**The New Heaven and Earth**

From *The Time of the End* by Arlen Chitwood

With the introduction of the new heaven and the new earth in Revelation 21:1, *two parallel sections of Scripture follow*, taking one to the end of the book.

*The first section* is rather brief, beginning with the New Jerusalem “*coming down out of heaven from G*od,” followed by *conditions* that will exist during the eternal ages (Revelation 21:2-6a). And this section ends with an overcomer’s promise and corresponding warnings, which would relate back to conditions during the previous Messianic Era, not to conditions during the eternal ages (Revelation 21:6b-8).

*The second section* begins the same way as the first, with the New Jerusalem “*coming down out of heaven from G*od.” And this second section provides *numerous descriptive details concerning the New Jerusalem* that are not provided in the first. In fact, descriptive details concerning the New Jerusalem comprise almost all of this part of the section (Revelation 21:9-22:5). Then, as in the previous section, this part about the New Jerusalem is followed by a section having to do with overcoming, rewards, and blessings, with the converse of the preceding dealt with as well. And this section, having to do with conditions in the previous Messianic Era, takes one to the end of the book (Revelation 22:6-21).

(That the two parallel sections forming these closing two chapters of the book are to be divided in the previous manner is *obvious*. Conditions depicted in the latter part of each section *cannot possibly exist* during the eternal ages. And the converse of that which is concerning the opening parts of these two sections is *equally true*.)

The first thing mentioned relative to the eternal ages is God bringing into existence a new heaven and a new earth to replace a previously destroyed heaven and earth. Then, relative to the new heaven and the new earth, Scripture states, “*there was no more sea*” (Revelation 21:1).

The “*sea*” would have to do with the whole of the new creation, both *the new heaven and the new earth*. And used in the same metaphorical sense as is seen in the previous chapter (Revelation 20:13) — as a reference to *death*, paralleling a subsequent statement concerning *death* (Revelation 21:4) — the one thing brought to the forefront relative to the new heaven and the new earth is *the absence of death*, *and accordingly the absence of sin*.

The previous heaven and earth — the heaven and the earth that exist now — *had/has sin in both realms*, *with a corresponding death in the earthly realm*. Sin invaded *the heavenly realm* in an age preceding the creation of man, when Satan sought to occupy a higher regal position than the one in which he had been placed. Then, sin invaded *the earthly realm* when Satan brought about man’s fall, affecting both man and the earth (note that sin would also have been associated with the previously ruined earth following Satan’s fall).

Preceding the Messianic Era, because of sin in the heavenly realm, *the heavens will have to be cleansed* before Christ and His co-heirs can rule from the heavens over the earth (Job 15:15). And, as well, there will have to be *a restoration of the ruined earth* once again (*cf.* Genesis 3:17-19; Isaiah 35:1ff; Acts 3:21; Romans 8:19-22; Colossians 1:20).

But the destruction of the present heaven and earth at the end of the Millennium and a new heaven and a new earth being brought into existence will result in an end to numerous things that had existed in the past heaven and earth. This termination of things will begin with *sin and death*, as seen in Revelation 21:1. And, as seen in Revelation 21:4, this will include *tears*, *sorrow*, *crying*, *and pain*. *None* of these things will exist in the new heaven and the new earth.

(The new earth may or may not have bodies of water that we know today as *seas*. Viewing the use of “*sea*” in Revelation 21:1 correctly, there is really no Scripture that deals with the matter.)

During the Messianic Era, the New Jerusalem will apparently be a satellite city of the present earth. In this respect, there will be *a Jerusalem above* and *a Jerusalem below*. Christ and His co-heirs — his wife — along with certain others, will dwell in the Jerusalem above the earth, which will probably be viewed as the capital of the earth; and the Jerusalem on the earth, in which Christ will dwell as well, will form the capital city of restored Israel in the nation’s own land.

After the destruction of the present heaven and earth and the bringing into existence of a new heaven and a new earth, the New Jerusalem is seen coming down *to rest upon the new earth* (Revelation 21:2, 10, 23-27; 22:1-2). The “*great and high mountain*” upon which John stood as he witnessed this scene is apparently a metaphorical reference to *the greatness of the kingdom* as it will exist in that day (note the millennial scene in this same respect in Isaiah 2:1-4 and Daniel 2:35, 44-45).

The thought of the New Jerusalem standing on the new earth, as not only *the apparent capital city of the new earth* but, as will be shown, *the center of universal government*, sets forth another thought. The size of the New Jerusalem — about 1,500 hundred miles square, and about 1,500 miles high — would dwarf the present earth. Thus, the new earth will apparently be *much larger* than the present earth, with the land area in the Abrahamic covenant being extensively increased in size, for this land will accommodate the New Jerusalem.

Regardless, as seen in [Bible One - Arlen Chitwood's The Time of the End, Ch. 36](http://bibleone.net/TOTE_36.htm), this city will house *the center of government for the entire universe*. God Himself will dwell in this city, seated with His Son on “*the throne of God and of the Lamb*” (Revelation 22:1, 3). And God, along with His Son, will *administer the government of the universe from this place through the whole of mankind*, *and through angels*.

[Bible One - Arlen Chitwood's The Time of the End, Ch. 35](http://bibleone.net/TOTE_35.htm)