


## THE CITY

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### A NOBLE AND RIGHT QUEST

It is written in Hebrews that Father Abraham sought a "city that has foundations" whose builder and maker is God. (Hebrews 1.10). Now Abraham came to Mount MORIAH but we would be slow of heart should we believe he had come to the "foundations" though he came to the discreet area where Christ the only foundation for our faith gave HIM for us. Abraham's vision was prompted by the shaky and obviously unreliable nature of earthly cities. Abraham was searching for that which endures for ever. Abraham's quest is answered by the eternal city described in the **Apocalypse 21.14** and **19-20**. This city had gates named after the seed of Abraham and foundations named after the seed of Christ's ministry-the apostles.

### THE CITY OF THE HEBREW WRITER

In **Hebrews 12** the "church of the first-born" is the citizenry and the "heavenly Jerusalem" is the city of which they are denizens. In the same chapter the final shaking of the earth (including the earthly Jerusalem is predicted. This is not the Olivet cleavage predicted by Zechariah at the arrival of Christ immediately prior to the millennial reign of Christ. There is also a huge quake of tribulation proportions confirmed in at least four of the prophets -**Joel Haggai Isaiah and Haggai** which impacts and consolidates the earth for Christ's CHILION or L'OLAM reign but even this does not fulfil the terms of the Hebrew writer-this is a "final shift" of **all that is created** -even the heavens (**v26**) so that the bartering or transposition of the seen for the unseen may occur. This is brought about by God who is described as the "glorious" TECHNITES (systems technician) and DEMIOURGOS (peoples' craftsman and magistrate) of the new city-who has it ready even as the writer speaks.

### THE CITY OF THE FUTURE

What more do we know of this city? In the **Apocalypse 21 1-2** it is seen "descending" though there is no statement about docking. In **Isaiah 65.17 & 66.22** it is described as a "new creation" which the LORD invites the prophet to behold him building-a city which the LORD was engaged in making even as HE spoke to Isaiah [*cf hv[ present participle]*]. God promised that these "new heavens" would endure and minister as long as the name Israel and the seed "singular" (Christ) endures. The former earth will not even be remembered compared or come up on the heart as a desire so beautiful and perfect will the "descending heavens be". The special feature of these heavens is that the citizens will be watching as the city is developed in the heavenlies- "Behold me making" is what the prophet says. Man would not watch the original world take shape but those in heaven can see the New Heavens taking shape. In this glorious "Beulah"(Married" or "Bridal") city God took account of the martyrs of the lamb in the very foundations. It may well have been reaching a full development as Christ spoke (In my Father's house are many mansions) for the foundations are named for the martyr apostles and the gates for the sons of Israel. Isaiah also records the earthly Jerusalem's rebuild (**Isaiah 65 18-19**) and the joys of long life and children playing and the wildest beasts living cheek by jowl with innocent children-but here there is still death (**v20**) which defines it over against the New Jerusalem though it becomes the more immediate home for an age of those who remain on earth and is the subject of a large part of these two chapters.

### PETER AND THE CITY OF THE HEAVENS

The apostle **Peter** tells us of the procession of History in the **third chapter** of his **first letter**. He begins with the day of creation (1)ARCHES KTISEOS (**v 4**) and goes on to the overlooked deluge of Noah's days (2)KATAKLUSTHEIS **v6** from which he proceeds to the day of the Patriarchs or fathers (3)PATERES **v4** and so to the era of the prophets (4)PROPHETON **v2** and to that of the teaching apostles (5)APOSTOLON **v4** and Christ and the church by which he reaches the day of the Lord-(6)HEREMA KURIOU **v10** and then the day of the (7)VISITATION of GOD in judgment. after all of this creation is renewed in DAY EIGHT-the start of a new week (8)HEMERA AIONOS **v.18**

## **2 PETER 3.10 THE DAY OF CHRIST AND FAIR WARNING**

If you will please do the spadework of comparison which I began to do before the NIV when the Greek UBS came out in 1966 you will find a vital difference between **1 Peter 3.10 & 12**. It is the difference of a millennium. The former time-when Christ rules- is introduced and recognisable as a time when nuclear fission will be discovered and probably used in a limited way in warfare. This entails the end of the 2nd war and the Ezekiel war of Ezekiel 38-39. The text says "the elements" STOICHEIA or atoms etc will be loosed burn and be discovered EURETHESETAI (in MSS SINAITICUS VATICANUS and KORADETHI) prior to this event.

