

that has not yet happened on the earth. And yet it is not a picture of heaven because it contains death. And it seems to be a picture of a time when, as in the days before the flood life has been so lengthened that when one dies at the age of a hundred, they say he dies as just a child. And the sinner being a hundred years old shall be a curse, shows that there is still the presence of sin in the earth even though there is the power of Christ establishing complete ~~mmmmmm~~ external peace and safety and giving universal prosperity. And of course there is the question about verse 17. "I create new heavens and new earth." Is that the picture of the millennial picture that follows, or is that a separate reference to new heavens and new earth after the millennium. That's the present heading in the Scofield Bible, It is so interpreted, that that one verse is new heaven and new earth, but thereen it looks to the kingdom age. To my mind it is much more reasonable to say it is all the kingdom age, and the - of course, if you say that it fits in with Zahn's theory that chapter 21 of Revelation is not a description of a period after the Great White Throne Judgment, but is a description of the period which is described in the beginning of Revelation 20. But I haven't found many others who agree with Zahn on that, so I incline very strongly to that view. But this I think would agree with that, that if this is - you have the words, here's the millennial period, I would think Revelation 21 is too. On the other hand if Revelation 21 and 22, it is the new situation after the millennium, then it would seem necessary probably to say that here, verse 17 is the period after the millennium, and 18 following is the millennium, and that's pretty hard to hold. And if one were to take an a-millemmial view and leave out the millennium altogether, and say this is a picture of what happens after Christ's return - a new heaven and a new earth, it is pretty hard to fit in this ^{14½} that is described, as still occuring even though to a slight extent in verse 20.

n Perhaps we should mention, dust shall be the serpent's meat. That's a very interesting passage. That the serpent does not seem to be given opportunity to enjoy the pleasures of the new creation.

Isaiah 76.

The serpent seems to be - I don't know how literally we have to take that - dust shall be the serpents meat, but certainly the picture is one of Satan having come to a