

Prayer

The book of Revelation presents the conclusion or the consummation of all things.

Slide # 1

Revelation 1:19 – Inspired Outline

Revelation 1:19 (NKJV)

19 “Write the things which you have seen, and the things which are, and the things which will take place after this.

- “have seen” – Past (Vision of Christ) – **Ch. 1**
- “which are” – Present (Church Age) – Ch. 2-3
- “after this” – Future (Post-Church Age) – Ch. 4-22
- - Scene in heaven – Ch. 4-5
- - Tribulation – Ch. 6-18
- - Second Coming – Ch. 19
- - Kingdom – Ch. 20
- - **Eternal State – Ch. 21-22**

In the end, God will put down all sin and rebellion as death and Hades, and whosoever is not written in the book of life will be cast into the lake of fire. Thus rebellion will be banished forever.

Slide # 2

Revelation 20:14–15 (NKJV)

14 Then Death and Hades were cast into the lake of fire. This is the second death.

15 And anyone not found written in the Book of Life was cast into the lake of fire.

And then God is going to make all things NEW, including a NEW heaven, a NEW earth, and a NEW Jerusalem (Rev. 21:1-5). The capital of the eternal kingdom in the eternal state will be New Jerusalem. Residents of this city will be God and His people (Rev. 21:3). All the effects of sin will be forever gone. There will be no more tears, no more death, no more sorrow, no more crying, and no more pain (Rev. 21:4).

Those who will inherit these “***all things made new***” are said to be overcomers (Rev. 21:7). They are those who were spiritually thirsty and freely partook of the water of life as found in Jesus (Rev. 21:6-7). They became overcomers by faith in Jesus and now “***shall inherit all things***” (Rev. 21:7).

In contrast are rebel sinners who refused Jesus. They are defined by the bondage and practice of sin, which takes various forms. Rebel defiance against the Lord defines them in various forms, as seen in Revelation 21:8.

Slide # 3

The LOST are those Characterized by...

- **Cowardly** = Afraid to stand for Jesus
- **Unbelieving** = faithless, faithlessness
- **Abominable** = Vile/Offensive Lifestyle
- **Murderers** = hateful/murderous ways
- **Sexually Immoral** = illicit sexual practices
- **Sorcerers** = traffic in drugs and demons
- **Idolaters** = place anything ABOVE or in the place of God
- **Liars** = pretend Christians

Destined for the LAKE OF FIRE!

John the apostle, who wrote the book of Revelation, also wrote the book of 1st John. John is very clear in both the gospel of John and in his epistles that we are saved by faith alone, but if it is a saving faith, it is a life-changing faith.

Slide # 4

1 John 5:4–5 (NKJV)

4 For whatever is **born of God overcomes** the world. And this is the victory that has overcome the world—**our faith**.

5 Who is he who **overcomes** the world, but he who **believes** that Jesus is the Son of God?

All true believers are overcomers! However, John is also very emphatic that true faith is revealed in our practice.

Slide # 5

1 John 3:7–8 (NKJV)

7 Little children, let no one deceive you. He who **practices** righteousness is righteous, just as He is righteous.

8 He who **sins is of the devil**, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

John is talking about a lifestyle practice. Those who practice sin as a lifestyle pattern are not saved. John specifically says, “***let no one deceive you.***” The devil’s children do as he does – that is, they sin in an unbroken pattern. The devil, ever since he has been the devil, has sinned in an unbroken pattern. This is what he does, and this is what his children (unsaved people) do. They sin habitually (in one form or another) as the practice of their life.

Jesus came to break the habitual practice of habitual sin in the life of His people, and He did. For this very purpose He was manifested, that He might destroy the works of the devil – which is the unbroken pattern of sin in the lives of people.

In saving faith we are set free from the penalty and the power of sin. It’s not that we never sin; we do, but bondage to sin and Satan no longer defines us. The core of our being has changed, and therefore our practice has also changed. We now love God and hate sin. Yes, we may sin, but we hate it when we do (cf. Rom. 7).

Slide # 6

1 John 3:9 (NKJV)

9 Whoever has been **born of God does not sin**, [habitually as a continual unbroken practice] for **His seed** [the Holy Spirit’s nature] remains in him; and he **cannot sin**, [continually as an unbroken pattern] because he has been **born of God**.

