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**A PERSONAL INVITATION  
FROM JESUS TO INDIVIDUALS  
TO "COME AND SEE": (1)  
Something to believe in; (2)  
Personal challenge to your  
own response and response  
to the Powerful Potential of  
Personal Experience; and (3)  
To Learn and for life-changing  
committment and discipliship.**

**"Come to Me, all you who  
labor, and are heavy laden,  
and I will give you rest. Take  
My yoke upon you and learn  
from Me, for I am gentle and  
lowly in heart, and you will find  
rest for your souls. For My  
yoke is easy and My burden is  
light." (John 11:28-30)**

## *The Complete Christmas Story*

I. Even as itching ears Bible teaching and preaching today in this time of the Great Falling Away among those who are popular is dominated by an INCOMPLETE Christ, an INCOMPLETE Gospel, and INCOMPLETE Salvation, so the Christmas story as preached and taught this time of the year has become INCOMPLETE, where the birth of Christ demands the reason for the birth of Christ which was to provide complete salvation to the world, that salvation not being completed until there are nations of new creatures inhabiting the new heavens and the new earth with a new Jerusalem of Jews governed by the twelve apostles. Let me summarize the complete Christ and the complete salvation before we look as far as possible at the details of complete Christ and complete salvation with "The Complete Christmas Story".

1. Now old history for most of us, although still new to that vast number of the world, who do not know personally the Christ of Salvation, is the first advent of Christ to earth over two thousand years ago.
2. While we with intellectual honesty toward total exegesis of the Scripture, can not claim that the sole purpose of Christ's first coming to planet earth was to provide salvation to man, we can say that the top of the priorities for the purpose driven Christ from birth to death was salvation; and all those other purposes relate to salvation such as: (1) to make the only true God and Creator of the Universe known to man, (2) to pass on to humanity the teachings that God gave Him, (3) to die on the

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cross as an atonement for the sins of the world in order that, to quote from Scripture, that "God might be just and the justifier of all that believe".

3. So important is the purpose of the introduction of the Holy Spirit as the "alter-ego" of Jesus, although also part of the teachings of Jesus especially in John 13-17, that we mention it separately as the beginning and end of the "Last Days".

a. Besides the comforting and teaching works among Christians **{also presented in John 13-17}**, there is the larger work with the whole world of (1) conviction of the world of sin because while the world can not now see Jesus as a standard of right and morality personally, they are whether they admit it or not convicted by the ever present and persuasive Holy Spirit of God as sinners like everybody else in the world **{there are only saved sinners and unsaved sinners}**; (2) conviction of the world of righteousness—ten commandments, teachings of Jesus, the life Jesus lived and the death He died, and conscience **{there is ample evidence to where the lost have been convicted of the sin in their lives to easily fall into the pragmatic category of William James referred to as "Varieties of Religious Experiences"}**; and (3) lastly we must not neglect Judgment as part of the work of the Holy Spirit, which we will find later in this message is even a large part of the HOPE of the new heavens and the earth, which is probably the most neglected part of completed salvation and in the incomplete preaching today which does not get to "ALL SCRIPTURE" which is profitable, which does not go from "The Message" that all like to hear at popular churches like Prestonwood, where with this "The Message" does not come "doctrine, reproof, for correction, and for instruction in righteousness". As the message is a message to comfort the people and to increase the numbers and support of the local church, it does not get to both a thoroughness of all Scriptures, nor a thoroughness of all God ordained methods in teaching and preaching—namely the correction, doctrine, reproof, and instruction in righteousness are excluded. If you want to know why some preachers can sound so good on the Bible at times, yet be so popular in the Falling Away **{remember in the time of the Falling Away, popularity is a bad sign}**, then you must consider this Incompleteness of methology and message!

