

Revelation
A Wednesday Night Bible Study

Lesson #103
10/22/2008

The Eternal Heaven: Part 13
"The Lamb's Bride, the New Jerusalem: Part 7"
Revelation 22:5

Revelation 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light...

In 21:23 and 25 God told us the following: **"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. And the gates of it shall not be shut at all by day: for there shall be no night there."** Though God has already told us this about **"light"** and the absence of **"darkness,"** the subject is so important that God addresses it again here as a part of His concluding description of His eternal heaven.

Though Lesson #99 addressed the issue of **"light,"** God addresses it once again in His last statement regarding His eternal heaven. Therefore, we shall do the same. The reason that there is **"no night there"** in God's eternal heaven is because **"night"** represents **"darkness,"** or the absence of **"light"** and where Jesus Christ is present there can no **"darkness or night."** This applies to both the material and the spiritual world.

When God created this material world, it was necessary for Him to create **"... the heavens and the earth,"** i.e., space and matter, but God did not have to create either energy or **"light."** **"Light"** already existed in the person of God the Son. It is inherent in His nature. God explains this in the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" (John 1:1-4).

In John 1:4 the Greek word for **"life"** is **zoe** (2222) which normally means **"physical life,"** or **"that which is alive in this world."** Genesis 2:7 tells us that, when God created man **"of the dust of the ground,"** He **"breathed into his nostrils the breath of life."** Though man's body was composed of the common elements that constituted the land of this earth, he had no **"life,"** nor could he, until it was imparted unto him by God the Son. Anything that is **"alive"** in this material world is **"alive"** because it has received **"life"** from God the Son. All **"Life,"** not just spiritual life, but also physical, material **"life,"** originates from God the Son and does not exist apart from receiving it from Him. John 1:4 also relates **"life"** to **"light"** and tells us that from the **"life"** inherently present in the nature of God the Son flows **"light."**

Scientists have long known that an essential relationship exists between **"life"** and **"light."** They see **"light"** as the basic building block of **"life"** in this world, that it is the source of energy for both animals and plants to have

Revelation 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Revelation 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Revelation 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Revelation 22:4 And they shall see his face; and his name shall be in their foreheads.

Revelation 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

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life and have long studied the process of how **“light”** is translated into energy for material **“life.”** To sum up what would be a long dissertation on the subject, it is sufficient to say that this process is **photosynthesis**. **Photosynthesis** is a process by which light is translated into chemicals which provide the energy essential to all forms of life.

As scientists have studiously examined this process their conclusions agree in many ways with what God tells us in His Word. However, they have generally come to two erroneous conclusions: 1) They fail to recognize that **“life”** produces **“light;”** and furthermore, 2) Many of them, while they postulate that **“light”** emanates from material sources, also postulate that **“life”** is **self-originating**, i.e., that it comes from nothing other than itself. This is called **“evolution.”** The scientist failing to accept God as the Creator of material life, also does not realize that what can be seen in the material world presents a picture of that which cannot be seen in the spiritual world.

God is the source and Creator of material life. In John 1:3-4 He tells us that, **“in Him was life,”** and out of Him flowed, **“life”** **zoe** (2222) the source and essence of material **“life.”** Indeed, nothing in this world can have **“life,”** without God the Son giving it **“life,”** whether it is creatures that are air-breathers (including man) or plants. A definitive statement concludes the subject telling us that Jesus **“... was the true Light, which lighteth every man that cometh into the world”** (John 1:9). From His **“life”** flowed **“light”** which then gave **“life”** to all living things.

The availability of material **“life,”** experienced by all living things, is not only visible to man, but can be studied and comprehended by scientists, provides a tangible basis for learning about the unseen **“spiritual life.”** Thus, God also uses the words **“life”** and **“light”** metaphorically to represent **“spiritual life.”** Even as Jesus is the source of all material **“life,”** He is also the source of all **“spiritual life.”** Jesus said: **“... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life”** (John 8:12). In this verse Jesus tells us that there is an essential relationship between the material **“life”** He gives and spiritual **“life”** which can come only from Him. Jesus gives both material **“life”** and **“spiritual life.”** He is the only source of both. To Nicodemus in the third chapter of John Jesus explained the relationship between material **“life”** and **“spiritual life.”** As He answered Nicodemus’ question about how he could get **“spiritual life”** or have **“life in the Kingdom of God”** Jesus said:

“... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” (John 3:3).