God living in you results in the bondage and practice of sin being broken. Christ came for this very purpose, and all those who put their faith in Him are fundamentally changed from the inside out. It is a positional reality that works its way out in the life little by little as we grow in grace.

As **Warren Wiersbe** says: “*It’s not that in our practice that we are sinless, but it certainly means we will sin less!*”

Practices TELLS! Those who are saved have changed lives that are now oriented to Christ – not perfectly but certainly! Those who are unsaved live lives that are in bondage to sin, whether covertly or overtly.

The residents of the New Jerusalem, those who will inherit all things made new, are overcomers who have overcome by a life-changing faith. They are trophies of grace who have the indescribable privilege of sharing life with God in the New Jerusalem.

After emphasizing the residents of the city (God and His people), John now elaborates on the awesome GLORY of this city. In Revelation 21:9-14, he mentions three groups of people intimately associated with this city; namely, the bride of Christ, the children of Israel, and the apostles. In this section, he deals with the wall, the gates, and the foundations of the city.

But the most spectacular permeating reality is that the very GLORY of God illumines the place. It is breathtakingly overwhelming!

We pick up our study today at Revelation 21:9.

Some have taken the position that, beginning at verse 9, John is now given a flashback description of the millennial kingdom. However, that is not accurate.

“The section cannot apply to the Millennium because of the absence of the curse (22:3) that will continue during the Millennium (20:8-9). The absence of night (21:25) and the elimination of the sun and moon (21:23) cannot characterize the Millennium either (cp. Isa. 30:26 with 60:19).” – **Robert Thomas**

This is talking about the New Jerusalem in the Eternal State. The totality of Revelation 21 and 22 deals in essence with the Eternal State.

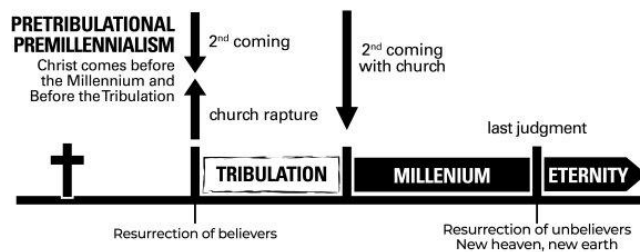
Also, many do not want to approach this section with a literal interpretation.

“The description of the glorious holy city, the new Jerusalem, is too detailed to admit anything but literal interpretation, though there have been many efforts to try to spiritualize it.” – **Henry M. Morris**

“Human language is inadequate to fully describe the unimaginable magnificence of the believers’ indescribable eternal home.

Unwilling to take the language of Scripture at face value, many seek for some hidden meaning behind John's description. But if words do not mean what they say, who has the authority to say what they do mean? Abandoning the literal meaning of the text leads only to baseless, groundless, futile speculation. The truth about the heavenly city is more than is described, but not less and not different from what is described. It is a material creation, yet so unique as to be unimaginable to us. The words of John provide all the detail we have been given by God to excite our hope." – **John MacArthur**

Slide # 7



Revelation 21:9 (NKJV)

9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife."

One of the 7 angels who poured out the climactic bowl judgments, as seen in chapters 15 and 16, now approaches John. Perhaps it was the same angel who showed him the judgment of the great Harlot Babylon, as noted in Revelation 17:1 - but we don't know this for sure. However, the language "one of the seven angels who had the seven bowls" is the same.

Slide # 8

Revelation 17:1 (NKJV)

1 Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters,

In Revelation 19:7, we were told that the marriage of the Lamb had come and that His wife had made herself ready. The bride of Christ is the Church. Paul told the Church at Corinth that he had "betrothed" them to Christ as their husband, and wanted to present them "***as a chaste virgin to Christ***" (2 Cor. 11:2). In Ephesians 5, Paul plainly says that the marriage relationship is a picture of Christ's relationship to the church.

Right now, we as the Church are betrothed (engaged) to Christ, but shortly after the rapture we will be officially married to Christ in what is called ***“the marriage of the Lamb”*** (Rev. 19:7).

Then in Revelation 19:10, John was told to write that those who are called to the marriage supper of the Lamb are blessed. Many believe that while the official marriage takes place as a “private affair” in heaven right after the bema judgment seat judgment of believers, the celebratory feast (the marriage supper) takes place “publicly” on earth during the millennial reign of Christ.

But now in chapter 21 John is being shown the bride, who is the Lamb’s wife in the context of the Eternal State. Forever and ever, the bride, the wife of Christ, is going to have a most special and privileged position- which is what John is now shown.