b. As Peter stated and quoted from the Prophet Joel, and as recorded in Acts 2:12, the beginning of the "last days" was on the first day of Pentecost after the Ascension of Christ back to heaven; and we are indebted primarily to II Thessalonians and the Apostle Paul for the marking of the end of the "last days" as the withdrawal of the Holy Spirit from earth (II Thessalonians ). **{Please do not buy all this thousand years of Christ's reign on earth malarkey offered to you by the PREs as a way to delay what really must happen at the Day of the LORD and Lord, and as a way to hold on to all their millions and possessions that have been dominate in their lives. Scofield and Darby found a guiding perspective for eschatology—by the way with a method of isogesis instead of exegesis of all scriptures—that would appeal to the wealthy, the people of status and**

possessions, and that would delay for a theoretical one thousand years what will really instantly happen in the one Great Day of the LORD and Lord.}

4. Although in a moment and as number five in a summary of the complete story we will come back to the cross where Christ died on the cross for the sins of the world, right now while our mind is on the subject and in the name of continuity, I would quickly turn also in a summary fashion on the Great Day of the LORD and Lord which is primarily the Second Coming of Christ. You see Prestonwood is right to make this a message, perhaps not the message, for the Second Coming of Christ established the final and pre-eminent reign of Christ over heaven and earth. {The reign of Christ under God is already pre-eminent in heaven, but it remains to be completed on earth; and then even Christ will submit to the reign of God the Father over all which is the message of I Corinthians 15:27,28. We will look at this very end story of salvation which is often the most neglected message via completeness of ALL SCRIPTURE. You will find among all the PREs a very selective choice of Scriptures to support what they accepted as young preachers from the NOTES of the Scofield Reference Bible, and listen carefully to them on eschatology as you will find at some point in their message they sneak in Scofieldism with scriptural reference.}

a. Immediately before the Second Coming of Christ, this old earth and old heavens above the earth are so "shaken" to use a word from Paul in Hebrews 12, that the light from the sun, moon, and stars is diminished. {Why not diminished light from the bodies of the heavens above which are being shaken to their very existence as heavenly bodies?} You will find this consistently taught in all the Old and New Testament references to the time immediately before the Second Coming, and perhaps the best time reference to this period would be the "little time" after Satan is released, but you will see it most clearly in the quote from Joel by Peter on the first day of Pentecost as recorded in Acts 2:16-21. {By the way how much simpler eschatology would be for the PREs and their listeners if they would admit that what bound Satan for one thousand years, that is what has restrained him according to II Thessalonians, is the presence and work of the Holy Spirit of God and what will release Satan to do all his dirty work, including the last great battle of Armageddon against Jerusalem as Christ and His mighty army of angels destroy the invading army under Satan and the Man of Sin that come against both Jerusalem and the Camp of the Saints outside Jerusalem.} You might say these preliminary shakings from earthquakes, fires, floods, hurricanes and typhoons are in the category of what Paul calls in Hebrews 12, "the whole creation groaneth until now"; and they are preliminary to the Great Earthquake and Great Noise, immediately before the Second and during the Second Coming as the whole earth, according to the Apostle Peter, is destroyed by fire.

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b. Surely the logic of the whole earth destroyed by fire demand in order for Christ to have an invading army to come against, demands the complete destruction by fire after Christ comes again.

c. Even as there are primarily three great passages of the "new heavens and the new earth" that comes after the destruction of the whole earth and heavens above by fire, with all the works therein as Peter writes—those three great passages being Isaiah 66, II Peter 3, and the last chapters of Revelation...**{Remember this is only a summary now: be patient, we will come back to these as a completion of salvation and the Christ of salvation.}** ... even so also Isaiah 66:8, one of these great passages on the new heavens and the new earth ask two timely questions: (1) can the earth be made to give birth in one day; and (2) can a nation be born at once. The answer to both questions as you will ready in the rest of Isaiah 66 as well as in II Peter 3 and Revelation 21 and 22 is YES. Both a new earth, new heavens above, and new nations of new creatures are all part of all these events along with the Second Coming of Christ that happened in one GREAT DAY called the "Great and Notable Day of the LORD" by the Apostle Peter and the Prophet Joel.

