**Sermon Text – Revelation 21:1-22:6**

**07/25/21**

**How Now Shall We Live?**

**Introduction ~**

A man looked up from his hospital bed and said to his wife, “You’ve always been with me when I’ve had troubles. When I lost my shirt in a poor investment, you were there with me. When I had that horrible car accident, you were with me. When I got laid off from that great job, you were there. Now, here I am in the hospital after breaking my leg, and you are here with me.

I’ve come to the conclusion that you are bad luck.”[[1]](#footnote-1)

Just as this woman has stuck with her man through the good and the bad, God promises to never leave us nor forsake us; Hebrews 13:5-6 ~

For He Himself has said, *“I will never leave you nor forsake you.”* 6 So we may boldly say:

*“The Lord is my helper;*

*I will not fear*.

*What can man do to me?”*[[2]](#footnote-2)

Are we really understanding the wonder of that promise? In our text today we will find the culmination of that promise, and we will find that God knew what He was doing all along. (Imagine that!)

**Context ~**

Our text today is admittedly long. That’s probably appropriate since it introduces us to eternity. The text is Revelation 21:1 – 22:6, which we’ve already read. Chapter 21 begins with the now familiar words, “…I saw.”[[3]](#footnote-3) But the first word in the verse, is translated in the NKJV as “now.” That’s a mistake, it’s literally the logical connective “and” (καί)[[4]](#footnote-4) which tells us that this passage should be understood to chronologically follow on the heels of the material introduced in Revelation 20:11[[5]](#footnote-5) ~

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.[[6]](#footnote-6)

The events recorded in chapter 21 chronologically follow the Millennial Kingdom, and Jesus’ 1000 year reign over the earth,[[7]](#footnote-7) and the Great White Throne Judgment. The purpose of this last major segment of Revelation is to show the contrast between the Church-imperfect that was revealed in chapters 1–3 and the Church-perfected.[[8]](#footnote-8) The Church-perfect, you and me (finally), are shown in our perfected eternal state.[[9]](#footnote-9)

**Background ~**

This portion of the Revelation is packed with allusions to the Hebrew Scriptures, particularly prophesies from Isaiah and Ezekiel.[[10]](#footnote-10) There are really too many to do it justice. But in addition to that, there’s a fascinating connection between what’s revealed in the concluding chapter of Revelation and the opening chapters that were dealing with the promises to the seven churches of Asia.[[11]](#footnote-11) Specifically we have the overcomers in Ephesus being granted access to the Tree of Life;[[12]](#footnote-12) Revelation 2:7 ~

7 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.” ’[[13]](#footnote-13)

This is matched by Revelation 22:2 the access we will have to the Tree of Life[[14]](#footnote-14) ~

2 In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations.[[15]](#footnote-15)

Then the overcomers in Thyatira were promised the right to rule the nations in Revelation 2:26[[16]](#footnote-16) ~

26 And he who overcomes, and keeps My works until the end, to him I will give power over the nations—[[17]](#footnote-17)

This matches with the statements made in Revelation 22:5[[18]](#footnote-18) ~

5 There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.[[19]](#footnote-19)

Those who overcome in the city of Philadelphia are granted permanent residence, living with God, in the City of God; Revelation 3:12[[20]](#footnote-20) ~

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.[[21]](#footnote-21)

This is then fulfilled in Revelation 21:2[[22]](#footnote-22) ~

2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.[[23]](#footnote-23)

What we find is that the Revelation is a comprehensive whole, each portion fleshing out and informing the rest, even as it draws extensively on the Hebrew Scriptures. Ultimately, we find that the entire Revelation serves to emphasize of the Lamb supreme in all things.[[24]](#footnote-24)

**Removal ~**

It’s easy to come to the conclusion that our current heaven and earth were, initially, intended to be our permanent home.[[25]](#footnote-25) Somehow, it seems, that mankind’s sin caught God by surprise and He had to shift to a rushed Plan B. That’s actually incorrect. God was not surprised by our sin, and the plan to address it was in place before He even began the creative process; 1 Peter 1:20-21 ~

20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.[[26]](#footnote-26)

Ultimately, God knew that what He had made would need to be replaced to ultimately deal with the problem of sin. Jesus’ death addressed the penalty of the sin, the Holy Spirit breaks the power of sin in our lives, and ultimately the Father will address the presence of sin. No trace of evil, in any form, will remain in the New Creation.[[27]](#footnote-27)