Revelation 21:10 (NKJV)

10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God,

John is told he will be shown “the Lamb’s wife” (v. 9), and then immediately we find him being shown “the great city, the holy Jerusalem” (v. 10), which has just earlier been defined as THE NEW JERUSALEM (v. 2).

Because of this, some have assumed that the wife is the city. But the text doesn’t actually say that. There certainly is a very close connection. The implication is that to see the Lamb’s wife is to see the city, and to see the city is to see the Lamb’s wife. There is a profound intimacy and intricacy between Christ’s wife and this city. The very character of the city, in one sense, is defined by the residency of the bride.

Although a distinction between the bride and the city needs to be maintained, it is the intent of the writer to consider them together.

– J. Vernon McGee

Many believe that, in the greater context, a contrast is being developed concerning the city of man (Babylon) and the city of God (the New Jerusalem). Babylon is an actual city and yet is defined as a harlot. The New Jerusalem is an actual city and yet is defined as the wife of the Lamb.

“The closeness of these words [“I will show you”] to those that introduce the extended vision of the great harlot Babylon in 17:1 makes unmistakable the intended parallelism between this passage about the bride and that earlier one.” – **Robert Thomas**

The point is that cities are defined in terms of their people. What defines the New Jerusalem is the people of God, and in particular, at this juncture, the Lamb's wife.

In 21:2 we saw the beauty of this city being stressed when it says he saw New Jerusalem coming down out of heaven, “**as a bride adorned for her husband.**” That emphasizes the BEAUTY of this city.

But now the city is further defined by the people of God (the bride of Christ) who are intimately identified with this city. As such, we might call this “**the bride-city.**” The bride of Christ is a leading feature of this city. She is so prominent that to see the city is to see the bride.

Whereas John in Revelation 17 was carried “away in the Spirit into the wilderness” (17:3) and shown the woman who is “Babylon the Great” (17:5), here in 21:10 he is carried away in the Spirit, “to a great and high mountain.”

It seems that John was put into some sort of spiritual trance (cf. Rev. 1:10; 4:1) and positioned on a vantage point called a “**great and high mountain**” from which he could have a panoramic view of the entire city (cf. Ezek. 40:2-3).

From there John saw what is termed “**the great city, the holy Jerusalem.**” As we will see is presented as a perfect cube measuring 1400 miles in length, width, and depth (Rev. 21:16-17). This is about half the size of the United States. That is one large city!

It is here called “**holy Jerusalem.**” It is called “**the holy city, New Jerusalem**” in verse 2. *Holy* in the Bible means “set apart.” It conveys the idea of “uniqueness.” Yes, it is marked off by absolute moral purity, but beyond that it is totally distinct, one of a kind, with no other like it.

It is at once GREAT and HOLY! It is vast and totally unique.

And then John repeats the observation from verse 2 that he saw this city “**descending out of heaven from God.**”

This emphasizes the “**divine origin**” of this city. It is presented as coming out of the new heaven with the implication that it is placed on the new earth. Hebrews 11:10 says of this city, “**whose builder and maker is God.**” This is the place that Jesus said he went to prepare for us, His people (Jn. 14:2-3).

Revelation 21:11 (NKJV)

11 having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal.

The glory of God is better described than defined. It is so awesome we can't fully define it or even describe it. This city is defined by “**having the glory of God.**” We have noted previously that the most defining characteristic of this city is that it is where God dwells. This is God's eternal home where He most intimately dwells with His people.

Slide # 9

Revelation 21:3 (NKJV)

3 And I heard a loud voice from heaven saying, “Behold, the **tabernacle of God is with men**, and **He will dwell with them**, and they shall be His people. **God Himself will be with them** and be their God.

In the OT, God's people spoke of the “**Shekinah glory.**” The word *Shekinah* means “to dwell” or “residence”. It denotes the visible divine presence of God – where God dwells, especially in reference to the Holy of Holies in the OT. It resided right in the very heart of the congregation of God's people, Israel, where the Tabernacle was located.

God made it very clear in the OT that no one in their mortal body can see God in His full glory and live.

Slide # 10

Exodus 33:20 (NKJV)

20 But He said, “You cannot see My face; **for no man shall see Me, and live.**”

1 Timothy 6:16 (NKJV)

16 who alone has immortality, dwelling in unapproachable light, **whom no man has seen or can see**, to whom be honor and everlasting power. Amen.

