

**Bible Baptist Theological Seminary
Cromwell, Connecticut
November 17, 2011**

2011 Fall Lecture Series

**THE NEW JERUSALEM
By Caswell A. Reeves**

I. THE BACKGROUND FROM THE OLD TESTAMENT

Colossians 3:1-4 - *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* In these verses the Apostle Paul exhorts with a common theme, which runs throughout the Scripture, a truth that teaches the Believer to look and to live his life for the heavenly rather than the earthly during his sojourn on earth.

A. Abraham Heb.11: 9-10 - *By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked **for a city which hath foundations, whose builder and maker is God.***

B. Isaac and Jacob Hebrews 11:10-16 - *But now **they desire a better country, that is, an heavenly:** wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

C. Moses Hebrews 8:5 - *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about **to make the tabernacle:** for, See, saith he, that thou make all things **according to the pattern shewed to thee in the mount.***

D. The O.T. Priests Hebrews 8:5a - ***Who serve unto the example and shadow of heavenly things,***

E. David *Psalm 11:4 - *The LORD is in his holy temple, **the LORD's throne is in heaven:** his eyes behold, his eyelids try, the children of men.*

*Psalm 63:1,2 - *O God, thou art my God; early will I seek thee: **my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary.***

*Psalm 89:2 - *His seed also will I make to endure for ever, and his throne as the days of heaven.*

*Psalm 102:19 - *For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;*

*Psalm 134:3 - *The LORD that made heaven and earth bless thee out of Zion.*

*Psalm 9:7,8 - *But the LORD shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.*

*Psalm 9:11 - *Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.*

F. Isaiah

Isaiah 6:1-6 - *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:*

G. Ezekiel

Ezekiel 1:26-28 - *And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.*

II. THE GLIMPSE FROM THE EPISTLE TO THE HEBREWS

In contrast to the first generation covenant people who came to the earthly place of Mount Sinai to receive heaven's Law, the last generation covenant people by receiving Christ have come to the place of the heavenly Mt. Zion.

A. The Place: (Hebrews 12:22)

1. Called *mount Sion*
2. Called the *city of the living God*
3. Called the *heavenly Jerusalem*

B. The Glimpse Reveals: (12:22-23)

1. Angels
And innumerable (*myriad*) company of angels to the general assembly (22)
2. The Book of Life
And the church *list* written (*perf. pass*) in heaven of the ones (*pl*) first-begotten (the ones saved) (23) cf. Philippians 4:3
3. God
And God the Judge of all (23)
4. Spirits of the O.T. saints
And the spirits of just men made perfect (*perf. pass*) (saints) (23)
- The *list* and the *spirits* indicate that the time of view is Looking from the present in Paul's day.
5. Jesus Christ
And Jesus the mediator of the new covenant (24)
6. The Blood of Christ
And the blood of sprinkling, that speaketh better things than Abel

III. THE GENERAL DESCRIPTION OF NEW JERUSALEM

A. Time of this vision:

1. Actual Time: John's day (approx. A.D. 95) (Rev.1:1):
2. Vision Time: Future (Rev. 21:1)

After the appearance of the new heaven and new earth:
After the passing away of the first heaven and first earth
After there is no more sea.

B. Place of this vision:

1. Actual Place: the isle that is called Patmos (Rev.1:9)
2. Vision Place: at a vantage point where he was able to see (Rev.21:2)

The holy city, New Jerusalem (21:2)
The holy city, coming down from God out of heaven (21:2)
The holy city, prepared as a bride adorned for her husband (21:2)

C. Object of the vision: THE HOLY CITY, NEW JERUSALEM (Rev.21:2-9)

1. The quality: *New* in position or place, in purpose, in state (21:2-5)
2. The place is the *tabernacle of God* (Rev.21:3-5)

a. Revealing a purpose: (21:3)

It will be with men
God will dwell with and among men
These men will be His people
God will have a personal relationship with these men
He will be with them
He will be their God

b. Revealing a state: (21:4)

No more tears
No more death
No more sorrow
No more crying
No more pain
No more past *former things*

2. The person that sat upon *the throne* (21:5-9)

a. He declares a new state: (21:5)

I make all things new (21:5)

b. He commands to write words that are true and faithful: (21:5)

1) He declares:

It is done. (21:6a)

2) He describes Himself:

I am Alpha and Omega, the beginning and the end.
(21:6b)

3) He promises the needy *to satisfy* and *gives family status*:

I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (21:6c-7)

4) He warns the sinner of *the lake of fire*:

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. (21:8)

IV. THE DETAILED DESCRIPTION OF NEW JERUSALEM

A. The Vision: of *that great city, the holy Jerusalem* (Rev.21:9-10)

1. Shown by one of the seven angels
which had the seven vials full of the last plagues (21:9)
2. Shown to the Apostle John (21:9)
3. Shown in a vision “*carried away in the spirit*” (21:10)
4. Shown from a great high mountain (21:10)

B. The Description: of *that great city, the holy Jerusalem* (Rev.21:10)

1. She is called *the bride, the Lamb's wife* (21:9)

2. She is seen and described as (21:10)

descending out of heaven (21:10)

having the glory of God (21:11)

3. She has brilliancy, shining as a precious gemstone (21:11)

As jasper

As crystal

4. She has a great high wall (21:12)

5. She has twelve gates with twelve angels (21:12)

a. Each gate named after the twelve tribes of Israel (21:12)

On the wall's east side three gates (21:13)

On the wall's north side three gates (21:13)

On the wall's south side three gates (21:13)

On the wall's west side three gates (21:13)

b. The names of the twelve tribes of Israel reveals (21:12) **

Israel's association with New Jerusalem

Israel's presence with New Jerusalem

6. She has twelve foundations under her wall (21:14)

a. Each foundation named after the apostles of the Lamb (21:14)

b. The names of the twelve apostles of the Lamb reveals (21:14)**

The church's association with the New Jerusalem

The church's presence with New Jerusalem

** The Scripture clearly associates the Old Testament saints and the New Testament saints with New Jerusalem; thus, since New Jerusalem is the Bride of Christ, then the Bride must consist of both OT and NT saints.

7. She is measured in size (21:15-17)

- a. Measured with a golden reed (21:15)
- b. The city measures foursquare in length and breadth (cube) (21:16) - 12,000 furlongs or 1500 miles cube (21:16)
- c. The wall measures 144 cubits or 216 feet (21:17)

8. She is built of precious material (21:18)

- a. The wall was made of jasper (18)
- b. The city was pure gold, appearing crystal clear (19)
- c. The twelve foundations of the wall of the city were garnished with all manner of precious stones (21:19-20)

The first foundation was jasper; (19)
the second, sapphire; (19)
the third, a chalcedony; (19)
the fourth, an emerald; (19)
The fifth, sardonyx; (20)
the sixth, sardius; (20)
the seventh, chrysolite; (20)
the eighth, beryl; (20)
the ninth, a topaz; (20)
the tenth, a chrysoprasus; (20)
the eleventh, a jacinth; (20)
the twelfth, an amethyst. (20)

- d. The twelve gates are pearls each gate a pearl (21:21)
- e. The street of the city is pure gold, as transparent glass (21:21)

9. She has no temple therein (21:22)

Note: the temple (*naon*) speaks of the central building or sanctuary in the temple precinct area (*hieron*) of the earthly Jerusalem. It consisted of the *holy place*, the approach to God, and the *holy of holies* where God's shekina-glory resided. Thus, as the earthly temple represented in similitude the approach to and the dwelling place of God, the New Jerusalem is the actual place where God and the Lamb dwell; it is the place where God and man will dwell together forever.

10. She has no need of the sun, neither of the moon, to shine in it (21:23-26)

a. Because the glory of God lights it (23)

b. Because the Lamb is that light (23)

The nations (*ethne*) of the saved walk in it's light (24)

The kings of the earth bring their glory and honor (24)

The gates are not shut, because there is no night (25)

The kings shall bring the nations' glory and honour (26)

V. THE DESCRIPTION OF THOSE ENTERING NEW JERUSALEM

A. The description of those who shall not enter New Jerusalem (21:27)

1. There are none that shall enter that are defiled

2. There are none that shall enter that worketh abomination

3. There are none that shall enter that maketh a lie

B. The description of those who shall enter New Jerusalem (21:27)

Those who are written in the Lamb's book of life

VI. THE FINAL DESCRIPTION OF THE NEW JERUSALEM Rev.22:1-5

A. She has a pure river of water of life (22:1)

1. It is crystal clear (1)

2. It proceeds out of the throne of God and the Lamb (1)

3. It is in the midst of the street (2)

B. She has the tree of life (2)

1. It is on both sides of the river (2)

2. It bares twelve manner of fruits (2)

3. It yields her fruit every month (2)

The leaves are for the healing of the nations (2)

