

Title: Extra notes on Revelation 21:1-8

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Outlines

A. My Outline

1. **The Newness of All Things**, 1-5. New creation: heavens, earth, Jerusalem, dwelling of God with men.

Four-fold repetition of “new” in v. 1, 2, and 5 clues us into this theme.

Emphasis is not on place but relationship and condition.

The New Jerusalem is the subject of 21:9-27, where its glory is described in detail, including its construction, its residents, and the presence of God and the Lamb.

2. **The Completion of Redemption**, 6-8. The completion of all things is summed up in Christ, the Alpha and Omega. He freely offers salvation and all who come in repentant faith will overcome and inherit all things, and be sons of God. Those who do not come in faith will inherit the lake of fire/second death.

This connects the old to the new. A completion or culmination, not a mere replacement.

B. MacArthur's Outline. "The Final and Eternal Heaven."

1. Appearance: Isaiah 65:17, 66:2; divine judgment awaits. Why? Pollution of sin Job 15:15, Isa 24:5. The absence of the sea is not a "symbolic absence of evil." 2nd heaven and 2nd earth
2. Capital. The city is not so much emphasized as its inhabitants. City structure is not the bride. The city people are the bride. Certainly the structure, architecture and organization and beautiful. But its people are holy. The 3rd Jerusalem. He says the bride expands to contain all the redeemed.
3. Reality. His emphasis is on codwelling. Matthew 5:8 We will see God, and Christ's glory (John 17:24, Exodus 33:20). Culmination of divine promise. Bliss, no necessity or want. Worship and serve God (22:3), John 4:23, etc. Jesus will serve his own.
4. Changes. Things absent from heaven. Christ has taken all of it, so his becoming our grief and sickness will be implemented toward us in its fullness. It is done in the final unveiling of what was provided and prepared when Christ said it is finished. 1 Cor. 15:24-28 God all in all. Alpha and Omega – star and end of history.
5. Residents. Thirst finally and fully satisfied. Overcome. Inherit. God will be his God.
6. Outcasts, v. 8

C. G.K. Beale NIGTC summarizes the section this way: "In the new creation, the faithful will experience the salvation blessing of intimate communion with God, but the unfaithful will be excluded from this blessing."

I don't intuit that this is comprehensive enough. It focuses on the salvation of man and man's blessing, but not God's glory or centrality.

Church imperfect vs. church perfect – but this does not do any justice to the presence of Israel in the heavenly city.

Echoes of Other Scripture

All of the Bible points forward to this great climax. Even the crosswork of Christ itself, as central and foundational as it is, was accomplished for a larger purpose. That purpose was that all the loose ends of history would be gathered together in the final glorious kingdom.

Eden – God fellowshiping with man.

Revelation 21:1 - The destruction of the old world and creation of the new world was also predicted in 2 Peter 3:10-13, as well as Ps 102:25-26 where the old world will perish (unlike Christ, who is immutable), but they will be changed like a garment is swapped. Isaiah 65:17 promises a new heaven and earth, in which the past events will not be remembered or come to mind. See also Isaiah 66:22.

21:3 – less significant, but John’s hearing a voice from heaven was a common occurrence for him in the apocalypse; such a voice does not sound very often, though it did on the Mount of Transfiguration (2 Peter 1:18) and at the baptism of Christ (Matt. 3:17), and just before the crucifixion (John 12:28). Paul and Peter experienced hearing God’s voice (Acts 9:4, 11:19).

21:3 - Theme of God dwelling with man. We look in detail at this theme and how it is found throughout Scripture: see the later section “Working List of Texts on the Co-Dwelling Idea”

21:4 – Isaiah 25:8, 1 Cor. 15:26. Death and tears gone.

21:5 is the redemption of the creation. All things are made new, as they are in individual salvation (2 Cor. 5:17) and Rom 8:19-23.

21:5 – true and faithful words. This theme happens in Daniel 10:21; also John 17:17. Many statements of Christ were “truly, truly, I say to you...” Paul gave Timothy teachings that were faithful and worthy of acceptance. Pilate doubted what truth was (John 18:37-38), but “it” was standing immediately before him (John 14:6).

