

In our last couple of podcasts, we ventured further into this city and explored the city grounds. We discovered that there was no Sanctuary, much less a temple, and that in this city there is no sun or moon because there is no need for the sun and the moon. The city radiates with glory and its lamp, the Lamb. Let's pick back up and dive into the purpose of it all, the underlying message of all this imagery.

## EP188 Revelation 21:24-27

### The Purpose of it All: The Nations

#### *Revelation 21:24-26*

By its light the nations will in the **future** walk, and the kings of the earth **now** bring their glory into it, and its gates no, not ever, shall be caused to be shut by day—and there in the **future** there will choose to be no night there. And in the **future**, they will bring into it the glory and the honor of the nations.

The imagery of the city is nothing short of majestic, but there is a purpose for its beauty and glory. The holy city, the new Jerusalem, exists for those who are privileged to come and experience **Yahweh** through His glory that illuminates this city. Let's see if we can make sense of the **Code** and the imagery.

There are five statements (with five being the number representing the grace of God), which evidence God's grace to the nations.

1. By its light the nations will in the **future** walk,
2. The kings of the earth **now** bring their glory into it,
3. In the **future**, they will bring into it the glory and the honor of the nations,
4. Its gates will never be caused to be shut by day,
5. And there in the **future** there will *choose* to be no night there.

These five statements address three core aspects of the city (three being God's number indicating perfection):

1. People of the Nations
2. Access
3. Illumination

#### ***By its Light – The Nations***

The glory of God is the fuel and the flame that lightens the lamp, who has been identified as the Lamb. As this glory radiates through those who comprise the city, the light of God brings illumination to those whom He has been calling out of darkness and into His marvelous light.<sup>1</sup>

The word that is translated as "nations" is the Greek word "*ethnos*" which is most often translated throughout the New Testament as "*Gentiles*" or in some translations as "Heathens." It is where we get

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<sup>1</sup> 1 Peter 2:9

our English word “ethnicity.”

Those of the nations who are privileged to enter this city are what we have referred to as the “**Righteous.**” The Righteous are those elect who 1) honor and care for the bride during their lives; 2) do not receive the mark of the beast or bow before his idol; and 3) do not join Satan in his rebellion at the end of the millennial period. They are not part of the bride, the wife of Christ, but they have a place in eternity. They are not divine, but they will experience God and the glories of eternity.

The radiance of Jesus, as He shines in-and-through His wife, will provide the light by which the Righteous will in the **future** walk. Today, their hearts have been blinded, but then they will see, and the wife will be the instrument through which the glory of God shines upon them.<sup>2</sup>

### ***The Kings of the Earth***

Two of the five statements deal with the Kings of the Earth.

1. The kings of the earth **now** bring their glory into it.
2. In the **future**, they will bring into it the glory and the honor of the nations.

As we have learned, the phrase, “*Kings of the Earth,*” refers to the spiritual overlords or spiritual rulers that have responsibility of ministering to mankind. We are not sure if they are all bad, but what we were told about these “*Kings of the Earth*” is not good. They committed great acts of immorality and lived sensuously with the Harlot; in fact, the “*great city,*” Babylon the Great, is even **now** reigning over the kings of the earth.<sup>3</sup> They are dominated by her religion seductions.<sup>4</sup> We also know that ultimately, the *Kings of the Earth*, and their armies, will join with the Beast to make war against the returning Christ.<sup>5</sup>

But Jesus always has an ace up His sleeves; He is the **ruler** (literally, the first in rank and power) of the *Kings of the Earth*. This was one of the very first facts we were told about Jesus in the **Revelation** narrative.<sup>6</sup>

As such, despite their allegiance to the Harlot, they still work for Jesus. “*Are they now not all ministering spirits, caused to now being sent out to render service for the sake of those who are now inheriting salvation?*”<sup>7</sup> With an emphasis on **ALL**, in our **ETERNITY NOW**, these angelic beings known as the *Kings of the Earth now* bring their glory into the city.

### **So, what does this mean?**

In **Proverbs 14:28**, the Spirit makes a connection between a king’s honor and the multitude of people over which the king rules. “*In the multitude of people is the king’s glory, but in the dearth of people is a prince’s ruin.*” A numerous population reflects a ruler’s success and glory. Jesus also expressed this sentiment in **John 17:10** when praying to His Father He said: “*I now ask on their behalf; I do not now ask on behalf of the world, but of those whom You have given Me; for they now are Yours; and all things that are now Mine are Yours, and Yours are Mine; and I have been caused to being glorified in them.*” Jesus is

<sup>2</sup> See **2 Corinthians 4:4-7**

<sup>3</sup> **Revelation 17:18**

<sup>4</sup> **Revelation 17:2, 18:3, 9**

<sup>5</sup> **Revelation 19:19**

<sup>6</sup> **Revelation 1:5**

<sup>7</sup> **Hebrews 1:14**

glorified in-and-through those who are His.

