

In our last couple of podcasts, we started to explore the description of the bride, the wife of the Lamb, who is also described as the holy city, the New Jerusalem. We addressed the measurements of the city and the materials of the city. Now let's venture further into this city and explore the city grounds.

## EP187 Revelation 21:22-23

### No Sanctuary

#### *Revelation 21:22*

And I saw no Sanctuary in the city, for its Sanctuary **now** is the Lord God the Almighty and the Lamb.

Many of your translations say, "I saw no Temple." But that is wrong and entirely misleading. The Greek word in reference is not "*hieron*" which speaks of the Temple at large and all its surrounding areas. The Spirit intentionally uses "*naos*" which speaks of the Sanctuary, the Holy Place, the area that is the exclusive province of the priests of God.

It is also a bit surprising, but NOT, that this is rendered in the *present* tense. This is not just speaking about **ETERNITY THEN**, but it speaks about **ETERNITY NOW** – "*for its Sanctuary now is the Lord God the Almighty and the Lamb.*" This is the reality for the bondservants of Jesus Christ (the bride, the wife of the Lamb). The Lord God the Almighty and the Lamb is our Sanctuary, He is our Holy Place.

Of course, the Spirit had to once again include "*the Lamb,*" ugh, reminding us of Jesus' purpose as He lives His life in ours, and how He, through His body, must still complete the fulness of His appointed sufferings. Oh wait, we are supposed to rejoice. So, Yay. Ha, a little sarcasm is good for the heart.

#### **No Sanctuary & No Temple**

The fact that there is no mention of the temple, the "*hieron,*" in this city indicates that true Christianity contains no form or exterior presence of religion, no buildings, vestments, holy articles or implements, no religious practices, duties, disciplines, and formalities, and nothing that is deemed by man to be sacrosanct. For too long such false religious artifices and practices have defined those within Christianity; hence, the religion of Christianity, which the Spirit has made clear is idolatrous and demonic.

As for a first century Jew reading this passage, it would have blown his mind and likely infuriated him beyond reason. To a Jew, the temple was it; it was the glory of Jerusalem which in turn was the glory of Israel. The temple was magnificent. It was their source of Jewish identity, distinction, pride, joy, belonging, connection, acceptance, and the centrality of their worship. In fact, many Jews believed that just living in Jerusalem near the temple made them holy and guaranteed their access to heaven. It was this reverence for the temple that upset the Jews so much when Jesus said: "*You are commanded to destroy this Sanctuary and in three days in the future I will raise it up.*"<sup>1</sup> No, they did not like that at all.

There is no temple and there is no Sanctuary. **What does this mean to us?**

We should live as priests of God, holy unto Him, for He is our only gathering place, our only source of

---

<sup>1</sup> John 2:19

identity, distinction, pride, joy, belonging, connection, and acceptance. He is the centrality of our worship, and we have unrestricted access to Him who abides in the Holy of Holies, since the veil was torn and there is now no separation between the Holy Place and the Holy of Holies. Yes, we have unrestricted access to *the Lord God the Almighty and the Lamb*.

We do not have to go to some place to access God, much less to get closer to God. Accessing God is not about a building, a mountain, or some other so called “holy” place. To the bondservants of Jesus Christ, He is their ever-present Sanctuary, their Holy Place, the place where we are to now be found worshipping.

This truth is magnified in a quite famous passage in the book of **Hebrews** where the highlighted word, “**enter**” is not a verb, it is not an action that speaks about something we do. It is a “*noun*” which serves as an expression indicating our place of existence. The imagery is all the about “the Sanctuary of God,” but this imagery, this metaphor, communicates, the idea of this being a place of existence, a place in which we are to enter.

#### **Hebrews 10:19-22**

Therefore, brethren, ***brethren***, since we are **now** having confidence to enter into the holy by the blood of Jesus, by a new and **now** living way which He inaugurated for us through the veil, that **now** is, His flesh, and since we have a great priest over the house of God, let us choose to **now** draw near with a sincere heart in full assurance of faith, having our hearts caused to being sprinkled clean from an evil conscience and our bodies caused to being washed, chosen to being washed, with pure water.