21:6 – invites any who thirst to come to the fountain of the water of life. It is free! This reminds us of Isaiah 55:1-2 in particular, but if you read through to verses 3-7 you will see the invitation continues. It works because God is willing to abundantly pardon. That is a way of God which is much higher than man’s way (55:8-9). This theme is reflected in Jesus’ teaching in John 7:37-40—anyone who is thirsty is invited to come to Jesus for drink. It is the idea of thirsting for righteousness (Matt. 5:6). He who drinks from Jesus will never again thirst because Jesus offers living

water (4:10, 4:13-14), that is, a complete fix for the problem of unrighteousness that can be quenched nowhere else. John 6:54-56 records Jesus teaching that . See also Revelation 22:17. This is not for those who are in the eternal state, since they have already become partakers of the living water. These words are written for those alive now, today, who need to know that their thirst can be fully satisfied. This was promised also in Rev. 7:17.

21:7 – Overcomers inherit all things. Overcomers, by faith in Christ, will **inherit the new world** and all of its fullness. This is because Christ himself, in whom the believers are, has been appointed by the Father as heir of all things (Heb. 1:2). Overcomers will also inherit: Revelation 2:7 Jesus will grant **access to the tree of life** in God’s paradise. 1 Cor. 3:21-22 – **all things** are yours, believer. In this, the believer will benefit from the promise of Romans 4:13 to Abraham and his descendants, that he would **inherit the world** (Gal. 3:29 makes this connection of the Gentile believer to Abraham). The believer will **inherit eternal life** and not be touched by the second death (2:11). He will receive **nourishment** (hidden manna), and a **new name** written on a white stone (2:17). In 2:26 the overcomer is promised **authority over the nations**. He will receive a white garment, will never be blotted out of the book of life, and will have his name memorialized by the Son before the Father. In 3:12, the believer will have a permanent place in the heavenly temple of God, will be identified with the name of God and Christ and the New Jerusalem (a mark of citizenship?). He will have a place to sit on the throne of Christ (3:21).

Nature of New Heaven and Earth

The question is whether it is brand new from scratch, or renewed from the old. I believe we are talking about a brand new creation, not a refining of the prior one. I agree with Vlach on the point that there has to be a millennial kingdom on the old earth.¹ But I depart from his understanding that the eternal state happens on a renewed old earth.²

To do: Examine what he does to justify his position. How do I respond?

Why my position? The heaven and earth fleeing away in 20:11; the deep way that sin has affected both the material and immaterial creation, namely that the sinful defilement of the works of men’s hands have reached to the depths of the earth and beyond the edges of the solar

¹ Michael J. Vlach, *Premillennialism: Why There Must Be A Future Earthly Kingdom Of Jesus*. P. 69-85.

² Vlach, *He Will Reign Forever*.

system; the passage in 2 Peter 3:10-13 which suggests an utter destruction. Also Psalm 102:25-26.

A problem with this view is that the lake of fire existed prior to the millennial kingdom (Rev. 19:20) and after that kingdom (20:10), all before the re-creation activity mentioned in 21:1. So if the old universe is destroyed and replaced, the lake of fire must either be an exception, or it must be reconstituted with its residents intact, because they are not annihilated.

One feature of this new earth is that it has no more sea. Despite the popularity of symbolic interpretations of this (Beale takes it to mean “all five” things that the sea could refer to³), I take it that it means literally what it says. Apparently large oceans are absent in the new earth, perhaps giving the earth more land area, perhaps with more abundant rivers and springs, and with a much different climate and climate-management system.

Inherit all things – spiritual, material inheritance. Correlate with Romans 4:13 Abraham had a promise that he would be heir of the world. It does not do to simply say that the promise was Christ and the gospel and that all believers would inherit the promise. What *is* the promise? It has to do with an inheritance. It is a promise of something not just Jesus.

What is the point? To describe the new situation, for sure. This gives HOPE for the believer who is struggling with life while here below.

Threads being finally drawn together. Israel, Jewish, Gentile, church, Abraham, covenants, etc. all coming together.

What we call heaven now is actually an intermediate heaven which will be re-made after the millennial kingdom.

Detail About the New Jerusalem

First, 21:2 says she is adorned like a bride for her husband. Like the young woman who is wearing the very best bride’s dress, with the purity and elegance of that comes along with it. In this passage the city is *as* a bride, whereas in 19:7-9 and 21: 9 the bride is the Lamb’s wife, the church. The harmonization of these notions is, I think, simply that the city is the beautiful dwelling place not only of the Lamb and of God, but also of the bride of Christ. So the city is expressed by metonymy as a bride, being closely associated with those—the bride of the Lamb—who will dwell in

³ Origin of evil; unbelieving nations; place of the dead; place of idolatrous trade; literal body of water.

it. This is much like the term “White House” refers to the President and those who work in it.