### ***Ephesians 1:22-23***

And He put all things in subjection under His feet and gave Him as head over all things to the church, which **now** is His body, the fullness of Him who causes all to **now** be filling, and who chooses all to **now** be filling, all in all.

The point is that Christ's glory is revealed through His church, through the multitude of people which comprise His body, all those who are the holy city.

### **ETERNITY NOW**

Whether volitionally or under strict order by their ultimate ruler, it is the job of the *Kings of the Earth* to render service (to minister) for the sake of those who are now inheriting salvation. In so doing, they now bring their glory, their respective multitudes of people, into the city. And as the radiance of the lamp, the Lamb, shines upon these multitudes, some of them choose to exchange kingdoms, embracing the kingdom of light and the glory of this holy city.

This is beautifully captured in the way the Holy Spirit expressed this process.

### ***2 Corinthians 4:4-7***

Satan, who is the god of this world, has blinded the minds of those who don't believe. They are unable to see the glorious light of the Good News. They don't understand this message about the glory of Christ, who **now** is the exact likeness of God.

You see, we **now** don't preach about ourselves, but Jesus Christ Lord, and ourselves as your servants for Jesus' sake. For God, who had been saying, "*Let there in the future be light in the darkness,*" has made this light shine in our hearts to illuminate the knowledge of the glory of God that is seen in the face of Jesus Christ.

We **now** have this the treasure in earthen vessels that the excellency of the power may **now** be of God and not of us.

As such those who are now believing become the very vessels, though flawed with humanity, by which the light and the glory of God radiates to all of humanity. As such those who are now believing are now the glory of the *Kings of the Earth*.

### **ETERNITY THEN**

"*In the future, they {the Kings of the Earth} will bring into it the glory and the honor of the nations.*" The job of these angelic beings does not end when Jesus returns. It seems these *Kings of the Earth* have an eternal assignment. We are not sure if they are punished for their collaboration with the Harlot and the Beast, or if God assigns new angelic beings to take over the role of those who get punished, but either way, the *Kings of the Earth* have a job in our **ETERNITY THEN**, and that is to bring their multitudes from

the nations over which they lord, into the holy city. All of this was prophesied in the **Codex**.

***Isaiah 60:1-5, 9, 14***

Arise, shine; for your light has come, and the glory of **Yahweh** has risen upon you. For behold, darkness will cover the earth and deep darkness the peoples; but **Yahweh** will rise upon you and His glory will appear upon you. Nations will come to your light, *and kings* to the brightness of your rising.

Lift up your eyes round about and see; they all gather together, they come to you. Your sons will come from afar, and your daughters will be nursed at thy side. Then you will see and be radiant, and your heart will thrill and rejoice; because the abundance of the sea will be turned to you, the wealth of the nations will come to you.

Surely the coastlands will wait for Me; and the ships of Tarshish will come first, to bring your sons from afar, their silver and their gold with them, for the name of **Yahweh** your God, and for the Holy One of Israel because He has glorified you.

The sons of those who afflicted you will come bowing to you, and all those who despised you will bow themselves at the soles of your feet; and they will call you the city of **Yahweh**, the Zion of the Holy One of Israel.

***No Night***

“... *and there in the **future** there will choose to be no night there.*” We were already told in **Revelation 21:23**, “*And the city **now** has no need of sun or moon that it may **now** shine on it, for the glory of God did lighten it, and the lamp thereof, the Lamb.*” So why make this point about there being no night there? And even more peculiar, this idea that it is a choice, there is a choice associated with this reality that there will be no night there. It is rendered in the *middle* voice.

Once again this draws us back to the **Codex** and to a very poetic way of addressing sadness, mourning, depression even, through the imagery of the moon.

***Isaiah 60:19-20***

No longer will you have the sun for light by day, nor for brightness will the moon give you light; but you will have **Yahweh** for an everlasting light, and your God for your glory. Your sun will no longer set, nor will your moon wane; for you will have **Yahweh** for an everlasting light, and the days of your mourning will be over.