5. Actually we will have to also mention The New Heavens and the New Earth before the Cross of Christ as part of completed salvation. Although you seldom hear this aspect of Christ and Salvation, let me read from just one of the three great passages on the new heavens and the new earth before we wrap up our summary with the cross of Christ. Each of the three passages and we will come to them later will shatter your relaxed mentality on such matters, but perhaps the Apostle Peter is the most direct to the point of all three.

**"But the day of the Lord {you see there it is the famous Day of the LORD and Lord of both Testaments, primarily in the Old a time of complete justice and diminished light from the sun, moon, and the stars; and in the New Testament primarily the Second Coming of Christ} will come as a thief in the night {yes, no matter how exact with years for this and years for that the PREs like Hagee may lead you to believe, there is so much generality as to the exact time of completed salvation, that it comes to the whole world as an unexpected thief in the night}, in which the heavens will pass away {did you get that the Scripture plainly says that the heavens of sun, moon, stars, planets, gravity, and physical laws is going to pass away—perhaps the only physical law that will not pass away is the law of entropy that the universe is disintegrating, which by the way can in know way know the power and works of God that is going to create a new earth under new heavens, alias a new planetary system}...with a great noise {there it is that great noise of shaking}...and the elements will melt with fervent heart {surely the noise goes hand in hand with the very elements of the earth melting much like a Nuclear bomb would cause except God and Christ comes with much greater power than man can make}...both the earth and the works that are in it will be burned up {well, wealthy and men of possessions and status there go all your works!}. (II Peter 3:10)**

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Wow, was all that in one verse. Yes, but unfortunately one verse of Scripture often neglected as it would offend some!

6. That brings us to another point that must be made before we come to the Cross of Christ, and that is in each of the new heavens and new earth passages—those three previously mentioned and to which in conclusion we will come back for completed salvation and the completed Christmas Story—there is a balance of good and bad. The good news of the new heavens and the new earth is that all those written in the book of life and recorded in heaven, the believers in the Lord Jesus Christ, will be new citizens either in the New Jerusalem where Israel dwells with some as priests and Levites and under the leadership of the 12 Apostles or in the nations that surround New Jerusalem and that come there to worship. The bad news is that unbelievers are punished. In fact, we are told as we will see in more detail, of a dilemma that will come to way of newly created believers which can be summarized according to two Biblical facts of the three great passages: (1) that as members of the nations of the new earth we will forget all the former things; and yet (2) from our location on the new earth we will be able to view the torment in the lake of fire and brimstone of all those who have not believed. Well, the words are stronger than that in Revelation 21:9, right in the middle of all the good news of the new members of the new earth.

**“But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake of fire and brimstone, which is the second death.” (Revelation 21:9)**

Not good news for most of the present and past inhabitants of planet earth; however it is part of both the Bible teachings on the new heavens and the new earth as well as part of the complete salvation and complete Christmas Story.

7. “Peace on earth, and good will toward men”. You have heard it often in Christmas music, no doubt also this Christmas season; and that is good, but do you know who said it. No, it was not the angel who announced to the Shepherds in the field by night. It was a whole host in heaven, which no doubt included Abraham, Isaac, Jacob, Moses, Elijah, and on and on. It was the vast heavenly host where Christ already reigned supreme in heaven that was saying, “Glory to God in the highest, And on earth peace, goodwill toward men.” We can make several biblical and quick, summarizing Bible statements from this bit of declaration from heaven.

a. The end goal of all salvation and all work of Christ is the *Glory of God the Father*. Even as Carver likes to call his commentary on Ephesians, “*The Glory of God in the Christian Calling*”, even so Christmas, the church and local churches, the cross of Christ, the Second Coming and the triumph of Christ over all on earth is for the *Glory of God*. You must see that in I Corinthians 15 and by the time of the conclusion of this message as part of “*The Complete Christmas Story*”. There is not too much of Christ in our messages, because that would be impossible; but there is too little

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of God the Father and the glory of God the Father in our messages, just one of the places that "The Message" is incomplete.

b. The Peace on Earth is the Christ. As Paul writes in Ephesians, "Christ Himself became the peace." Christ steps between God and humanity and between man and man to Himself be the peace.

c. The birth of Christ and the salvation that it represented shortly to come by virtue of Christ's location on this earth all speak of the "good will" of God the Father working through His Son to provide for lost and wayfaring humanity. Lost in that they are lost to God and fellowship with God and wayfaring in that they have not heeded the message of the cross and of Christmas!

d. Just two other Scriptures to drive home that the Christ born at Christmas is the Christ of Salvation.