However, in the Bible there were times when people did get a “glimpse” of the glory of God, and it was always awesomely overwhelming!

When God allowed Moses to see the backside of His glory, Moses immediately made haste and bowed his head in worship (Ex. 34:8).

When the children of Israel saw the glory of the LORD on Mount Sinai, it had the appearance of a consuming fire.

Slide # 11

Exodus 24:17 (NKJV)

17 The sight of the **glory of the LORD was like a consuming fire** on the top of the mountain in the eyes of the children of Israel.

At the dedication of the temple, God’s glory overwhelmingly filled the temple.

Slide # 12

1 Kings 8:10–11 (NKJV)

10 And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the LORD,

11 so that the priests could not continue ministering because of the cloud; **for the glory of the LORD filled the house** of the LORD.

When Saul had an encounter with the glorified Christ, here is what happened.

Slide # 13

Acts 26:13–14 (NKJV)

13 at midday, O king, along the road I saw a light from heaven, **brighter than the sun**, shining around me and those who journeyed with me.

14 And when we all had fallen to the ground...

“This is the radiance of the dazzling splendor of God.... This is not just a divinely caused splendor. It is the splendor of the presence of God Himself, the Shekinah.” – **Robert Thomas**

Now amazingly, the Bible in 1 John 3:2 says that when we see Christ, we shall be like Him. Christ in His high priestly prayer requested that we be with Him and behold His glory (Jn. 17:24). Hebrews 2:10 says Christ is “**bringing many sons to glory**.” This is going to be our experience.

To see the glory of God is so overwhelming that it would kill you outright if you saw it now, but in the eternal state in our glorified bodies, in the New Jerusalem, this will be our constant experience. We will experience God forever! His presence will saturate New Jerusalem. His glory will fill the city! His glory, His intrinsic brilliance, and the indescribable splendor of His character will pervade this place.

In the Church age, God lives in us as we are said to be the temple of God (cf. 1 Cor. 3:16; 6:19; Eph. 2:21-22). But in a sense, in the New Jerusalem we are going to live in God, in His most intimate presence. He Himself is the temple of the New Jerusalem. Today we are His temple; then He will be our temple as we will live in the city of which He is the temple.

Slide # 14

Revelation 21:22 (NKJV)

22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.

It's like we will be dwelling in God Himself, as He is the temple. It's like we will dwell in the very bosom of God for all eternity! Truly, our eternal existence will be all about God, experiencing Him, living with and in Him!

This glory of God is the most dominant characteristic of this city! It introduces all else that follows. It is the very environment of this city.

This city has a radiant glow of the GLORY OF GOD, which is beyond what we can possibly grasp at this point. But one day, in our glorified bodies, we will experience it and enjoy it fully. And we will never get over it!

And then John tried to describe it – which is impossible, but it gives us an idea.

John says, “***Her light was like a most precious stone.***”

The thing that stood out to John was the “light,” which ties to the glory of God. This is a well-lit place. There is NO darkness there! In fact, the text goes on to say that there will be no sun or moon or night there – for the glory of God lights this city (cf. Rev. 21:23, 25)

John then uses 3 descriptive phrases to try and convey to us what it looked like.

He says the LIGHT was ***like a most precious stone, like a jasper stone, clear as crystal***. Note the word “***like***.” John is grappling with how to describe a brilliance and splendor that human words cannot completely convey, and so he says “***like***.”

He describes it as being like a most valuable gem – like a very expensive jewel. Specifically, he says, “***like a jasper stone, clear as crystal***.”

Jasper is mentioned 3 times in this chapter (v. 11, 18, 19). In Revelation 4:3, it is used to describe the appearance of God.

A jasper stone was a clear gem – probably DIAMOND-like in appearance! It is perfectly crystal clear – that is, a transparent, gleaming rock like crystal.

“Crystal clear” requires that it have a starry, diamond-like effulgence.”
– ***Robert Thomas***

Jasper does not refer to the modern stone of the same name...it...describes a translucent stone. The word jasper in this passage is best understood as referring to a diamond, a very costly one because it is crystal clear and unblemished.[the] city is thus pictured as a huge, flawless diamond, refracting the brilliant, blazing glory of God throughout the new heaven and the new earth.”

–***John MacArthur***

This is a LITERAL place that is for sure, as seen in the description John now gives of its walls, gates, and foundations in verses 12-14.