If you have ever been one to struggle with sadness and depression, the nights are the most challenging time. The days are hard enough, for sure, but it seems at night, in the darkness, there is no escape from the deep mourning that overtakes the body, the mind, and the soul. In the midst of those times, we yearn for the light of day, just to get some sort of temporary break, though it is no remedy. Yet, at the very same

time, there is some odd comfort in the sadness that is experienced in the darkness of the night; it is as if everything is in its proper place. You don't have to deal with happy or contented people, but you get to curl up in your own place and wrap yourself in your own blanket of mourning. And so, there is this constant back and forth between the time of the sun and the time of the moon, tormentors and liberators each in their own way.

But **Yahweh** promises that the days of our mourning will be over. There will be no more need for sadness and depression. There is a principal that when God repeats Himself, He wants us to take heed and pay attention. Twice He promises: "*for you will have **Yahweh** for an everlasting light;*" "*for you will have **Yahweh** for an everlasting light.*" And then just to add some sugar on top, He says: "*... and your God for your glory.*" This is a fulfillment of a promise which Jesus made when He said, "*I **now** am the Light of the world; he who is **now** following Me shall not walk in the darkness but will in the **future** have the Light of life.*"<sup>8</sup> This is a firm and fixed immovable promise of God to His bride, the wife of the Lamb.

### A Choice

"... and there in the **future** there will choose to be no night there." With the use of the *middle voice*, we know that the subject of this sentence acts upon itself. This is somewhat of a recapitulation of the promise of **Revelation 21:4** where we learned that Jesus will, in the future, anoint with the oil of the Spirit the very source of all our wounds, that which produces sadness, depression, mourning, all of which is captured in this picture of the "*night.*"

Jesus will bring healing to all our wounds. As He says, "*See now that there is no god besides Me; it is I who put to death and give life. I have wounded and it is I who heal.*"<sup>9</sup> And in so doing, He will remove any reason for us to choose to give ourselves to the night. As He promises: "*...you will have **Yahweh** for an everlasting light, and the days of your mourning will be over.*" On that day, we will know personally and intimately, the name **Yahweh Rapha**, **Yahweh** who heals.<sup>10</sup>

For those who are now believing and complete this journey of faith, their **ETERNITY THEN** will not be defined by mourning, crying, or pain because when He anoints our deepest wounds, He will relieve us of our pain as He brings healing into the depth of our being. As a result, mourning and crying will be exchanged for gladness and joy. And where there is gladness and joy in **Yahweh**, sorrow and sighing will flee away or literally vanish. There will choose to be no more night there.

### **Isaiah 35:10 (and 51:11)**

And the ransomed of **Yahweh** will return and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and sighing will flee away {vanish}.

<sup>8</sup> **John 8:12**

<sup>9</sup> **Deuteronomy 32:39**. See also **Job 6:17-18, 36:15; Isaiah 5:25, 60:10; Jeremiah 30:12-15; Lamentations 3; Hosea 6:1**

<sup>10</sup> **Exodus 15:26; Deuteronomy 32:39; Psalm 147:3**

**Isaiah 65:13-19**

Therefore, thus says **Yahweh Adonai**, “Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be put to shame. Behold, My servants will shout joyfully with a glad heart, but you will cry out with a heavy heart, and you will wail with a broken spirit. You will leave your name for a curse to My chosen ones, and **Yahweh Adonai** will slay you.

But My servants will be called by another name. Because he who is blessed in the earth will be blessed by the God of truth; and he who swears in the earth will swear by the God of truth; **because the former troubles are forgotten, and because they are hidden from My sight!**

For behold, I create new heavens and a new earth; and **the former things will not be remembered or come to mind**. But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness. I will also rejoice in Jerusalem and be glad in My people; **and there will no longer be heard in her the voice of weeping and the sound of crying.**”

Wow, I was floored by the statement: “... *for behold, I create Jerusalem for rejoicing and her people for gladness.*” **Yahweh’s** bondservants will be a city whose very fabric and construct will be gladness, happiness, joy, and rejoicing for all eternity. That is their destiny. After all, “*In His presence is fullness of joy and at His right hand are pleasures forevermore.*”<sup>11</sup>

What a crazy unfathomable thought: to always and always and always be glad and joyful and rapturously indulgent in His pleasures. Wow! No more of this dreadful, difficult, hard existence. All that to us even now seems so big and traumatic, will all just fade away into oblivion. It will vanish and we will forget it all because we choose the light. Truly, just as the Spirit said, *the former things will have passed away* and in the future, there will choose to be no more night there.