C. She has no accursed person or thing in her (3)

D. She has the throne of God and of the Lamb (3)

1. His servants shall serve Him (3)

2. His servants shall see His face (4)

3. His servants shall have His name in their foreheads (4)

4. His servant shall have no need of candle or light of sun (5)

Because there is no night (5)

Because the Lord God gives light (5)

5. His servants shall reign for ever and ever (5)

VII. SOME SUMMARIZING THOUGHTS

A. New Jerusalem is the Paradise of the Bible, which is in the third heaven.

1. It is the place where Jesus is today (Lk.23:43).

2. It is the place promised to the O.T. and N.T. Believers (Rev.2:7, Jn.14:2, Rev.21:12,14).

3. It is the place of the *orchard or garden*, the paradise of God (Rev.2:7).

4. It is the place God intended for man (Gn.2:8).

The Garden planted (lit. *to strike in, to fix, to plant*) not created revealing God's intention that man should live in paradise.

Create is from nothing to something

Plant is from something to something

5. It is a place Paul reveals found in the third heaven (2 Cor.12:1-4)

B. New Jerusalem is the 'Heaven' that Believers are looking for.

1. It is the place where the Father is today (Jn.14:1-6, Heb.12:23)

Called the Father's house or home (*oikia*) (Jn.14:1; Rev.21:3)

2. It is the place of promise for Believers (Jn.14:2)

Jesus is making a place or spot (*topos*) for the Believer

3. It is a place purposed for Believers (Jn.14:2, 3)

4. It is the place where Jesus is today (Jn.14:3, Heb.12:24, Mt.22:44)

5. It is the place called heaven where Jesus is sitting next to God (Mk.16:19, Act.2:33).

CONCLUSION

The saints are to have an understanding of the riches of their inheritance.

Ephesians 1:18: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

The saints are to have an understanding of the heavenly places.

Ephesians 2:6-7: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The saints are to be aware of the qualities of the their inheritance.

1 Peter 1: 3-4: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

The saints are to know their inheritance is reserved in heaven.

1 Peter 1:5: Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

The saints should consider how Jesus closed the Book of the Revelation:

(A ten-fold consideration as the Book of the Revelation is closed)

1. He gave sayings that were trustworthy (Rev.22:6)
2. He is coming quickly (Rev.22:7)
3. He will bless those who guard and obey His words (Rev.22:7,14)
4. He is worthy to be worshipped (Rev.22:9)
5. He desires that His words are not sealed, but shared (Rev.22:10)
6. He is bringing His reward with Him (Rev.22:12)
7. He invites all to be saved (Rev.22:17)
8. He expects preservation of His words (Rev.22:18-19)
9. He personally testifies to the truth of His words (Rev.22:20)
10. He declares, He is coming quickly (Rev.22:20, cf. 7) “a divine repetition”

Appendix I

New Jerusalem Graphic (1500 cubic miles)



1500 miles square:

- From:** Pierre, South Dakota on the Missouri River
East: to Lubec, on the eastern most tip of Maine
South: to approximately 150 miles north of Puerto Rico's western most point in the Caribbean
West: to Queretaro, Mexico

The manned space-station orbits at approx. 200 miles above the earth.

Appendix II

Thoughts on Abraham's Bosom and the Paradise of God

The word "bosom" (kolpos) is a primary word akin to (koilos) meaning, "hollow." 1.) "The bosom" is used with respect to the front of the body between the arms: hence, of one who so reclines at the table that his head covers the bosom as it were the chest, of the one next to him (Jn. 13:23). Hence in in figure, to obtain a seat next to Abraham, i.e to be partaker of the same blessedness of Abraham (Lk.16:23). 2.) The pocket of a garment (Ex.4:6; Prv.6:27; Lk.6:38). 3.) "Bay of water or gulf" (Act.27:39).¹

The Greek word "kolpos" is translated in the KJV as bosom (3 times), and as creek (1 time). It should be noted that "bosom" is used as a figure representing a place of "comfort" (Lk.16:23, 25).