In verse 9-, one of the last-seven-plague angels gives Apostle John a guided “measurement tour” of the new Jerusalem. Once again, it is called the bride. It is described, among other things:

- As having the glory of God
- Light like that which reflects through a clear crystal.
- Huge wall with 12 gates, each gate guarded by angels, and 12 foundation stones.
- The city will be situated on ground that is 1400 miles square.
- The city is constructed from and decorated by all kinds of precious stones. The gates of the city are huge pearls.
- The city has no temple.
- No need for sun or moon, because God’s glory lightens it. This is like the “let there be light” light of Genesis 1, which existed before our Sun existed on Day 4 of the creation week.
- As a dwelling place of nations, whose kings will bring their own glory and honor into the city. Their honor will pale in comparison to the Light-Giver who illuminates the city, but it will be glory nonetheless.
- A place where there is no night, and thus no need to shut the city gates for security.
- A completely pure city with no defilement whatsoever. Only those from the Lamb’s book of life will be resident.
- A river of the water of life. A tree of life. Access to this tree has been prohibited since the transgression of Adam in the Garden of Eden (Gen. 3:22-24).
- Full-time service to God. Complete identification with God. Reigning with Christ.

The Sins of 21:8

A. This is a sin list. These are common in Scripture. Here, the listed sins are:

Cowardice – not fear in the face of danger, nor fear of God. It is fear to be associated with God, fear of man’s opinion. Or, in reverse, love of the esteem of men rather than love of God. It is of the sort described

in Matthew 10:33, a fear of standing against the world and for God. The irony of this kind of cowardice is exposed in Matthew 10:28, in that the one who fears men has a misplaced fear. Such will have to deal with God later, and it will be a fearful thing to fall into the hands of God (Heb. 10:31). Another place in Scripture the word is associated with those who have too little faith in God in the face of danger (Mat. 8:26, Mark 4:40), but the kind of cowardice in Revelation 21:8 goes beyond the kind of situation for which the Lord rebuked the disciples. This coward fears the opinion of others if he were to stand with God, so he stands with the world.

Cowardice has to do with apostasy. Turning back in the face of persecution.

Unfaithful – disloyalty. Along with the previous, this is the crux of the matter. Those who do not persist in believing in God and trust in Christ will not be in the heavenly city.

Abomination – this word describes people who are offensive or loathsome. God abhors these ones because of their love of sin. This runs counter to the world's soft and universal understanding of God's love. While God does have loving concern for each and every human person and does not relish the notion of any being lost eternally, it is also true that God abhors sin and the sinner who loves the sin. See Psalm 78:59 which says God abhorred Israel. The Lord abhors the bloodthirsty and deceitful man (Psalm 5:6). We need to be very clear that God is angry with wicked people, and they are presently under the wrath of God (John 3:36) and are sons of disobedience upon whom God's wrath comes (Eph. 5:6). This is why the gospel is so needed.

Murderers – someone who unlawfully takes the life of another. For the pacifists in the audience, or those who are uninformed about the difference between lawful killing and murder, murder is different than lawful killing. A violation of the sixth commandment.

Killing

- a. Justifiable homicide, as in self-defense where person defending himself is not guilty of murder, or a justified law enforcement killing which is part of the policeman's job.
- b. Capital punishment (the executioner is not guilty of murder)
- c. Murder – first degree, pre-meditated
- d. Abortion – purposeful taking of a baby from the womb at a time in which this act extinguishes its life.

e. Manslaughter – reckless or accidental

Sexual immorality – used generally to refer to all sexual activity outside of marriage between one man and one woman (not just fornication, i.e. sex between pre-marrieds). A violation of the seventh commandment.

Sorcery – from an interesting Greek word “pharmakos” which BDAG defines as “one skilled in arcane uses of herbs or drugs, poisoner; or one who does extraordinary things through occult means, sorcerer, magician. The two are likely often connected. Legalization of drugs puts us closer to the realm of sorcery.

Idolatry – sin of worshipping an idol, image, or other so-called god. This is a violation of the first and second commandments. It is an altogether too common occurrence throughout world history, and the present era is no exception.