Revelation 21:12 (NKJV)

12 Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel:

The city has a HIGH wall around it with 12 gates – 12 points of entry. Gates denote security, and angels at the gates further reinforce the impression of security. This is the homeland of the saints – it is a place of ETERNAL SECURITY! The wall and angel-guarded gates are a constant reminder that this is a SAFE place.

The redeemed of Israel are represented as coming and going here. You walk through gates. Gates are places of entrance!

In verse 24, we see the kings of the earth will bring their glory and honor into it. There will be constant activity in relation to the earth – people coming and going out of the city.

But note the emphasis here is on Israel – on the 12 tribes of Israel. The names of the 12 tribes are written on the gates.

Note that the bride, the Lamb's wife, has a unique position of honor in her intimate identity with the city. But so does Israel, as she has her 12 tribal names written on the gates. Israel will have constant access.

All the redeemed of all the ages will share in this glorious city in one way or another. But note the emphasis on the bride of Christ in distinction to the 12 tribes would seem to indicate that even in the eternal state Israel and the Church will maintain their distinct identities. They will both share in the reality of the New Jerusalem and yet maintain a distinction.

And more specifically...

Revelation 21:13 (NKJV)

13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

This is reminiscent of the arrangement in the OT where the 12 Tribes were stationed around the Tabernacle (Num. 2) and also of how the tribes will be arranged around the temple in the Millennium (Ezek. 48:31-34).

The picture in each case is one of the community of God's people with God right in their midst. This is the concept in the New Jerusalem, but on a much more intimate and glorious scale.

Slide # 15



The twelve tribes of Israel will come up to the celestial city to worship, three tribes coming up on each of the four sides. They will then return back to the earth after a period of worship, but the bride will dwell in the New Jerusalem. – **J. Vernon McGee**

Slide # 16

Revelation 3:12 (NKJV) [To Church at Philadelphia]

12 He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.

Thus, the church has a unique place of identity with the New Jerusalem.

The implication is that while Israel will come and go out of the New Jerusalem through the gates, the bride of Christ [the Church] will have a privileged permanent place of residence there with the Lamb. As the Lamb's wife, she will never leave His side.

Slide # 17

John 14:3 (NKJV)

3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

1 Thessalonians 4:17 (NKJV)

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Does this mean that as the church, we will be permanently confined to the New Jerusalem? Certainly this will be our permanent address, but it would seem we will have access to the whole of all things made new.

Remember, back in verse 7 it says that those who overcome “***shall inherit all things***”; that is, all things made new in relation to the new heaven, the new earth and the new Jerusalem.

14 Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

The wall of the city, signifying security and safety, is here connected to 12 foundations, which have on them the names of the 12 apostles of the Lamb.

Israel is represented by the 12 tribes whose names are written on the 12 gates as seen in verses 12-13. The church is represented by the 12 apostles as seen in verse 14. Both groups have a place in this eternal city – in this there is continuity and yet there is also distinction.

“The words clearly show that God has an eschatological role for both peoples. Beyond dispute, this description of the bride-city separates believers among Israel from believers in the church, and in a symbolic way assigns the two groups separate roles in the new creation. If the two were one merged group of believers, there would have been twenty-four gates instead of twelve or twenty-four foundations instead of twelve.” – **Robert Thomas**

So it would seem both truths are to be kept in view.

- 1) Both share in this city.
- 2) Distinctions are maintained. (cf. Mt. 19:28, Lk. 22:30)

There is discussion over who these 12 apostles are. All agree that Judas is not represented. How about his replacement, Matthias, who was selected as the replacement for Judas under the leadership of Peter in Acts 1?

It is interesting that Matthias was chosen before the Holy Spirit came, and then after he was chosen, we never hear of him again. I think the apostles meant well in trying to replace Judas, but all the apostles were personally chosen and appointed by Jesus Christ. That is true of all the other apostles. It was true of Paul, but it was not true of Matthias. Therefore, I tend to think the 12th apostle is Paul.

By the way, it is a really serious thing to call yourself an apostle in the technical sense of the word, as various charismatic teachers are prone to do. There were only 12 of them. They were foundational and gave us the New Testament Revelation. Jesus said the Spirit would guide them into all THE truth (Jn. 16:13). Jesus said those who followed after them would believe in Him through their word (Jn. 17:20).