The reference to the destruction of this current created order is not limited to Revelation, we also find it in 2 Peter 3:10 ~

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.[[28]](#footnote-28)

It seems that Jesus simply assumed that the Jews were aware of this, as indicated in His comments in Matthew 5:18 ~

18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.[[29]](#footnote-29)

It’s difficult not to conclude that the Apostles expected the complete destruction of the physical universe.[[30]](#footnote-30) And yet, interestingly, nowhere in Revelation is there a reference to the destruction of the cosmos by fire, even though this is clearly what Peter had in mind.[[31]](#footnote-31) In early Judaism there were two destructions of the world expected, one by water and the other, yet in the future, by fire.[[32]](#footnote-32)

**Something New ~**

The opening verses of chapter 21 give us a brief description of the New Heavens and the New Earth.[[33]](#footnote-33) Revelation 21:1 ~

**21** Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.[[34]](#footnote-34)

That it is a totally new heaven and a totally new earth, rather than a renovated creation, is supported by the context.[[35]](#footnote-35) Revelation 21:1b ~

…for the first heaven and the first earth had passed away.[[36]](#footnote-36)

As monumental as this is, we’re given an amazingly small amount of information regarding what this will be like.[[37]](#footnote-37) Personally, I cannot help but wonder if that might be because it’s simply too wonderful for us to comprehend? Regardless of the reasons, no landmarks are provided, we’re told nothing about its characteristics, or anything about the vegetation, colors, or forms.[[38]](#footnote-38) I suppose the message from God is, “Trust me on this.”

I’m always fascinated by the special note that the sea is singled out as no longer existing.[[39]](#footnote-39) The reason for this reminds us of the symbolic nature of the language used throughout Revelation. In other places in Scripture the sea is used to designate the origin of cosmic evil, or to designate the unbelieving nations, or the place of the dead, or finally, a literal body of water which separates the nations.[[40]](#footnote-40) For the Jews, the sea was a symbol of separation and turbulence, that’s now gone.[[41]](#footnote-41)

Here it’s probably used to address all of these; all sources of evil and suffering have been removed.[[42]](#footnote-42) All divisions have been removed. All nations are united in God’s kingdom, and all are dwelling in God’s presence.[[43]](#footnote-43) Racial reconciliation is now a reality and not just a slogan or catch phrase.

Replacing the first creation is a new creation that is qualitatively different.[[44]](#footnote-44) This re-creation, in Jewish thought, is referred to in a variety of ways as the final end-times act of God.[[45]](#footnote-45) The word “new” (καινός) is normally used to indicate newness in terms of quality, not simply replacing one with another.[[46]](#footnote-46) The new creation will be qualitatively different from the old one.[[47]](#footnote-47) To begin with, the “first” creation was temporary, while the “second” or new creation will be permanent, enduring forever.[[48]](#footnote-48)

This is promised in Isaiah 66:22 ~

22 “For as the new heavens and the new earth

Which I will make shall remain before Me,” says the Lord,

“So shall your descendants and your name remain.[[49]](#footnote-49)

This is reiterated in Isaiah 65:17 ~

17 “For behold, I create new heavens and a new earth;

And the former shall not be remembered or come to mind.[[50]](#footnote-50)

Certainly, the New Testament believers were aware of these promises, and referenced them in their own writings, an example is 2 Peter 3:13 ~

13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.[[51]](#footnote-51)

In fact, in a personification of the created universe, the Apostle Paul tells us that all of creation longs to be released from the curse it’s been burdened with; Romans 8:19-22 ~

19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now.[[52]](#footnote-52)

**Necessary ~**

In light of these kinds of references I was surprised that some biblical scholars don’t see this as a literal new creation. Instead, they understand it as a figurative reference.[[53]](#footnote-53) Personally, I think their God is too small. I wonder if they really know what they believe.

What do you get when you cross an atheist with a Jehovah’s Witness? A person who knocks on your door for absolutely no reason at all.[[54]](#footnote-54)

In contrast to this person, there is a purpose to what God is doing. All of these things are required in order to completely reverse the curse resulting from Adam’s sin in Genesis 3:16-19[[55]](#footnote-55) ~

16 To the woman He said:

“I will greatly multiply your sorrow and your conception;

In pain you shall bring forth children;

Your desire *shall be* for your husband,

And he shall rule over you.”