**Open Gates**

“... *and its gates no, not ever, shall be caused to be shut by day...*” and since we were told that *in the future there will choose to be no night there,*” by definition, those gates, should, in effect, never be closed. This idea seems to be reinforced using a double negative, in the Greek (“*ou me*”) – “*no, not ever.*”

Naturally, this statement is derived from a prophetic passage in the **Codex**.

**Isaiah 60:11**

Your gates will be open continually; they will not be closed day or night, so that men may bring to you the wealth of the nations, with their kings led in procession.

However, there is still something very troubling about this statement. The verb translated as “*shut*” is rendered in the *aorist passive subjunctive*. The use of the *passive* voice indicates that no outside force or third party will be able to cause the gates to shut. However, the Spirit did not use an *indicative*, but the

<sup>11</sup> **Psalm 16:11**

*subjunctive*. If the *indicative* mood were used, it would be translated as “will,” indicating an absolute statement of fact – those gates no, not ever, will be caused to be shut by day. That would be very comforting, but the Spirit intentionally used the *subjunctive*, indicating a contingency or probability.

Contingencies, indicated by “shall” or “may” tend to be troubling and a bit uncomfortable. Even with the use of the strengthened double negation, (“*ou me*”), there is still an aspect of doubt or uncertainty connected to this statement. Oh, why didn’t the Holy Spirit just use the *indicative*, it would have made our life a lot easier? Instead, we are left with the uncomfortable question, “when, under what circumstances, despite the “no, not ever,” might the gates possibly be caused to be closed in the day”?

To better understand this implied uncertainty, we first need to dig into the context, which is established by the reference to the “**day**.”

“... and its gates no, not ever, shall be caused to be shut by **day**...”

## Day

With no sun or moon causing day and night, this use of “*day*” (as was the use of “*night*”) is to be understood as a picture, a metaphor. However, we can derive our context from the time when Jesus was about to heal a blind man, a man who had known only night, Jesus said:

### *John 9:4-5*

We **now** must choose to **now** work the works of Him who was sending Me as long as it is **now day**; night chooses to **now** be coming when no one can **now** be caused to **now** work. While I **now** am in the world, I **now** am the light of the world.

The point which Jesus makes is that wherever He is, it is day and not night. Jesus is the light of the world. Therefore, so long as it is “**day**,” those gates should not be caused to be shut by anyone, but again, this is not stated as a firm guarantee, but a contingent guarantee. You might be thinking, “that is not much of a guarantee at all.” Hopefully, the subsequent verses clear up this confusion and provide us with the key to understanding the possible contingent circumstances.

## Prohibitions on Entry

### *Revelation 21:26-27*

And there no, not ever, shall enter anyone unclean and also anyone **now** doing what is detestable or false, but {*if not*} those caused to have been written in the Lamb's book of life.

Seemingly to reinforce the idea that this glorious city is a place of **safety**, **security**, and **stability**, the Spirit informs us that there are prohibitions when it comes to those who are allowed to enter this city. But once again, everything is not as it seems. Like the previous example and the use of “*shut*,” “*enter*” is also a *subjunctive* and is not rendered in the *indicative*. And though this sentence similarly utilizes the

double negation “no, not ever,” in the Greek (“*ou me*”), this statement is laced with contingency and not certainty.

Don’t fret, there is a clue imbedded in this final sentence, and it is in the glorious word “**but**” (in the Greek, “*ei me*”), which also can be translated “if not.”

Ok, let’s set the context.

- We are dealing with a picture of the bride, the wife of the Lamb imaged as a city.
- The picture we have been given is of our **ETERNITY NOW** that extends into the future to our **ETERNITY THEN**.
- The gates remain open, for the most part. There will be instances when the gates might be closed.
- The prohibitions remain strict, for the most part. But there will be instances when these prohibitions are lifted.

Let’s examine some passages in the **Codex** to help us through this maze. In so doing, let’s keep in mind that we are addressing the contrast between those who are permitted to come into this city, those of the nations whom the *Kings of the Earth* bring into this city (which is referred to as their glory and honor), and those who want to come to the city, expect to come to the city, believe they have a right to this city, but to them the gates are closed and they are prohibited. This is a contrast between those who are deemed to be Righteous, the Elect, and those who have been Called, and still others who have been Called and Chosen, but who are not faithful and who are not now found to be worshipping in the Sanctuary.

#### **Matthew 7:13-14**

You are commanded to enter through the narrow gate; for the gate is wide and the way is broad that is **now** leading to destruction {AKA to the Destroyer}, and there **now** are many who choose to **now** be entering through it. For the gate is small and the way has been caused to being narrowed that is **now** leading to life, and there **now** are few who are **now** finding it.