In Luke 16:22: When Lazarus, the beggar died, he was carried by the angels into Abraham's bosom. The question: What is Abraham's bosom? Is it only referring to the place of comfort on Abraham's breast or does it refer to the place of comfort, the place where Abraham himself is located? In Hebrews 11:10: The Scripture reveals that Abraham ***looked for he looked for a city which hath foundations, whose builder and maker is God.*** Further in verse 11-16: One readily finds that Abraham, as well as his offspring's, heart's desire and comfort was in seeking that city of God. *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: **for he hath prepared for them a city.***

It seems then to this writer, that the place of Abraham's bosom or comfort or heart's desire is the city that he looked for during his lifetime and found in his death. It is the city to which all saints at death go: *Mount Sion, the city of the living God, the heavenly Jerusalem* (Hebrews 12:22). It is the heaven to which all saints long, that place where the Lord *Jesus* is today (Hebrews 12:24). The confidence of every Believer: *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord* (2 Corinthians 5:8). The paradise of God: *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise* (Luke 23:43). It is the place of the *tree of life* (Revelation 2:7; 22:2,14).

¹ Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan Publishing House, 1974), p.354.

The word: “Bosom”

“Bosom” used speaking of Personal Blessedness or Comfort

Lk:6:38: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your *bosom*. For with the same measure that ye mete withal it shall be measured to you again.

“Bosom” used speaking of Abraham’s Blessedness or Comfort

Lk:16:22: And it came to pass, that the beggar died, and was carried by the angels into (εἰς) Abraham's *bosom*: the rich man also died, and was buried;

23: And in (ἐν) hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in (ἐν) his *bosom*.

25: But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now *he is comforted*, and thou art tormented.

Note: the use of the Greek preposition (ἐν) indicates location: *in hell, in the bosom of Abraham*; thus, the location is not the chest of Abraham, but the place of Abraham, a place where there is comfort, the opposite of the place *in hell* where there is torment.

“Bosom” used speaking of the Father’s Comfort/Heaven

Jn:1:18: No man hath seen God at any time; the only begotten Son, which is in (εἰς) the *bosom* of the Father, he hath declared him.

Jn:3:13: And no man hath ascended up to (εἰς) heaven, but he that came down from (ἐκ) heaven, even the Son of man which is in (ἐν) heaven.

“Bosom” used speaking of Jesus’s Comfort/Breast

Jn:13:23: Now there was leaning on Jesus' *bosom* one of his disciples, whom Jesus loved.

Jn:13:25: He then lying on Jesus' breast saith unto him, Lord, who is it?

“Bosom” used speaking of Job’s heart

Job:31:33: If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

“Bosom” used speaking of the foolish man’s heart (the inner man)

Eccl:7:9: Be not hasty in thy spirit to be angry: for anger resteth in the *bosom* of fools.

“Bosom” used speaking of the Lord’s comforting care during the Millennium

Isa.40:10: Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11: He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his *bosom*, and shall gently lead those that are with young.

The word: “Paradise”

“Paradise” used as a place following death for the saints

Lk:23:43: And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

“Paradise” used as a place referring to the third heaven

2Cor:12:2,4: How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

“Paradise” used as a reference to God’s paradise and the location of the tree of life

Rv:2:7: He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The Greek word “εις”

This word (εις) is a Greek preposition meaning: *into*. In Luke 16:23, the Scripture reveals that Lazarus, the beggar man, was carried *into* (εις) Abraham’s bosom. That is into Abraham’s blessedness or comfort. It was that place (τοπος), that city (πολις) which he looked for in life and found in death (Heb.11:8-10).

This word (εις) is used by Paul in 2 Cor.12:4: “caught up *into* paradise.”

The Conclusion:

Clearly Lazarus (Lk.16:22-25) went into a place of comfort or into Abraham’s presences (the heavenly city: Heb.11:10-16) and Paul (2 Cor.12:2,4) went into the place of Paradise where Jesus went following His crucifixion (Lk.23:43); it is the heavenly city in which Christ abides (Lk.23:43, Heb.12:23).

Appendix III

Paul's Account of Paradise in the Third Heaven

2 Corinthians 12:1: *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2: I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.3: And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4: How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5: Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6: For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.*

Paul's Account of Paradise in the Third Heaven (2 Cor.12:1-6)

He was caught up (harpazo) to the third heaven (12:2) cf. "caught up" (1 Thes.4:17);
"caught away" (Act.8:39); "caught up" (Rev.12:5) "up unto God and to his throne."