17 Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed *is* the ground for your sake;

In toil you shall eat *of* it

All the days of your life.

18 Both thorns and thistles it shall bring forth for you,

And you shall eat the herb of the field.

19 In the sweat of your face you shall eat bread

Till you return to the ground,

For out of it you were taken;

For dust you *are,*

And to dust you shall return.”[[56]](#footnote-56)

Finally, God addresses the problem of the curse; to do so He eliminates the first creation that was cursed. It is no more, the created order is not simply repaired, it is replaced;[[57]](#footnote-57) Revelation 21:3-4 ~

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. 4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”[[58]](#footnote-58)

The opening “I heard …” serves as an interpretative formula.[[59]](#footnote-59) Following this we have a picture of the intimate communion that God and His people will share.[[60]](#footnote-60) It is a picture of the greatest, highest, and most complete blessing for the saints.[[61]](#footnote-61) What is that? God will create an environment where we will dwell with Him.[[62]](#footnote-62) Here we have a picture of the intimate presence of God with His people.[[63]](#footnote-63) It’s an allusion to Ezekiel 37:27-28[[64]](#footnote-64) ~

27 My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. 28 The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ”[[65]](#footnote-65)

There are several other passages from the Hebrew Scriptures that contain similar themes.[[66]](#footnote-66) Whether you see that as the intimate enjoyment of Jesus the Son, or God the Father, or God the Holy Spirit, all of those distinctions are really irrelevant. However the Trinitarian nature of God will play out, He will “tabernacle” among us.[[67]](#footnote-67) He will live in our midst, and we will live in His presence.[[68]](#footnote-68) Think about that, we, His people, will live with God Himself, enjoying Him in a way we can only barely begin to imagine right now.[[69]](#footnote-69)

The announcement that the perfected communion between God and redeemed humanity is made using several Old Testament prophecies as background.[[70]](#footnote-70) As just a couple of representative samples; Ezekiel 37:27 ~

27 My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.[[71]](#footnote-71)

Leviticus 26:11-12 ~

11 I will set My tabernacle among you, and My soul shall not abhor you.

12 I will walk among you and be your God, and you shall be My people.[[72]](#footnote-72)

Zechariah 2:10-11 ~

10 “Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the Lord. 11 “Many nations shall be joined to the Lord in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the Lord of hosts has sent Me to you.[[73]](#footnote-73)

**New Jerusalem ~**

It is an interesting detail that the New Jerusalem is pictured coming down from heaven rather than being included in what is being created new.[[74]](#footnote-74) This begs the question, has New Jerusalem been in existence all along?[[75]](#footnote-75) Well, some biblical interpreters understand Jesus’ words in John 14:2-3 to be referring to this city[[76]](#footnote-76) ~

2 In My Father’s house are many mansions; if *it were* not *so,* I would have told you. I go to prepare a place for you. 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.[[77]](#footnote-77)

We could certainly spend a lot of time speculating, but we would be no closer to solid answers. The Scriptures simply do not tell us. What we do know is that the sting of death is permanently removed; Revelation 21:4 ~

4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”[[78]](#footnote-78)

The belief that death has been conquered through Christ is repeatedly noted in the New Testament.[[79]](#footnote-79) One statement among many pointing to this reality is 1 Corinthians 15:26 ~

26 The last enemy *that* will be destroyed *is* death.[[80]](#footnote-80)

And yet, we still continue to have to deal with the pain and loss and separation that death brings. Romans 5:12 ~

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—[[81]](#footnote-81)

Because of Adam’s sin, and our very successful track record of following in his footsteps, there are consequences. Even in salvation the consequences of sin remain a reality in the life of each of us. Now, take note: that will not last forever. This is nothing less than a reversal of the negative impact of Adam’s sin on the human race. It is finally addressed in the New Heaven and Earth.[[82]](#footnote-82)

In eternity God’s people will experience an intimacy with God, the Source of life, which is impossible today in a world where sin and death are still present.[[83]](#footnote-83) The new order of things will be free of sorrow, pain, and yes, even death.[[84]](#footnote-84)

Revelation 21:5 ~

5 Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.”[[85]](#footnote-85)

The One who brings these universal changes to our experience is the same One who died for our sins, Jesus Christ, God’s Son, the first One and the last One, the Alpha and Omega.[[86]](#footnote-86)All of the people of God, all those saved by grace through faith in Jesus Christ, along with the heavens and earth, will be transformed into a new creation.[[87]](#footnote-87) This is expressed through eternal fellowship with our source and sustainer of life.[[88]](#footnote-88)