The framing of this message is for those who enter into the holy, who, in effect, are now found to be “*in Christ*.” They are to choose “*to now draw near with a sincere heart in full assurance of faith*.” In other words, this is an admonition for us to not forget that “*having our hearts caused to being sprinkled clean from an evil conscience and our bodies caused to being washed, chosen to being washed, with pure water*,” we are not to let our “sin” cause us, even for a moment to forget that we abide within the holy. The holy is our place of belonging.

We can, and therefore we always should, be found to now be worshipping in the holy. We are to not run out of this holy place just because we think we do not deserve to be there because of something bad we have done. We are not to run into the temple at large, the “*hieron*,” performing acts of religion, service, penance, and sacrifice for God. We have been caused to being sprinkled clean, and so we can always be those who are now found to be worshipping in the “*naos*” of God, who is Jesus Christ.<sup>2</sup>

The fact that there is “*no Sanctuary in the city, for its Sanctuary now is the Lord God the Almighty and the Lamb*,” is a powerful statement regarding **GRACE**. As believers, our lives in Christ are to be all about who **Yahweh** is (our **I AM**) and what He does in-and-through our lives. Nothing—**ABSOLUTELY NOTHING**—is about what we do for Him, how we do it for Him, where we do it for Him, or what we devote to Him and set apart for His service, and so on. All of that is religious hype and nonsense and it means absolutely nothing to God.

---

<sup>2</sup> See **Revelation 11:1**

All God has ever wanted is for people to be *willing* to let Him help them exercise their *personal sovereignty* and choose to now be *willing* to let Him be their God, *willing* to let Him do the rest, to let Him enfold them into His continual presence. That is why His name is **Yahweh Shammah, Yahweh** who is there. He is to be our now and continual experience.

Imaged as our Sanctuary, the place of our worship, the Lord God Almighty and the Lamb are to be where we find our identity, distinction, pride, joy, belonging, connection, and acceptance, and purpose (hence, the reference to “*the Lamb*”). And **Yahweh** is to be our source of all of it, and nothing in this world, nothing in this life, is to take His place. This also means that our fellowship is to be found with those who “**enter**” the holy place and not with those who love to serve and worship God in the temple at large. In fact, we are commanded to pursue righteousness, faith, love (*agape*), and peace with those who are **now** choosing to call on the Lord with a pure heart—a heart that is now looking to Jesus to be their source, because **the source matters the source is everything!**<sup>3</sup> These are those whose hearts are not compromised with other Gods, it is pure.

We must not lose sight on the fact that this truth, “*And I saw no Sanctuary in the city, for its Sanctuary now is the Lord God the Almighty and the Lamb,*” is a statement of our **ETERNITY NOW** that extends to our **ETERNITY THEN**, but it is our truth now. This is the reality for every **Called and Chosen and Faithful** bondservant of Jesus Christ; they abide in the holy.

## No Sun or Moon

### **Revelation 21:23**

And the city **now** has no need of sun or moon that it may **now** shine on it, for the glory of God did lighten it, and the lamp thereof, the Lamb.

With the use of the *present* tense, we can be confident this is talking about our **ETERNITY NOW**. The “city **now** has no need” is rendered in the *present* tense and it is an *indicative*. Thus, this is a firm statement of fact. The city **now** has no need of sun or moon that it may **now** shine on it ...

This is also a fulfillment of an ancient prophecy found in the book of *Isaiah*.

### **Isaiah 60:19**

No longer will you have the sun for light by day, nor for brightness will the moon give you light; but you will have **Yahweh** for an everlasting light, and your God for your glory.

### **The Flame of Illumination**

“... *for the glory of God did lighten it, and the lamp thereof, the Lamb.*” The glory of God is the fuel and the flame that lightens the lamp which shines on this city. And the lamp is none other than the Lamb,

---

<sup>3</sup> **2 Timothy 2:22**. Note: “call” is rendered in the *present active imperative*

Jesus Christ. Being rendered in the *aorist active indicative*, this is something that has been done, there is no waiting for it, and that is a statement of fact.

And because this is addressing **ETERNITY NOW**, we can be confident that the references to the “sun” and “moon” are to be understood as **Code** because clearly the physical sun and the moon are still real forces in our lives.

So, what does it all mean?

