

are the conjurers, the necromancers.

g. Idolaters

Those who worship false gods. The countless millions of heathen are meant. But so also those who replace God with selfishness and covetousness.

h. Liars

Every degree of falseness is included here.

NOTE: Whereas blessed eternity is for the saint who is washed in blood, those kept out of heaven spend eternity in the lake of fire. That is eternal punishment.

Conclusion The millennium is merged into eternity following the great white throne judgment. There is a glorious felicity for the redeemed in eternity and a dreadful judgment for the unredeemed. Oh, to be ready by faith in Christ.

THE BOOK OF REVELATION

"The Beginning of the End"

Revelation 21:1-8

Introduction

1. The Book of Revelation is divided into two major sections: a. The things which were seen and are (1-3). b. The things which shall be hereafter (4-22).

2. The millennium has run its course (20:3, 5, 7). The close out of that period was the Great White Throne Judgment (20:11-15). What follows is recorded here (21:1-8).

3. The Lamb of God is the dominant person of the section (21:9, 14, 22-23, 27). It is the fact that Christ is exalted during eternal ages. Hallelujah!

4. The events which initiate the eternal blessedness are given. Study them:

1. THE PRESENCE OF FINAL THINGS vv. 1-4.

a. The passing of old things

1) Positively v. 1.

The verb "pass away" is the focus of a full debate. Some take it to mean a brand new creation. Others argue that it relates to a transition. It is true that with man, the destruction of matter is impossible, but with God--all things are possible. The literality of the section must never be challenged. Three items are crystal clear:

a) There is a new heaven.

b) There is a new earth.

c) There is a new sea. The earth becomes one large land mass.

NOTE: All of this is related to 2 Peter 3:10-13 and the Old Testament promise in Isaiah 65:17; 66:22. Here is a fresh start for eternity! God does it. He is omnipotent!

2) Negatively v. 4.

a) No tears The singular "every" is used here.

b) No death This final enemy is gone (1 Cor. 15:54-57).

c) No sorrow or crying Heartaches are all gone and crying is hushed. The bitterness of the ages is gone!

d) No pain Bodily problems are gone.

NOTE: John adds that the "former things" are gone, hence a totally new order of things has been established. Brother, what a day that will be!

b. The presence of the bride v. 2.

The holy city Jerusalem is seen coming down out of heaven. The course of this city is heaven. Some take it to be suspended in the air while others see it resting on earth. The point is the text notes its source and does not state its position. It is a holy city (cf. 11:2; 21:2; 22:19). It is prepared for the bride, a perfect passive verb showing that the marriage in heaven continues into eternity. The bridal attire is still worn and there is no letup in the bridal enjoyment (cf. 19:7, 8). The city will display the bride in all her glory! Marvelous!

c. The participation of God v. 3.

The loud voice here may well be that of angels of redeemed saints. The glory of God's presence in the situation is for all to know. God is with men (Matt. 1:23; John 1:14). The redeemed are His people, not alone Israel or the church--all! The very sovereign presence of God is in the city. The relationship is solid and firm: He is their God! The whole revelation baffles the human mind. It is too wonderful for anyone to fully comprehend.

2. THE PROVISION OF FINAL THINGS vv. 5-7.

a. What He does v. 5.

Two things are evident here: God makes all things new for eternity. He is the omnipotent God. For those who need authentication, He avers that what is written is true and faithful (i.e. worth trusting!).

b. Who He is v. 6.

There can be no doubt about the presence of our peerless Lord here. His name is given (cf. 1:8). He is the first and the last (Rom. 11:36).

c. What He gives vv. 6, 7.

1) He provides life.

2) He provides an inheritance.

3) He provides Himself.

4) He provides a relationship.

3. THE PROBLEM OF FINAL THINGS v. 8.

Eight classes of sinners are listed as excluded from the eternal state in His presence:

a. Fearful

These are the cowardly. Those who were ashamed to engage sin in conflict and to stand for Christ.

b. Unbelieving

To disbelieve in the biblical sense is the single sin to condemn a soul to hell.

c. Abominable

This verb is only found here and in Rom. 2:22. It means defiled and uncleanness.

d. Murderers

This may well include the act or the sense of malice.

e. Fornicators

This concerns both the lust of the soul and the act of the body.

f. Sorcerers

These are they who profess to know spirits. They