Lying – propagating or saying things that are not truthful. This is a violation of the ninth commandment. This connects the person with the father of lies, the Devil (John 8:44). People who say they have no sin lie to themselves (1 John 1:8). Denying that you have sinned makes out God to be a liar, when in fact it is you who is lying about God and about yourself.

Certainly this list is not exhaustive, since there are many other commandments that can be broken.

B. Other lists like this occur in 1 Cor. 6:9-10, Galatians 5:19-21, Romans 1:29-31, 2 Timothy 3:2-5. It is clear from the first two of these passages that those who practice such sins will have no place in the kingdom of God, no place in heaven, and their place will be in the lake of fire that was prepared for the devil and his angels (Rev. 22:15, Matthew 25:41).

C. Do not be deceived about this matter. The Scriptures are clear about it. It should not need saying, but many people, including many Christian pastors, have been lulled into a false assurance about their friends or loved ones. They have been led to believe (and naturally want to believe) that people who “made a profession of faith” as a child yet live a lifestyle of sin are going to be OK. This kind of easy believism sometimes gets to the point of an implicit universalism among those who know better, and among those in unsaved society that is certainly the case. It matters far less whether the person says they know the Lord than that there is demonstrable fruit; and far more than that, whether the Lord “knows” the person (Gal. 4:9).

Ephesians 5:5-6 reiterates the same truth.

The Sea as a Symbol

Sea is sea in Revelation 21:1. But I recognize that sometimes the “sea” is used symbolically in Revelation and elsewhere in Scripture. This is due to the fact that it never rests; it is huge; it has awesome power; and it is a place over which humanity exercises trade, and war.

The sea is used as a picture of restless and sinful humanity out of which come the evil empires of the world (Daniel 7:2-3, Revelation 13:1). It is also used as a foil for the power of God, since it on its own is a massive power than on one can control, yet God sets its boundaries (Job 38:8-11, esp. v. 11).

In the eternal state, no one will be able to mistake the sea for a god, for there will be no sea with vast size and raging waves to challenge the majesty of God. And there will be no rival empires to rise out of a restless sea, for there will be no sea of sinful humanity.

Dimensional and Population Concerns

“7.7 billion people live on Earth, spread across the globe in rural, suburban, urban and extremely dense urban environments. But what if all 7.7 billion of us lived an extremely dense megacity like Mumbai? How much space would you need to house the entire world? Chetan Sharma (aka Redditor u/dashanan) did the math, and it works out to... Romania.”⁴

This is about half the size of Texas. They calculated by doing something like this: 7.7 billion divided by 28,508 people per km² = 270,099 km².

Based on data at wikipedia.org/wiki/List_of_cities_by_population_density, we could calculate this ourselves. Manila has an even higher population density of 43,079 people per km². 7.7 billion divided by that equals 178,741 km². This is an area smaller than the state of Missouri. Of course, much land would be needed for agricultural support of this population, but it shows how much space the earth really has, and how feasible a New Jerusalem could be under perfect living conditions.

Setting / Context – Maybe January 9, 2019

Given the order of events we have suggested, the text in chapter 20 makes it clear that the millennial kingdom has run its course, and that the final judgment has occurred. All of the unredeemed people and angels have

⁴ <http://digg.com/2018/world-population-density>

been consigned to their eternal place of condemnation and are no longer an issue as far as troubling the people of God. They are mentioned in 21:8 as having their part in the lake of fire. All that are left are the redeemed of all ages—and the holy angels. This includes the OT believers in the true and living God, NT church in Christ, tribulation converts, and millennial believers in Christ. While we are not given details about the millennial believers, if any did pass away, they will be resurrected by this point in glorified bodies.

John skips over details concerning the destruction of the old world (20:11), and the creative work of God in re-creating a new heaven and earth in which righteousness dwells. Does he do it in six days, like the first time? I suspect not, but can't be sure based on the text. Instead of detailing these events—perhaps because he did not see that in his vision—John simply states that he saw it. It was evidently in nearly complete form, except for the descent of the New Jerusalem from the new heaven to the new earth.

The book ends with an exhortation about how to handle the words of the prophecy, with a benediction to those who keep Christ's commandments, and a curse upon those who would alter the words of the prophecy. Finally, John gives a very timely reminder that the Lord is coming quickly.