The entire superstructure of the church is built upon the foundation of the apostles and their close associates, the prophets, with Jesus Christ Himself being the chief cornerstone (Eph. 2:20; 3:5-6).

The Bible has a special verse that addresses anyone who would falsely claim to be an apostle.

Slide # 18

Revelation 2:2 (NKJV)

2 “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have **tested those who say they are apostles and are not, and have found them liars;**

Jesus commended the church at Ephesus for exposing those who were falsely claiming to be apostles. And remember, back in verse 8 it said that all liars will have their part in the lake of fire. This is most serious!

This is a city with EVERLASTING FOUNDATIONS. This is in contrast to the temporal and flimsy tent that Abraham and the patriarchs lived in while on earth. This is truly a place that will last – it is permanent – everything around us in this life is temporary.

But note the connection here between the 12 apostles and the 12 foundations of the wall.

Why would the apostles be connected to the foundations? Aren't they the “Johnny come lately, gang?” Didn't they give the capstone revelation? They came last. Why are they here, connected to the foundations of the wall?

Well, the apostles were the ones who codified the gospel. They were the ones who gave the completed message of Christ crucified and resurrected, which is what the whole city is built upon. It was this completed message that taught that Christ reconciles all things to Himself, whether on earth or in heaven (Col. 1:20).

Note the emphasis here: The “***apostles of the Lamb.***” That emphasizes their special representative role in relation to Christ being Savior – the Lamb of God who takes away the sin of the world (Jn. 1:29).

Slide # 19

2 Timothy 1:10–11 (NKJV)

10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and **brought life and immortality to light through the gospel,**

11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.

The apostles had the unique role of presenting the completed message of the gospel on which the whole of redemptive history rests. So in that sense the “***all things made new***” rests on this apostolic message. It is all based on the finished work of Christ, which was uniquely the foundational apostolic message of the New Testament! Everything for all eternity builds on this! This apostolic message was foundational in that sense!

This not only has application for the church saints, but for saints of all the ages.

Abraham was promised a special land, and he was promised it forever.

Slide # 20

Genesis 13:15 (NKJV)

15 for all the land which you see I give to you and your descendants forever.

Genesis 17:8 (NKJV)

8 Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.”

How can this promise be fulfilled? At the end of Hebrews 11 it says of Abraham and all the patriarchs, of all the OT saints, that they “***did not receive the promise.***”

So when might they expect it to be fulfilled?

Slide # 21**Hebrews 11:10 (NKJV)****10 for he waited for the city which has foundations, whose builder and maker is God.**

What city was Abraham waiting for that would connect with the fulfillment of all God's promises? Well, he waited for the city which has foundations, whose builder and maker is God. That is the New Jerusalem. Abraham was looking for this city, and in connection with that city all that God had promised him would be fulfilled.

And guess what, we too are looking for this city!

Slide # 22**Hebrews 13:14 (NKJV)****14 For here we have no continuing city, but we seek the one to come.****Hebrews 11:16 (NKJV)****16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.**

This defines the people of faith! We are looking for the permanent homeland that God has for us! It is there that God will fulfill all His promises!

And in this, we share with all the OT saints.

Slide # 23**Hebrews 11:39–40 (NKJV)****39 And all these, having obtained a good testimony through faith, did not receive the promise,****40 God having provided something better for us, that they should not be made perfect apart from us.**

That BETTER thing is the new heaven, the new earth, and the new Jerusalem! It is there that we will all be made complete, in that we will enter into all that God has for us!

The bride of Christ will be there. Saved Israel will be there. The apostles who were used by God to lay the foundation will be there.

An anonymous writer wrote:

There's more

We can only see a little of the ocean
A few miles distant from the rocky shore
But out there, beyond, beyond our eyes' horizon
There's more – there's more.

We can only see a little of God's loving,
A few rich treasures from His mighty store
But out there, beyond, beyond our eyes' horizon
There's more, there's more!

And by faith we can see it from afar! The very best is yet to be!

But it only applies to those who put their faith in Christ.

Jesus told Nicodemus in John 3:3... ***"Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."***

And how is one born again?

John 1:12–13 (NKJV)

12 But as many as **received** Him [that is Jesus], to them He gave the right to become children of God, to those who **believe** in His name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**.

Believe on the Lord Jesus Christ, and you will be saved!
Believe on the Lord Jesus Christ, and you will see the kingdom!
Now is the accepted time; today is the day of salvation.
Come to Jesus!