The essence of our salvations is nothing less than living in intimate, personal, relationship with God.[[89]](#footnote-89) Now God’s plan of redemption is complete, it was initiated with the declaration that man’s sin had been atoned for in John 19:30 ~

30 So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.[[90]](#footnote-90)

Now, not only is the penalty of sin addressed and its power broken, now the presence of sin is gone as well. Our deliverance from sin is complete; Revelation 21:6 ~

6 And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and *the* End. I will give of the fountain of the water of life freely to him who thirsts.[[91]](#footnote-91)

**Overcomers ~**

In light of what Jesus has done for us, we are called upon to be faithful to Him; Revelation 21:7 ~

7 He who overcomes shall inherit all things, and I will be his God and he shall be My son.[[92]](#footnote-92)

So far, those who will receive the promises of the new creation have been identified as God’s people, now they (we) are more precisely identified as those who are “overcomers” (ὁ νικῶν).[[93]](#footnote-93) These are the ones who refused to compromise their faith in spite of persecution.[[94]](#footnote-94)

A woman was admiring a Native American’s necklace. The tourist finally asked, “What are those things?” The man replied, “Alligator teeth, mam.”

“Oh, I see,” she said thoughtfully. I suppose they have the same value for your people that pearls have for us.” “Not quite,” he replied. “Anyone can open an oyster.”[[95]](#footnote-95)

We Christians tend to stand out because we know that truth is truth and wrong is wrong regardless of what the culture around us is telling us. Not everyone is going to resist the temptation to make moral compromises. In some cases, that may cost us.

The irony of this is, by the world’s standards, those who overcome appear to be defeated as they suffered and died for the name of Jesus.[[96]](#footnote-96) Now their reward is ready. The ultimate reward is to be a child of God, and this promise is applied to our lives through our union with the Son.[[97]](#footnote-97)

**Our Home ~**

The descent of the New Jerusalem is explained as being that which facilitates God dwelling with His people.[[98]](#footnote-98) Along with this, all death and suffering are forever eliminated from the human experience.[[99]](#footnote-99)

Revelation 21:9-22:5 ~

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.” 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, 11 having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal.[[100]](#footnote-100)

Now the emphasis is on the inner life of the City.[[101]](#footnote-101) Paradise lost is now paradise regained.[[102]](#footnote-102) It all centers on God, the source of life, pictured as flowing from His presence to the city, to His people.[[103]](#footnote-103) This is essentially a restatement of Revelation 21:1-8 in very much the same way we saw the three judgment cycles of seven restated from different perspectives.[[104]](#footnote-104)

The overall impression that we get about the city is language expressing the brilliance of jewels.[[105]](#footnote-105) It is almost certain that the beauty of the city has symbolic meaning, John’s vision gives us no interpretation.[[106]](#footnote-106) The symbolic language surrounding New Jerusalem and the description of the city could engross us for a couple of weeks. Suffice it to say it conveys a feel of grandeur and glory, whether it is literally a cube… I don’t know.

It seems likely that, like nearly everything else in this vision, figurative language is being used to convey a “feel.”[[107]](#footnote-107) John’s trying to tell us about something that transcends anything we can experience in this life.[[108]](#footnote-108) It will be unlike anything we’ve ever imagined,[[109]](#footnote-109) and yet it will be exactly what we need and dream of.

It is, however, reasonable to understand that this is where the saints will live, and we can therefore expect that, regardless of the details, it is a literal future city that God provides for His people.[[110]](#footnote-110) Even though we’re left with more questions than answers, what we do come away with is that our future state will be filled with beauty and glory.[[111]](#footnote-111) Ephesians 2:4-7 ~

4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.[[112]](#footnote-112)

Let’s face it, we cannot really wrap our minds around the concept of eternity, let alone a dwelling place that will last for all of eternity, and yet perfectly meet our needs for that entire duration.[[113]](#footnote-113)

**In God’s Presence ~**

Now we come to the conclusion of this literary unit; Revelation 22:1-5 ~

**22** And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2 In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations. 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. 4 They shall see His face, and His name *shall be* on their foreheads. 5 There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.[[114]](#footnote-114)

The curse resulting in both physical and spiritual death as a result of Adam’s sin is now permanently removed by the Lamb at the time of the new creation.[[115]](#footnote-115) At this point the redeemed are ushered into the sanctuary, the presence of God, on the coattails of the Lamb’s work.[[116]](#footnote-116) We are accepted by grace through faith.