In **Revelation 12:1**, we learned that according to the **Code**, the sun and the moon speak of the monotheistic religions which claim to bring light to this world (Judaism, Christianity, and Islam). In the **Codex**, Jacob who is also known as “Israel,” was imaged as the **sun**, the greater light that was to dawn upon the nations as Israel was set apart by God as a kingdom of priests to bring light unto the nations.<sup>4</sup> This promise was fulfilled in Ephraim’s dispersal amongst the gentile nations of the world that is now expressed through Christianity.<sup>5</sup>

The **moon**, which is a lesser light in the heavens, referred to Jacob’s wife Rachel, who was an Aramean. The Arameans were the ancestors to all other non-Jewish Semitic peoples, including the modern-day Arabs. By default, this would include the Palestinian Arabs and a large part of the Muslim world.

Considering the imagery, the sun provides us with warmth and light so that we might walk in safety. The moon provides us with a diffused light through the night (but no warmth), though it does not provide a true source of light. It intercepts the true light and reflects it back to the earth diffused in potency and effect.

### **The Glory of God**

*“... for the glory of God did lighten it, and the lamp thereof, the Lamb.”*

When we see this phrase “the glory of God” it is easy to just read it and move past never really grasping what this picture means. We were told in **Revelation 21:9-11** that the holy city, Jerusalem, that is now coming down out of heaven from God (also described as the bride, the wife of the Lamb) is “**now** having the glory of God, its radiance like a most rare jewel, like a jasper, **now** being clear as crystal.”

For the bondservants of Christ, this is a statement regarding their **ETERNITY NOW**. Being rendered in the *present active participle*, we know this is an ongoing truth. They are now coming down out of heaven, now having the glory of God, and the radiance of this glory is now being clear as crystal.

Turning to the **Codex**, we are first introduced to the “glory of God” or “the glory of **Yahweh**” (or “Lord” as it is translated) when the Israelites are wandering in the wilderness. In Hebrew, “**Kabowd Yahweh**,” literally means the weight (“**kabowd**”) of **Yahweh**, or figuratively **Yahweh’s** substance or splendor.

In **Exodus 16:7-10**, the glory of **Yahweh** appeared in the cloud, and from the cloud **Yahweh** spoke promising the Israelites meat and bread.

In **Exodus 24:15-18**, Moses experienced the glory of **Yahweh** as a cloud that rested on Mount Sinai, and it was from the midst of this cloud that **Yahweh** called to Moses. But to the Israelites who were at the

<sup>4</sup> See **Exodus 19:5-6; Isaiah 49:6**

<sup>5</sup> See **Error! Reference source not found.** {control+click to follow link}

base of Mount Sinai, the glory of **Yahweh** appeared like a consuming fire.

In **Exodus 40:34-38**, the cloud covered the tent of the meeting, and the glory of **Yahweh** filled the Tabernacle. The experience was so intense that Moses was not able to enter the Tabernacle.

In **Leviticus 22-24**, the High Priest Aaron made the sin offering, the burnt offering and the peace offerings, and Aaron and Moses went into the tent of meeting and the glory of **Yahweh** appeared to all the people. Fire came out from before **Yahweh** and consumed the burnt offering and the pieces of fat on the altar.

In **Numbers 14:5-25**, after the spies searched out the Promised Land and gave a negative report, the community of people wanted to stone Moses and Aaron, as well as Joshua, and Caleb, the two spies who believed that **Yahweh** had given them the Promised Land. But before stones could be tossed, the glory of **Yahweh** appeared in the Tent of the Meeting. God was ready to smite all the unbelievers, but Moses interceded for the people and God said, *"I have pardoned them according to your word; but indeed, as I live, all the earth will be filled with the glory of Yahweh."*

In **Numbers 16**, Korah, Dathan, Abiram, and the sons of Elib, all planned a coup against Moses and Aaron. The glory of **Yahweh** appeared to all the congregation and then the ground opened and swallowed the families of Korah, Dathan, Abiram, and the sons of Elib and they went down to Sheol, and then the earth sealed back up over them. Then fire came forth from **Yahweh** and consumed two hundred and fifty men who were offering up incense in support of the rebels.

In **Numbers 20**, there was no water for the people as they wandered through the wilderness. The glory of **Yahweh** appeared and from its midst Moses was instructed by **Yahweh** to take the rod of Moses' brother Aaron and then go and speak to the rock before the eyes of the people, and bring forth water from the rock for all the people and their animals. We learned later that this rock was a spiritual rock, which was Christ.<sup>6</sup>

In **1 Kings 8:1-11; 2 Chronicles 5:13-14, 7:1-4**, King Solomon was dedicating the temple he has built to God, and when the priests came out of the Sanctuary, the holy place, the cloud filled the house of **Yahweh**, so that the priests could not stand to minister because of the cloud, for the glory of **Yahweh** filled the house of **Yahweh**. Fire came down from heaven and consumed the sacrifices.

**Isaiah 40:5, 58:8** tells us that one day the glory of **Yahweh** will be revealed, and all flesh will see it together and the glory of **Yahweh** will be our rear guard.

In the book of **Ezekiel**, the glory of **Yahweh** appeared to the prophet in the way it is seen in the spiritual realms by the angelic. In our physical realms, it seems that the glory of **Yahweh** showed up in a cloud with great weight or thickness of presence, with the cloud being a protective covering to protect the people from the power of the radiance. However, in the spiritual realm, so much more is present, and it is spectacular and quite extraterrestrial. Let's read it and let the description blow our minds as to the difference in our physical realms and what the cloud covers versus what is reality in the spiritual realms.

---

<sup>6</sup> **1 Corinthians 10:4**

**Ezekiel 1:4-28**

As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire. Within it there were figures resembling four living beings. And this was their appearance: they had human form. Each of them had four faces and four wings. Their legs were straight, and their feet were like a calf's hoof, and they gleamed like burnished bronze.

Under their wings on their four sides were human hands. As for the faces and wings of the four of them, their wings touched one another; their faces did not turn when they moved, each went straight forward. As for the form of their faces, each had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle. Such were their faces.

Their wings were spread out above; each had two touching another being, and two covering their bodies. And each went straight forward; wherever the spirit was about to go, they would go, without turning as they went. In the midst of the living beings there was something that looked like burning coals of fire, like torches darting back and forth among the living beings. The fire was bright, and lightning was flashing from the fire. And the living beings ran to and fro like bolts of lightning.

Now as I looked at the living beings, behold, there was one wheel on the earth beside the living beings, for each of the four of them. The appearance of the wheels and their workmanship was like sparkling beryl, and all four of them had the same form, their appearance and workmanship being as if one wheel were within another.

Whenever they moved, they moved in any of their four directions without turning as they moved. As for their rims they were lofty and awesome, and the rims of all four of them were full of eyes round about. Whenever the living beings moved, the wheels moved with them. And whenever the living beings rose from the earth, the wheels rose also. Wherever the spirit was about to go, they would go in that direction. And the wheels rose close beside them; for the spirit of the living beings was in the wheels. Whenever those went, these went; and whenever those stood still, these stood still. And whenever those rose from the earth, the wheels rose close beside them; for the spirit of the living beings was in the wheels.

*Vision of Divine Glory*

Now over the heads of the living beings there was something like an expanse, like the awesome gleam of crystal, spread out over their heads. Under the expanse their wings were stretched out straight, one toward the other; each one also had two wings covering its body on the one side and on the other. I also heard the sound of their wings like the sound of abundant waters as they went, like the voice of the Almighty, a sound of tumult like the sound of an army camp; whenever they stood still, they dropped their wings.

And there came a voice from above the expanse that was over their heads; whenever they stood still, they dropped their wings.

Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man. Then I noticed from the appearance of His loins and upward something like glowing metal that looked like fire all around within it, and from the appearance of His loins and downward I saw something like fire; and there was a radiance around Him. As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of **Yahweh**. And when I saw it, I fell on my face and heard a voice speaking.

How crazy is that. Jesus comes to the prophet on some sort of mobile throne with this incredible entourage that would scare the living daylights out of anyone, which is likely why the glory of **Yahweh** is always covered in our physical realm by a cloud. We know that Ezekiel sees Jesus on this mobile throne and not the Father, because in **John 1:18** and **6:46**, the Spirit and Jesus tell us that Jesus alone has seen the Father, no one else has seen God the Father.