He didn't know if he was in the spirit (12:2, 3)

He didn't know if he was in the body (12:2, 3)

He was caught up (harpazo) into (eis) paradise (paradeisos) (4)

Paradise is the place of the tree of life. Rev.2:7

The "tree of life is in the midst of the paradise of God. (Rev.2:7)

The "tree of life" is in the heavenly and new Jerusalem (Rev.22:2)

Paradise is the place Jesus and the thief went upon their death. (Lk.23:43)

He heard unspeakable words (4)

Not lawful for a man to utter (4)

He would not glory in being that man (5)

Only in his infirmities (5)

He did not want glory (6)

Except in what men could see of him. (6)

Except in what men could hear about him. (6)

Conclusion: Paul's vision reveals conclusively that the *paradise of God* exists and that it was located in the *third heaven*. Further, John mentions the *tree of life* being in the paradise of God, which is also found in the *New Jerusalem*. This suggests the presence of the heavenly city in the present and present place of the departed saints.

Appendix IV

THE NEW JERUSALEM IN THE MILLENNIAL PERIOD

I. It follows the Tribulation Period (19:1- 4)

II. It follows the resurrection of the O.T. saints (19:5-10)

III. It follows the Second Coming of Jesus Christ (19:11-16)

IV. It follows the great battle (19:17-19)

V. It follows the imprisonment of Satan (20:1-3)

VI. John, further sees the inhabitants of New Jerusalem (20:4-6)

A. Where there are thrones (4) **

Judgment given to those on the throne (4)

cf. Rev.4:4

B. Where there are souls of the 1st resurrection (4)

cf. 6; Dn.12:1-3; Isa.26:20

1. Who were beheaded for the witness of Jesus Christ (4)

2. Who were beheaded for the word of God (4)

3. Who worshipped not the beast (4) *

4. Who worshipped not the image (4) *

5. Who received not the mark of the beast (4) *

Upon their foreheads

In their hands

6. Who lived and reigned with Christ a 1000 yrs. (4) **

This is the first resurrection (5)

The rest of the dead live after 1000 yrs. (5)

7. Who is blessed and holy are they of the 1st resurrection (6)

On who the 2nd death has no power (6)

8. Who shall be priests of God and Christ (6) **

Reigning with Him a 1000 yrs. (6)

* inference to saints of the tribulation period

** inference to New Jerusalem

There is here a glimpse that the saints of all ages appear to dwell in New Jerusalem with the Lord Jesus Christ. They will rule and reign with Him during the millennial period. Thus, it seems clear that New Jerusalem will be part of the millennium until such a time prior to the loosing of Satan from the bottomless pit for his final deception of mankind. The inference is that it must be taken up into heaven to again return out of heaven subsequent to the New Heaven and Earth (Rev.21:1-2).

Evidence that New Jerusalem will be in the Millennium:

1. There are *thrones* (θρόνους) for ruling and reigning, dealing in judgment and which are found in New Jerusalem (Rev.4:4 (seats), Rev.20:4)
2. There are priests of God and Christ, reigning with Him a 1000 yrs. (Rev.20:6)
3. There is still a spiritual thirst (Rev.21:6)
4. There is still an invitation to satisfy the spiritual thirst (Rev:21:6,7)
5. There are still unregenerate sinners (Rev.21:8)
6. There is still the sun and moon, but the city needs not their light (Rev.21:23)
7. There are still kings of the earth (Rev.21:24)
8. There are still nations (Rev.21:26)
9. There are still those, which might try by entrance to defile the holy city, but entrance is only if their names are in the book of life (Rev.21:27)
10. There are leaves from the tree of life that were for the healing of the nations (Rev.22:2)

Evidence that New Jerusalem will come down after the Millennium:

1. The first heaven and earth are passed away (Rev.21:1-2)
2. There is no more death and former things are passed away (Rev.21:4)
3. There is no more curse (Rev.22:3)
4. There is the name of God in their forehead (Rev.22:4)
5. There is a state of reign for ever and ever (Rev.22:5)

Appendix V

Timeline Revealing the Heavenly City, New Jerusalem:

