

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
**I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.***

(Philippians 3:13-14 NASB)

#03-09108

New Jerusalem #18.

October 14, 2009

New—Youthful and Fresh

In 37 verses of *The Revelation of Jesus Christ*, John declared: **“I saw.”** According to biblical numerics, the number 37 signifies **“Jesus as the Word of God.”** This is why John’s Patmos vision is appropriately titled *The Revelation of Jesus Christ*. It is a revealing, an unveiling of Christ, and the fulfillment of God’s purpose in and through His Son. So, as we consider New Jerusalem, we should not lose sight of this fact. New Jerusalem is the very embodiment of the Son of God manifested in the many sons brought unto glory, the sons of God, the New Creation in Christ. The conquerors are the city. This sums up what John saw.

To be balanced in this discussion, we need to understand that John was not seeing New Jerusalem as if it were a picture of what we will look like, that is, our spiritual bodies, for John also wrote that we do not know what we shall be like.

Beloved, now we are the children of God, and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is. (1 John 3:2 LITV)

The good news is that we will be like the Son of God, for one day we will go from being children of God, born from above, to being adopted as sons of God in the kingdom of God. See the series on *Sons of God*, issues #03-09167 through #03-09169, September 2009. What we know is that when we see Him, we will be like Him. New Jerusalem does not give us an indication of what we will be like individually, but it does give us an indication of our corporate character and purpose until the consummation of the eons. Another way to state this is that New Jerusalem speaks of the constitution or nature of the holy temple in the Lord, the corporate dwelling of God in spirit.

Now, as we consider Revelation 21-22, the first thing that should catch our attention is the word *new*.

(1) And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea no longer is. (2) And I, John, saw the holy city, New Jerusalem, coming down out of Heaven from God, having been prepared as a bride, having been adorned for her Husband. ... (5) And the One sitting on the throne said, Behold! I make all things new. (Revelation 21:1-2, 5 LITV)

The point has been made that the name of God’s city is New Jerusalem, but we need to understand the significance of the word *new*, which is used nine times in *The Revelation* (2:17; 3:12; 5:9; 14:3; 21:1, 2, 5). In addition to New Jerusalem, there is a new name, a new song, a new heaven, a new earth, until ultimately, all is new. By the way, according to Paul, there are nine fruits of the spirit (Galatians 5:22-23), so it is safe to state that *The Revelation of Jesus Christ* speaks of the work of the Holy Spirit to produce the life of the Son of God in a city-bride people called New Jerusalem.

Let us not forget that the purpose of the eons is to sum up or head up all things in Christ so that God may be all in all new. See my book *That God May Be All in All New*, January 2009. God is driving forward with one purpose, and that purpose is to make all things new.

The Greek word for *new* is *kainos*, which means “youthful, fresh.” Consequently, John not only saw something new in the sense of it not being like the old or former things, but he also saw something

young and fresh. There was a youthful freshness. This is further seen in John's use of the word *arnion*, which refers to a youthful lamb. Most translations use the word *lamb*, but concordantly, the better word is *lambkin*, for it refers to a little lamb, which speaks of something fresh and new. A lambkin has youthful vitality. Please see issue #03-0922, February 13, 2009, *The Lambkin [Arnion]*.

So, all that God is going to bring forth in relation to New Jerusalem will have a youthful freshness to it. It will be like finishing and closing out all the chapters of a book, never to read them again, and opening a new book, hot off the press. The former things will be gone, and all things will be new and youthful.

Dear brethren, let us not think of this as if it were simply a new coat of paint. New paint placed over old paint can wear off and dull until the old paint starts to appear again. God's all new is not a new veneer or a new covering that is placed over something old; it is entirely new from its very core to its outward appearance. The entire appearance, substance, nature, and character of God's all new truly will be something new and fresh. All the former things will have passed away.

Most translations use the word *first* when referring to the first heaven and the first earth, but the Greek word literally means "foremost in time, place or order." The word *first* implies that there was only one orderly arrangement of the heavens and earth in time and place, but we do not know this for sure. In fact, I have made the point elsewhere that our present heaven and earth could be the second one in order, and the one to come, that is, the all-new order, is a third heaven and earth. Simply, there could have been more than one orderly arrangement of heaven and earth prior to the one with which we are most associated and know as mankind's home since Adam. I won't go over this ground again, but if you are interested, carefully read 2 Peter 3:3-7 and you will discover that Peter referred to heaven and earth long ago and to the present heaven and earth, implying that there has been more than one heaven and earth.

To some this may be much ado about nothing, but I make this point in order to stress that all the former things, that is, every order in time since the beginning of time, will pass away and be no more. We will never have to fear that things from the past will ever appear in New Jerusalem. Peter even tells us so.

(11) Then all these being about to be dissolved, of what sort ought you to be in holy behavior and godliness, (12) looking for and hastening the coming of the Day of God, through which the heavens having been set afire will be dissolved; and burning, the elements will melt? (13) But according to His promise, we look for "new heavens and a new earth," in which righteousness dwells. Isa. 65:17 (2 Peter 3:11-13 LITV)

The Greek word translated as *dissolved* means "to loosen." Exactly how God will do this, we are not told, but we can be assured that the fire of God will completely loosen mankind from the former things. It will be a complete purging of all the former things. Whether it will be through a naturally occurring stellar event such as a **supernova** [*nova* in Latin means "new"] or a complete purging by the **fiery law of God**, we are not told, but we do know that the dissolution will be complete and thorough, down to the very **God particle**. See issue #03-09120, May 4, 2009, *In The Beginning God Created*.

The good news is this: In New Jerusalem, **God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.** Sin reigns in death; therefore, with no more death, there is no more sin, and all suffering associated with death and sin is no more as well. Why?

(4) And for the former things are passed away. (5) And He said, "Write, for these words are faithful and true." (Revelation 21:4-5 KJV)

All the former things are gone forever! We are assured that His word is faithful and true; therefore, it shall come to pass. In the day of God, mankind will start over as something youthful and fresh, and it will be centered in and through New Jerusalem.