**Habakkuk 2:14** says that the earth will be filled with the knowledge of the glory of **Yahweh**, as the waters cover the sea.

According to **Luke 2:8-14**, it was the glory of **Yahweh** that shone around the shepherds when an angel of the Lord stood before them and announced the birth of the Messiah. It's a bit mind-bending to consider that Jesus was present as a child, a newborn human, but also retained His glory and it shined down on those shepherds who would soon come to gaze upon Him as the little baby.

In **John 11:40**, in the story of Jesus raising Lazarus from the grave, the glory of God was displayed in action, in the raising of the dead. Jesus told Mary, *"Did I not say to you that if you may believe you would choose in the future to see the glory of God?"*

In **Acts 7:54-60**, right before Stephen was stoned for his testimony of Christ, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God.

It gets even weirder, the Spirit, through the Apostle Paul, explained the following about the glory of the Lord:

### **2 Corinthians 3:17-18**

Now the Lord **now** is the Spirit, and where the Spirit of the Lord, liberty. But we all, with face caused to be unveiled, choosing to **now** be beholding as in a mirror the glory of the Lord, are **now** caused to be transformed into the same image from glory to glory, exactly as after {the} Spirit of the Lord.

The glory of **Yahweh**, the glory of the Lord, abides in His bondservants, clouded by the veil of their flesh, and they are being actively transformed into the same image of glory as Jesus lives His life in-and-through theirs.

In **Revelation 15:8**, immediately before the pouring out of the six bowls of wrath, the Sanctuary was filled with smoke from the glory of God and from His power.

**So, what is the glory of Yahweh, the glory of God?**

Let's go back to what the Spirit described in the book of Ezekiel: *"Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man. Then I noticed from the appearance of His loins and upward something like glowing metal that looked like fire all around within it, and from the appearance of His loins and downward I saw something like fire; and there was a radiance around Him. As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of **Yahweh**."*

In the physical world, the glory of **Yahweh** was seen as a thick cloud, and it was described as having weight or density that was attributed to the very presence of God. But in the Spirit world, this glory is seen, unveiled, as the very presence of Jesus on His throne. In **Revelation 4:3** we were given a picture of the throne with this same rainbow appearance around it. And in **Revelation 10:1**, we were given a picture of what is likely the Angel of the Lord (the image in which Jesus often appeared throughout the Old Testament), clothed with a cloud, a rainbow around his head, where his feet are like pillars of fire and his face shown like the sun. Jesus is the glory of God.

*"... for the glory of God did lighten it, and the lamp thereof, the Lamb."*

This marvelous and stunning glory of **Yahweh**, the very glory of God, Jesus Himself, is the light that radiates the holy city, Jerusalem, the bride, the wife of the Lamb.

### **The Lamp & the Lamb**

*"... and the lamp thereof, the Lamb."* The Holy Spirit creates a direct association between the lamp and the lamb, between illumination and sacrifice. As such, this is a message for all those who now comprise the holy city and for all those who desire to become part of the holy city.

Jesus is this the lamp that brings forth the light of the glory of God, the source of illumination for all those who now abide in this city. The Spirit testified of Jesus that *"In Him was life, and the life was the Light of men. And the Light **now** shines in the darkness and the darkness comprehended it not."*<sup>7</sup> As such, Jesus testified of Himself: *"I **now** am the Light of the world; he who is **now** following Me shall not walk in the darkness but will in the **future** have the light of life."*<sup>8</sup>

It is because of this association between the lamp and the Lamb that men can live in and embrace the Light of life. And with the image of the Lamb being associated with sacrifice, we know that it is Jesus' sacrifice that makes the light of the world available to all who are willing to follow in the steps of the Lamb, to follow in the steps of sacrifice.

The point being that the bondservants of Jesus, those who are now following the Lamb wherever He now may go, do not need the light of worldly religions, the sun and the moon (including the religion of Christianity), to live and thrive. And their fellowship is NOT found amongst those who abide under the sun and the moon, for the glory of God, Jesus Himself, the Lamb has illumed His city.<sup>9</sup>

### **No Need**

Jesus is the light, He is the original source through whom we find life, warmth, and He is the light to

<sup>7</sup> **John 1:4-5**

<sup>8</sup> **John 8:12**

<sup>9</sup> See **Revelation 14:1-5**



guide us through the times of darkness. As such, we possess, contain, hold, and have, no need for the sun and the moon. For believers, this is a staggering statement when we understand that the “sun” is a reference to both Judaism and Christianity.