In the ancient world, to see the face of the king meant that you were granted to opportunity to speak with him face to face.[[117]](#footnote-117) It was an invitation to have a face to face conversation.[[118]](#footnote-118) We, now, are invited into His presence to know Him personally and intimately.[[119]](#footnote-119)

In our present age we who are Christians have access to the Spirit’s presence, but in this final state we have access to the fullness of Father, Son, and Holy Spirit.[[120]](#footnote-120) The expression, “seeing the face of God,” is a Jewish expression referring to a full awareness of the presence and power of God.[[121]](#footnote-121) This is something we only do in part now; 1 Corinthians 13:12 ~

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.[[122]](#footnote-122)

The divine presence will fully permeate the dwelling place of the saints, and we “will see his face.”[[123]](#footnote-123) The assertion that our God’s name will be found on our foreheads reminds us of the Beast’s requirements during the Great Tribulation; Revelation 13:16-17 ~

16 He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.[[124]](#footnote-124)

In both cases, the mark indicates ownership. The difference is we are loved and cherished by the One who owns us, and God’s mark serves to intensify the reality of both God’s faithfulness to us, and our intimate fellowship with Him.[[125]](#footnote-125)

**All Gone ~**

Revelation 22:3-4 ~

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. 4 They shall see His face, and His name *shall be* on their foreheads.[[126]](#footnote-126)

The curse that resulted from Adam’s sin is gone.[[127]](#footnote-127) We are now granted the highest joy, the greatest privilege, that mankind can ever experience. We are granted the right to serve God, even as we are granted the right to reign with Him.[[128]](#footnote-128)

Showing the new covenant, the new temple, the new Israel, and the New Jerusalem all serve to affirm that the main prophetic themes of the Old and New Testaments have been fulfilled.[[129]](#footnote-129) The new creation is, itself, the most all-inclusive of the biblical promises and encompasses within it the new covenant, the new temple, the new Israel, and the New Jerusalem.[[130]](#footnote-130)

It concludes where it all belongs, around the throne of God.[[131]](#footnote-131)

**Application ~**

The purpose of the contrasts revealed between the sins of the Church and resurrected Church, between the New Jerusalem and evil Babylon, is to encourage us, right now, in our present context, as well as in whatever may be in our futures, to be faithful, to remain faithful, to persevere through all of the temptations to compromise, in order to be able to participate in the consummated glory of the resurrected Church.[[132]](#footnote-132)

It’s easy to get bogged down in all the details, but let’s not miss the point.[[133]](#footnote-133) Jesus is coming back, and He will take us to be with Him![[134]](#footnote-134) This will happen when it happens. Regardless of the time, the trials and suffering of this life will fade into insignificance in light of the glories of that new place; Romans 8:18 ~

18 For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.[[135]](#footnote-135)

What John’s does is pointedly reveal that all peoples are accepted into true-Israel’s redemptive blessing, and this is accomplished through faith in Jesus.[[136]](#footnote-136) Now the divine Presence, unlimited by any physical boundaries, is available to everyone.[[137]](#footnote-137) All “peoples” experience God’s intimate tabernacling presence.[[138]](#footnote-138) He is, in fact, the final, enduring Temple that the Old Testament Temple pointed us to.[[139]](#footnote-139)

The result of this reality is absolute peace and security from any form of the suffering that characterized the old creation.[[140]](#footnote-140) The Prophet Isaiah wrote about this in Isaiah 25:8 ~

8 He will swallow up death forever,

And the Lord God will wipe away tears from all faces;

The rebuke of His people

He will take away from all the earth;

For the Lord has spoken.[[141]](#footnote-141)

In our final glorified state death will no longer be a part of our experience, we will never again experience grief, or sorrow, or pain.[[142]](#footnote-142) The “curse” of “death” and all that it entails, which first entered humanity’s experience in the first Eden, will be removed in the last Eden.[[143]](#footnote-143)

Now… are you on track for admittance? How you answer this question in your heart of hearts is more important than anything else you could ever do. The answer to that question should inform everything you do for the rest of your life.

1. Michael Hodgin, *1001 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 1994), 75. [↑](#footnote-ref-1)
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