heavenly *character*, but of *material* substance, so are these dwelling in the city and on the earth. We are here nearly back to the original sinless condition *before* sin entered the race; but the kings and the nations, as well as those in the city are no more spirit beings than were Adam and Eve.

Furthermore, this description of the New Heaven, Earth and Jerusalem *are not* the *end* which Paul speaks about in I Corinthians 15:24-28. The book of Revelation does *not even mention* the last great acts which constitute the final end or consummation of the ages.

Anyone whose mind and vision is not beclouded and dominated by prejudice and unbelief will see this by a careful comparison of I Corinthians 15:22-28 with Revelation 20, 21, and 22. The writings of Paul have a comprehensiveness of scope and sweep of time like no other writings in the Bible. Mark his description of the end in I Corinthians 15. We summarize his *four great marks of the end*:

1. The Son's giving up of the Kingdom to the Father.
2. The putting down, or abolishing, of *all rule*, authority and power.
3. The destruction, or abolishment, of death.
4. The Son's subjection under God.

None of these things are accomplished in the book of Revelation. In this book we find:

1. The Son has *not yet* delivered up the Kingdom.

2. All "rule," authority and power has *not* been abolished. There are *kings* (21:24), and the servants of the Lamb *reign* (22:5).
3. Death is *not* abolished. It is *limited* to, and *concentrated* in, the Lake of Fire. It is *not* on the New Earth (21:4), but it exists (21:8).
4. The Son is not *under* the Father but is seen as *Co-Ruler* with full authority on His Throne (22:1, 3).

BELIEVE AND YOU SHALL UNDERSTAND

If we believe, we shall see that the state of perfection has not been reached by this description:

The leaves of the tree were for the healing of the nations (22:2).

Healing remedies are needed only where there is sickness or defectiveness; but because of the powerful effect of the healing leaves none shall die. Death operates no longer as an active destroyer, but exists in the lake of fire as a condition. At the *end* of the age it shall all be abolished.

It is *not* said that *there are no tears*. God shall wipe away all such. It is impossible, even for God, to wipe away that which does not exist; but not all tears are tears of sorrow or pain. There are tears of joy. Sorrow shall not be there.

"*And no crying*." Compare John 19:6, 15; Acts 22:23; 23:9; and Ephesians 4:31, where the same word is used in the original, and you will see what kind of crying there shall not be.

"*And no pain*." Let us remember that *not all* sickness and infirmity has pain.

"*And no curse*." That is, *NOTHING given over to destruction*. The absence of these things does not prove that perfection has been reached.

Thus prayerful and diligent comparison of what Paul says with what John says brings us this *undeniable conclusion*: After the Great White Throne Judgment, on the New Earth, is the Dispensation of the Fullness of Times, when the universe shall be headed up in Christ (Ephesians 1:10), at the *close* of which *all* who have not been saved before shall be "*made alive in Christ*" (I Corinthians 15:22). ■

Tacoma, Washington
Unsearchable Riches Magazine, 1936

The Mistakes of Date-Setting

by — A.E. Knoch (1874-1965)

YEAR-DAY CALCULATIONS AND THE SIX THOUSAND YEAR PARALLEL

Why is it that year-day calculations have failed? The reason is simple. They are not based on faith, but on reasoning, hence are a mistake, or sin. God has nowhere told us that we should reckon after this fashion in figuring out the prophecies. He may have done something similar to this occasionally, but we cannot deduce from this that it is a settled procedure. ... It cannot be applied consistently. ... Once we see that they are not of faith, we should not allow them to lead us astray.

Another manner of reckoning the time is based upon the interesting and plausible assumption that the millennium will be the seventh period of one



thousand years since Adam. This strikes one as eminently harmonious with the tenor of Scripture. Man is given six days to work and then comes the Sabbath. As this sabbatism is one thousand years long, why should not the preceding six days be six thousand years long? The only objection is that *it is not written*, hence cannot be *believed*. It can be no more than a wish, a hope, an inference.

One would suppose that, if this parallel holds good, and the Septuagint chronology is correct, since Christ was born almost five thousand five hundred years after Adam, then the date of the millennium was somewhere near 500 AM, *i.e.*, about fourteen hundred years ago! But chronology does not seem to be such a simple matter as that. There are many diverse calculations. We do not consider ourselves



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qualified to choose among them. The Jews are supposed to start from the beginning with their calendar. They are now past 5700 years, so there are nearly 300 years still ahead before the year 6000, according to their reckoning.

CALCULATIONS OF THE LORD'S RETURN

I am not happy with such calculations, because Paul could never have made them, and I submit that he was much better instructed in such matters than anyone today. Paul was inspired to say, "*we, the living, who are surviving to the presence of the Lord*" (I Thessalonians 4:15). Was he ignorant? Was he "mistaken"? Are not we rather? Undoubtedly!