#### **Matthew 7:21-23**

"Not everyone who is **now** saying to Me, 'Lord, Lord,' will in the **future** choose to enter the kingdom of heaven, but he who is **now** doing the will of My Father who is in heaven will enter. In the **future**, many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will in the **future** declare to them, 'I never knew you; you are commanded to **now** depart from me, you who **now** choose to be practicing, **you who now choose to be practicing** the lawlessness {or the iniquity, or the illegality}.



**Luke 13:24-29**

You are commanded to choose to **now** strive to enter through the narrow door; for many, I **now** tell you, will in the **future** seek to enter and will not in the **future** be able. When once the head of the house may be caused to get up and may shut the door, and you may choose to begin to stand outside and **now** knock on the door, **now** saying, 'Lord, you are commanded to open up to us!' then He will be caused to have been answering and in the **future** say to you, 'I do not know where you **now** are from.'

Then in the **future** you will choose to begin to **now** say, 'We ate and drank in Your presence, and You taught in our streets!'; and He will in the **future** say, 'I am **now** telling you, I do not know where you are **now** from; you are commanded to depart from me all you workers, ***all you workers***, of iniquity.' In that place there will in the **future** choose to be weeping and gnashing of teeth when you may choose to see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves are **now** caused to being thrown out.

The interplay of the *present* tense and the *future* tense is intense and paints a gnarly reality. Keep in mind, these passages give us a picture of our **ETERNITY NOW** that extends into our **ETERNITY THEN**. It's as if the decisions that are made dealing with entry into the city have been made and therefore will be made, it is all just a matter of time. Outside of time, in the realm of God, they have been made; He sees and knows them all. Inside of time, in the realm of humanity, they will be made, and many have been made already. It is all just a matter of time.

What is clear is that even though you may be one who is **now** doing what is detestable or false, if your name has been caused to have been written in the Lamb's book of life, you will gain entry, those gates will not be closed unto you.

But for the person who practices the iniquity, or all manner of lawlessness, such as crying out "Lord, Lord," casting out demons, doing miracles, and prophesying in His name, those who will seek to enter, who stand outside and now knock on the door, even now asking for entry, but whose name has not been caused to have been written in the Lamb's book of life, to them the gates will close and they will be prohibited from entering the city. They are not known by Jesus, they are not known by the Father, and they will be told to depart for they are workers of iniquity now practicing lawlessness. It does not matter that they ate and drank in the Lord's presence, and were present when His word was taught, He is now telling them that He does not now know where they are from.

In each of the statements, "you who **now** choose to be practicing, ***you who now choose to be practicing*** the lawlessness," and "all you workers, ***all you workers***, of iniquity," the Spirit parsed the verbs such that they are rendered in both the *nominative* and the *vocative* case, with the *vocative* being an emphatic statement. The Spirit does not want us to miss the point.

While the glory and the honor of the nations are permitted to freely come to this glorious city, those from the religious community who try oh so very hard to enter, will not be able.

Perhaps we can best understand these verses as follows:

"... and its gates no, not ever, shall {for the most part} be caused to be shut by day..." unless one's name is not caused to have been written in the Lamb's book of life.

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*“And there no, not ever, shall {for the most part} enter anyone unclean and also anyone **now** doing what is detestable or false,”* unless their name has been caused to have been written in the Lamb’s book of life. You see, at some point in time they will repent, and they will turn to Jesus.

It is all in the book. If you are now doing what is detestable or false, yet your name is in the book, God has a plan to inject His mercy and grace into your life; it is all just a matter of time. The light of the **day** is still shining on you; the sun has not set, and you have not been consumed by the night. To you this promise that the gates shall no, not ever be caused to be shut by **day** is nothing short of glorious.

But if you are one who is striving so hard to be good for God, to be a good Christian, so that you may enter His kingdom, but your name has not been caused to be written in the Lamb’s book of life, since you are now practicing the lawlessness, iniquity, the gates will be closed to you, and you will be prohibited from entering. You do not abide in the day, for you have chosen to give yourself to the night. You have chosen to honor and exalt the works of your hands, which are idolatrous and demonic. You have stepped on and rubbed into the ground the foundational truth upon which the entire Biblical narrative rests: **Only God is Good.**

It is all in the book!

Let’s stop here and in our next podcast we will pick up again with more on these prohibitions on entry.

I am glad you “tuned in” and have been “ready to listen.”