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Seemingly ignoring Nicodemus’ concern about material life here in this world, Jesus continued:

“... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (John 3:5-7).

The Greek word translated “*born again*,” **anōthen** (509), should have been translated, “*from above*,” or from heaven, from God, because that is its primary meaning. Jesus was actually saying to him, “*Nicodemus, you have physical, material “life” that came from Me through your mother, but that “life” is material, fit only for living in a temporal-material world. If you want to have “kingdom life,” you must get it from “above,” or from God. You must get God’s “life” inside of you, “eternal life” if you want to live in God’s kingdom or heaven.*”

Both kinds of “**life**” flow only from God the Son and neither exists apart from Him. One kind was designed for living in a temporal-material world but is not suitable for living in God’s eternal kingdom, in heaven. What Nicodemus needed and all men need, is God’s “**eternal life**,” His “**life**,” the only kind of “**life**” suitable for living in God’s eternal heaven.

It is in the metaphorical or spiritual sense that God contrasts “**light**” with “**darkness**.” In His Word God uses the subjects of “**light**” and “**darkness**,” or “**night**,” in both a literal or physical sense and a metaphorical sense to describe “*good*” and “*evil*.” In the material world even the most elementary child knows that “**light**” and “**darkness**” do not exist together. In fact, in the material world, “**darkness**” is really the absence of “**light**.” The same is true in the spiritual or eternal sense. “**Darkness**” represents Satan or evil and exists where Jesus is not allowed. The two cannot exist together in the spiritual eternal world any more than they can co-exist in the material world. They are antithetical to each other in their basic natures and their sources, they are opposites and, therefore, enemies of each other. They are at war with each other and exist because each of those in whom they exist have each given themselves to a different God, to a different king and are citizens of different kingdoms.

To explain this God tells us,

“... what communion,” or commonality, “has light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they

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shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” (2 Corinthians 6:15-17) Of course, the answer to each of these rhetorical questions is obvious. There is nothing that can be found to be in common between any of these.

Since no evil or source of darkness will be allowed into God’s eternal heaven, God tells us that those in heaven “... **need no candle, neither light of the sun; for the Lord God giveth them light.**” Because “**light**” flows from the very inherent nature of our Lord Jesus Christ, and is omnipresent, no “**candles**” or other “**light**” reflectors are needed in heaven.

God then tells us something exciting and wonderful about all who have received Jesus Christ as our Lord and King, and thereby are allowed into His heaven: “... **and they shall reign forever and ever.**”

All the saints in God’s eternal heaven are there because they yielded up the ownership of their lives to Jesus Christ as their Lord and King. Everything they have, including their “**spiritual, eternal lives,**” come from Him. For eternity each of them will joyfully live submissively under His authority with each and every need provided by Him. As His subjects each of them inherits a privileged position (Romans 8:17) and as “**a joint-heir with Christ Jesus,**” each of them is a part of His eternal, omnipotent reign.

In Luke 22:30, Jesus told his Apostles that they would “... **sit on thrones judging the twelve tribes of Israel.**” That assignment was in regard to their role in the Millennial Kingdom on this earth. Likewise, in regard to the Millennial Kingdom, He said to all of the blood-bought resurrected saints who were in heaven that He had “... **made us unto our God kings and priests: and we shall reign on the earth**” (Revelation 5:10). A more literal translation of this statement would be He made us to be “**a kingdom of priests.**” In the first part of this marvelous Revelation of Himself, He had said a similar thing to John in regard to the recipients of the Revelation that He “... **hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen**” (Revelation 1:6). Again, like the phrase in Rev. 5:10, a more accurate translation of our Lord’s statement would be “**a kingdom of priests.**”

However, whereas the above verses refer to the Millennial Kingdom, in His message to the persecuted saints in Laodicea, our Lord sent a message that seems to correlate more closely with what we read in 22:5: “**To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne**” (Revelation 3:21). Even though the meaning of what we read in Revelation 22:5 is beyond our comprehension, it speaks of a wonderful eternity.