Paul's knowledge of Daniel and all of the prophets was so far in advance of ours that we may confidently deduce from his words that these do not provide any basis for figuring out the time of our Lord's return either to us or to Israel in the future. Had Paul known that the Kingdom would not come until the seventh millennium from Adam, he would have written quite otherwise. Had he supposed that a day stood for a year, he could not have *lived in constant expectation of His presence*. And this is a vital point.

CHRIST'S COMING IS NEAR TO ALL OF US

In actual practice the presence of Christ is not a far-off future meeting, with long centuries of waiting in between. To our consciousness it comes immediately at the close of life. To be sure, the Lord does not come at the decease of His saints. But to those who die it will seem just as if He had. To a sleeper, the morning immediately follows the evening. The night is naught [nothing]. To each one the moment of death will seem the moment of rousing, so that, even if the Lord did not come to Paul or to any of the thousands since who ardently waited for His arrival, the date of His presence will be, *to them*, the end of their life, the conclusion of their career. Can we not see God's marvelous wisdom in this? ■

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I just want to share with you my appreciation for your book *Due Benevolence*. I don't think I can really tell you how much it did to set me free from past bondage.

I grew up in a very strict setting where you either followed church doctrine or you were in danger of going to hell. I struggled for years, even into my first marriage, regarding what was right and what was wrong. Thoughts would come to my mind and I would immediately feel like I was letting God down. I couldn't control some of my emotions and, trying to share them with a spouse who had her own issues made it even tougher. She eventually went her own way in spite of the fact that I tried so hard to be a good husband.

Things really got tense when I was again single. I had these cravings and did all I felt I could to bring them under control. At a conference, I confessed to you feelings I was having and how I felt like I may not even be really saved. How could God love a guy who couldn't keep his thought life "clean" and how could I even think of looking for someone to share my life with again without hurting her because of these issues I was dealing with? In a word, I felt totally bankrupt emotionally.

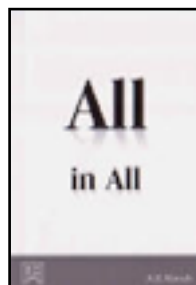
As we sat out under the porch of the motel for quite a while, I shared with you and then you shared back portions of your knowledge and let me know that I was not any different than any other guy, and that God had wired me with these emotions and was not surprised or upset with them.

You suggested that I get a copy of your book *Due Benevolence* and shared that it was a compilation of years of study. When I returned home I immediately ordered it and finished it in about a day and a half. No, I did not feel I could go out and sow a lot of wild oats and commit acts that were against God's will and lounge in His mercy. What the knowledge *did* was help me see that this issue was blown out of proportion in the church system and that there was much guilt accompanying it.

For the first time in my life I felt free and could even talk to Father God about what was on my mind. It opened up a whole new area of emotional freedom and contentment. I actually felt free enough that I asked out a friend for dinner before one of the functions that I had met her at. We had been acquaintances for over a year. I didn't realize it, but she had an interest in getting to know me better. There was a freedom in me to share my heart and she shared hers and I found that both of us had been bound up in tradition and, because of the traumas in both of our former marriages, we were both struggling. I began to have feelings for someone like I have never had before.

We were married in February and it has been an experience that I *never* thought I would feel. We are free and we have love like I had always "fantasized" about. I am not talking of a kinky type; I'm talking about the freedom to live life and love and have incredible intimacy that I had always thought would just be a fantasy. We fall in love more and more every day. We have both been set free.

I am so thankful for your book. It showed me that even the area of sex was not off limits to God. He wired us and gave us the desires we live with. He did not give us "license to sin" but He did make proper protocols which are way more loving than what I ever learned in church. I'm glad I got to see a whole gamut of information and let Father begin to work in my heart and give me freedom to be who *He* intended me to be. Thanks for being so bold in bringing this book into being. — *WA*



All in All: The Goal of the Universe

by — A.E. Knoch (1874-1965)

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This publication is a compilation of the writings of A.E. Knoch on human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase "All in all," which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms "eon" and "eonian" in the Scriptures.

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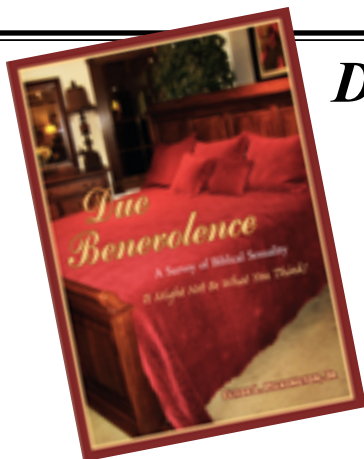


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