How quickly? Obviously this does not mean "soon" in the relatively microscopic time scale of the present earth and its inhabitants. Life here, even many generations, is just a vapor. Your life and mine are mere specks in a vast ocean of eternal time. From that perspective, Jesus is coming quickly, and we His people will have a blessed eternal future with Him. But this also means that we must be redeeming the time in light of the coming Christ, knowing that our lives here are but a wink, a wisp of smoke. Not insignificant, to be sure, but short and fleeting. Work for Christ my friends, for the day light is fading. And look diligently with eyes upward, not bent downward to the mire of this world, but up to the light of life Who is coming back.

Define these terms:

Definition of Co-Dwelling Idea

The **co-dwelling/tabernacle-ing** is not a mere mystical reality, as if it is fulfilled in this age in our "walk with the Lord" or "the Lord in my heart." It is fulfilled only in a substantial, actual co-dwelling of God with men in the future millennial and eternal ages. There is a real sense in which He

has dwelt afar off since the Garden failure of Adam and Eve. But He was not always present in the Garden either. Had He lived on the earth in the immediate presence of Adam and Eve, it is doubtful that a real test of faithfulness and obedience would have been established under his watchful eye.

To be His people and to be His son. Believers will be related to God not only as servants and subjects, but also as adopted offspring of the King, sharing in the inheritance of all things that He provides. Compare this with 2 Samuel 7:14. It appears that the believer will sustain a relationship to God something like or analogous to the relationship that the Davidic king had with God. At this time, of course, that will be true apart from the rod of correction, which, thankfully, will not be necessary! God promises in 2 Cor. 6:18 that his people—including the church—will be sons and daughters to him.

To be their God. This means, by very definition, that they have no other gods. For such people, there in fact *is* no other god: not self, not an idol, not another person, not a social construct or philosophy. No one and nothing replaces their allegiance, loyalty, and love for the one true and living God. When spoken from God's perspective, it is a statement of jealous ownership. When spoken from man's perspective, it is a statement of utter fealty.

If God is truly your God, then you are His people; and vice versa. These statements cannot be taken apart; they are conjoined twins.

Other Thoughts

Caution: dealing with things and personal blessings like new heaven/earth/city and absence of crying/death/sorrow/pain is very engaging, but it can take away from the primacy of the personal presence of God and the glory of what He is doing. Without eliminating the former, we must focus on the latter.

The by-faith-overcomer will have a closeness to God as Father that is like that promised to David's Son and even David's greater Son the Messiah. Of course Messiah sustains a much different relationship to the Godhead than do we, but nonetheless the precious promise of God's child is that God will be present as his Father.

Working List of Texts on the Co-Dwelling Idea

Gen 17:7-8 to be God to you and your seed - Abrahamic covenant...I will be their God

Ex 6:7 I will take you as My people, and I will be your God. This comes about because God has redeemed the people from bondage.

Ex 19:5-6 You shall be My own possession

Ex 29:45-46 I will dwell among the sons of Israel and will be their God... that I might dwell among them; I am the LORD their God. The whole point of the tabernacle and temple was to be a place where God could dwell in the midst of His people.

Lev 11:45 to be your God

Lev 22:33 to be your God, purpose of the Exodus.

Lev 25:38 and Numb. 15:41 to be your God. This was part of the very purpose of the Exodus. The other part was to give them a land in which to dwell.

Lev 26:12 I will also walk among you and be your God, and you shall be my people.

Lev. 26:45 that I might be their God.

Deut 4:20 – to be a people for His own possession

Deut 7:6 – a people for His own possession

Deut 14:2 LORD has chosen you to be a people for His own possession

Deut 23:14 Since the LORD your God walks in the midst of your camp...

Deut 26:18 LORD has declared you to be His people, a treasured possession.

Deut 28:9 The LORD will establish you as a holy people to Himself, if you keep the commandments...

Deut 29:13 – as His people and be your God

2 Samuel 7:24 – Israel is established as God's own people forever, and God is their God.

Jer. 7:23 Obey My voice, and I will be your God, and you will be my people...

Jer 11:4 so you shall be My people and I will be your God

Jer 24:7 And I will give them a heart to know Me...they will be My people, and I will be their God

Jer 30:22 And you shall be My people and I will be your God

Jer 31:1 I will be the God of all the families of Israel and they shall be My people

Jer 31:33 I will be their God, and they shall be My people

Jer 32:38 they shall be my people and I will be their God

Ezek 11:19-20 New birth (heart...spirit...exchange heart of stone for one of flesh will result in them walking upright and they will be My people and I will be their God.