## **IT IS TO BE TAKEN THAT THIS IS THE END OF OUR PLANET 2PET 3 12**

Further investigation will reveal that in the day of God and the visitation of wrath the heavens will go afire and be loosed and the elements have passed into liquid TEKETAI having burned up. Peter adds with great effect that we **MUST** expect and look for a "New heavens and a new earth" in exact corroboration with the word of the prophet **Isaiah 65.17 & 66.22**. These are the final "home of righteousness" to which settlers "move" KATOIKEO and settle and serve as ministers.

## **FISHERMEN APOSTLES AGREE LET THE CHURCH AGREE**

In the **Apocalypse 21.1** we read "The first heaven and the first earth" had "passed away" Now in Peter and mighty whistling of the heavens ROIZEDON in earlier time-prior to the coming of Christ- and in the Hebrew writer we read of a final "SAILING" of things that are changed as if they are mere products with no power to keep themselves in place PEPOIEMENON but mere boats running to shipwreck-the verb "POIEO" as opposed to "PRASSO" (which gives an object power to control itself) indicates their own weakness when not supported by the creator-who looses them and replaces them. Thus, the apostle John concurs absolutely with his fishing partner in his eschatology.

## **THE CITY AND TIME AHEAD**

To conclude comments on this eternal city which is the centre of the eternal state it is essential to make the following observations:

(1) There are two descents of the city in **Revelation 21**. The first is at the outset of Christ's rule on earth and the other when the camp of the saints is encircled at the subjection of all things to the Father. In **21.2** we are reading about the descent at the city at the inception of the "eternal state" and in **21.10** the descent as the millennium opens.

William Kelly who did extensive work running to 2000 pages on Isaiah Hebrews Daniel Matthew and Revelation would qualify as the best-informed Englishman ever to approach this subject and his "Lectures on the Second Coming" of the Lord Jesus Christ were published by MORRISH and may still be obtainable in antiquarian stores or through Amazon.

(2) As Kelly observes on account of the "passing away" of the old heaven and earth the city would disappear from the scene of convulsion. Then with the new earth dawning to view the heavenly city comes down and takes its permanent place in the new heavens and earth.

(3) What is vital to the integrity of scripture is that the cataclysm at the end of the millennium is contrasted with the continued peace of the eternal city (which is both a massive and singularly mobile city) and from its heavenly throne the new heaven and earth is directed to location and begins to function as a new three dimensional world of superior grandeur and design.(cf **Hebrews 11.10**)

(4) We are not advised of the exact locale of the eternal city in the eternal schema but it would appear for the first time ever to represent a solidarity of the Father and the Son and the Holy Spirit and the Angels and the Saints of old testament and new testament eras with the banishment of death which right till the judgment of the Great White Throne had not finally been banished to the Lake of Fire. The conjoint reign of prophets and apostles (**Daniel 7.18 & Revelation 20.3**) or "just men made perfect" (**Hebrew 12.23**) would seem to be instituted within the divine provision at the close of the church age.

(5) In studying **Revelation 21 and 22** it is best to be satisfied with the implication that Dwight Pentecost (To the principia and exhaustive scholarship of whom I had the pleasure to be introduced some 20 years back-when he issued his Ph.D thesis on Eschatology under the title "Things to Come") urges upon us that "when the occupants of the city are described they are to be seen in their eternal state and when the occupants of the earth are described they are to be seen in the millennial age. At the rapture or catching away the saints of this church age appear before Christ to give account and receive reward and thereafter join in the marriage supper of the lamb.

(6) In the ultimate eternal state within this city and world of glory "His servants shall serve Him. There will be:

(1) Fellowship **1Corinthians 13.12 1John 3.2 John 14.3 and Revelation 22.4**

(2) Rest **Rev 14.13**

(3) Full knowledge **1Cor 13.12**

(4) Holiness **Rev 21.27**

(5) Joy **Rev 21.4**

(6) Service **Revelation 22.3**

(7) Abundance **Revelation 21.6**

(8) Glory **2Cor 4.17 Colossians 3.4**

WILL YOU MEET ME OVER THERE WHERE THE STREETS SHINE,  
THROUGH THE FORGIVENESS OF SIN AND THE ATONING BLOOD OF CHRIST?

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