Returning to our passage:

**Revelation 21:23**

And the city **now** has no need of sun or moon that it may **now** shine on it, for the glory of God did lighten it, and the lamp thereof, the Lamb.

Let’s focus, just for a moment, on the phrase “*has no need*,” “... *the city now has no need of sun or moon ...*” In the Greek, the word translated as “*has*” can also be translated as “hold” or “possess” and it is rendered in the *indicative*, as a statement of fact.

This is a very hard truth for many who have been raised within the Church, within the religion of Christianity. It is not uncommon for church goes to be inundated in sermons and Bible studies with their so called need to be “in fellowship” and their need to be active in the Church as if church is the source of their illumination or the place where they can find the one who is our illumination.

The notions surrounding “church” and “fellowship” are beautiful ideals, however, they have become corrupted. The Professionals tend to make “church” and “fellowship” a requirement, or a burden that the bondservants of God were never intended to carry. The result is that they push a believer’s desires and their connection from the sole source of “*illumination*” of the city to find their warmth and their light from the sun. And since they are doing it all in the name of Jesus, it seems so right to so many. It is another way that the Harlot brings deception and bondage into the life of a believer.

We must never forget that “**The Source Matters, The Source is Everything!**”

The city **now** has, holds, or possesses **no** need of sun or moon that it may **now** shine on it. This is a truth that applies to our **ETERNITY NOW**, and this is a truth we need to embrace.

Practically, what does that mean for you, for us, in terms of Church? In **Revelation 18:4**, God commanded us to flee Babylon. “*You are commanded, the people, **the people**, mine, to come out of her so that you **may** not participate of her the sins and **may** not receive of her plagues ...*” The consequences of staying in Babylon are catastrophic.

For some of us, coming out of her is about our emotional attachments to Babylon, choosing to sever all those ties. We must not be like Lot’s wife who, although she fled the destruction that was coming on Sodom and Gomorrah, she did not leave behind her emotional attachments. While she was physically fleeing, she looked back towards the city with deep desire and longing. As such, the plague of judgment that would befall the city fell on her and she was instantly turned into a pillar of salt.<sup>10</sup> “... *come out of her so that you **may** not participate of her the sins and **may** not receive of her plagues ...*”

The “sun” (also known as Babylon) is not to be where we find our attachment, our identity, or our

---

<sup>10</sup> **Genesis 19:23-26**

source of illumination.

***Isaiah 50:10-11***

Who among you fears **Yahweh** and obeys his servant? If you are walking in darkness, without a ray of light, trust in **Yahweh** and rely on your God. But watch out, you who live in your own light and warm yourselves by your own fires. This is the reward you will receive from me: You will soon fall down in great torment.

For others obeying this command requires both physical and emotional separation from what the sun provides. But how this is worked out in each of our lives is something Jesus will direct, if we are *willing*. For example, there are people that He has physically (though definitely not emotionally) kept in Babylon, in the religion of Christianity, in “church,” because God wants them to seek, find, and rescue those who need to leave but who, on their own, do not know how.

The city, the bondservants of Jesus, **now** has, holds, or possesses **no** need of sun (much less the moon) that it may **now** shine on it. We have been given the true light, and in its radiance, we are to now and continually bask.

As for our fellowship, the Spirit says, “... you are commanded to **now** pursue righteousness, faith, love and peace, with those who choose to **now** be calling on the Lord from a pure (or a clean) heart.”<sup>11</sup> We are to seek out those can be defined by the radiance of the glory of God that shines through them “... like a most rare jewel, like a jasper, **now** being clear as crystal.”<sup>12</sup> Our fellowship, our church is to derive from the true bondservants of Jesus Christ, the bride, the wife of the Lamb, all those who have identified themselves with sacrifice.

Let’s stop here and in our next podcast we will explore the purpose of it all, the purpose of the imagery and the city.

I am glad you “tuned in” and have been “ready to listen.”

---

<sup>11</sup> **2 Timothy 2:22**

<sup>12</sup> **Revelation 21:11**