Ezek 14:11 The house of Israel...no longer stray from Me, no longer defile themselves...thus they will be My people, and I shall be their God.

Ezek 36:28 And you will live in the land that I gave to your forefathers; so you will be my people, and I will be your God.

Ezek 37:23 I will deliver them...and will cleanse them. And they will be My people, and I will be their God.

Ezek 37:26-27 "Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My dwelling place also will be with them and I will be their God and they will be My people

Hosea 2:23 You are My people and they will say You are my God

Zeph 3:17 The LORD your God is in your midst.

Zech 13:9 They are My people and they will say The LORD is my God

2 Cor. 6:16 We are the temple of the living God; just as God said I will dwell in them and walk among them; and I will be their God and they shall be My people. It is easy to see how covenant theologians take this and make the fulfillment of everything here. But it is not here—it is “as” it is said. “It” is in heaven. As good as “it” is now, it is only a piece of the package that God has for us (not a partial fulfillment...but how to say it clearly? A jealousy-stirring gift of similar nature by which we are brought near to the promises to Israel to induce them to want to have them themselves.)

Titus 2:14 who gave Himself for us, that He might redeem us...and purify for Himself a people for His own possession.

Heb 8:10 Again, a new birth, and I will be their God and they shall be My people.

Heb 11:16 God is not ashamed to be called their God

1 Peter 2:10 now you are the people of God

Rev 1:6, 5:10 “He has made us to be a kingdom, priests to His God

Rev 21:7 I will be his God and he will be My son. These are the ones who may enter the gates into the city of God.

I may/will be [*=their/your/the/his] God

This duplicates some of the above. To do: consolidate.

Gen. 17:8

Exod. 6:7

Lev. 26:12

Jer. 7:23, 11:4, 24:7, 30:22, 31:1, 33, 32:38

Ezek. 11:20, 14:11, 36:28, 37:23, 27

Zech. 8:8

2 Cor. 6:16

Heb. 8:10

Rev. 21:7

[*=you/they] will be my people

Jer. 7:23, 11:4, 24:7

Ezek. 11:20, 14:11, 36:28, 37:23, 27

Zech. 8:8

he will be my son only occurs in Rev. 21:7

my tabernacle also shall be with them is in Ezek 37:27 and Rev. 21:3.

Commentaries

Randy Alcorn. *Heaven*. I haven't read it, but it comes recommended with high marks from at least one other good expositor that I know.

G. K. Beale. *Revelation* in NIGTC. Reformed. Non-literal approach.

Charles Lee Feinberg. *A Commentary on Revelation: The Grand Finale*, BMH, 1985, 178 pages. Dispensational. Feinberg embraces a few strange ideas, like a "suspended" New Jerusalem. Confusingly, 20:10 records, he thinks, the descent of the city at the beginning of the millennium, while 20:2 (prior to 20:10) is the descent of the city at the end of the millennium (after the events of 20:10?).

Herman A. Hoyt. *Studies in Revelation*, BMH 1966, 148 pages. Good short commentary on the book.

- J. B. Smith. *A Revelation of Jesus Christ*. Herald Press, 1961, 369 pages.
Smith's life work, published posthumously. Lots of detail. I picked up an emphasis on liars; the inheriting of all things, city includes all saved of all ages; and the reminder to WRITE (1:11—he was overwhelmed and forgot what his job description was!)
- Robert L. Thomas. *Revelation 8-22: An Exegetical Commentary*. Moody Press, 1995, 690 pages. Heavy on the exegetical. Greek translation for every verse is given in Greek script and transliterated, and then in English translation as well. That part is a bit much. On page 440 he is wrong to call the sea the first of seven evils that will be removed. Just a bit earlier he had said that the sea is not evil in itself. Indeed, the sea is *not* an evil, just like night is not an evil. These came into being as part of the original creation (Genesis 1:5, 10). The other items he mentions (death, mourning, weeping, pain, the curse) are not so much evils as they are consequences *of* evil.
- John Walvoord. *The Revelation of Jesus Christ*. Mood 1966, 350 pages.
Standard dispensational commentary on Revelation. Sometimes tricky to discern which position he takes on a debated point.