(1). Luke 2:11 from an angel of the LORD, and angels always faithfully speak except in the case of the fallen angels what God has told them to say.

**"For there is born to you this day in the city of David a Savior, who is Christ the Lord." (Luke 2:11)**

As surely as there was this specific time in history {approximately 1 A.D.} when Christ was born; as surely as it was announced the exact city where He would be born, the city of David; so also we have reinforced two other biblical facts about Christ: (1) He was born to be a Savior which implies that God recognized a need for salvation to humanity, and which as part of the Christmas story of peace and good will also demands a death on the cross for the sins of the world and also a resurrection from the dead as a prototype and as the firstborn of all believers; and (2) He was born and ordained by God to the "Christ" or "Messiah" of the Old Testament with all the implications of Old Testament teachings, especially in Isaiah, on the work and function of the Messiah, and as "Lord"—Christ must reign supreme right up until He delivers the church and the kingdom over to God the Father in order that God the Father may be all in all. While some of the "Christ is Lord over all" simpletons beg the issue of the reign of Christ which is not even yet complete on earth, they certainly ignore the complete story of how God the Father must be all in all finally. In other words for Bible completeness why not put on the billboards, "God the Father finally reigns supreme with Christ under God the Father."

(2). Matthew 1:21 also from an angel of God who appeared to Joseph in a dream.

**"And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." (Matthew 1:21)**

The very name of Jesus for Jesus of Nazareth means "He will save His people from their sins", so that this Christmas as you hear the Christmas story of the birth of Christ, all these announcements from angels of God and others, you are

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also hearing the complete salvation story. What is assumed here; and since angels do not need to make assumptions from their heavenly and godly perspective, they are facts: (1) that humanity needs salvation from sins, and (2) that this Jesus of the manger would also be the Lord Jesus Christ of the cross and of the resurrections, both dying on the cross out of His own freedom of choice and the will of God and for the sins of the world, then coming back from the grave on the third day to prove that eternal life is possible for all believers.

Is that enough of the summary of complete salvation and "The Complete Christmas Story" for you; then we proceed to the rest of the Christmas Story as Paul Harvey would say.

**II. At the First Coming of Christ in approximately 1 A.D. with His birth which we are now celebrating, Jesus came to establish the kingdom of God on earth, teaching us to pray, "Thy kingdom come {in fullness}, thy will be done on earth as in heaven {which will requite a lot of changes and true justice for the will of God to be done on this earth as it is presently done in heaven}, and of course will require the justice and strong reign of Christ on the Second Coming.**

1. Jesus came the first time in humility, offering the olive branch of love and patience—born as we celebrate of low means in a manger of Bethlehem and working up until age 30 as a carpenter.

2. Jesus established the kingdom of God during His thirty-three years of life on earth, but taught all the final implications of the kingdom which at the Second Coming would replace all kingdoms and all reigns. All objections to the complete plan and will of God will be eliminated or made powerless.

3. Jesus came in the words of Luke 4 and Isaiah 61:1,2 as anointed by the Spirit of God the Father to: (1) preach the gospel to the poor; (2) to heal the brokenhearted of their sadness; (3) to proclaim liberty to the captives of sin and Satan; (4) to recover the sight of the blind who could not see the truth; (5) to set at liberty those oppressed by man and Satan; and (6) to proclaim the acceptable year of the LORD for salvation and then later for justice.

4. Jesus death and burial was like His life in humility, crucified between criminals and buried in a borrowed tomb; however His Ascension back to heaven as the angels escorted Him up through the clouds was a hint of the power and glory with which He would come back the Second time.

**III. At the Second Coming of Christ in approximately 2010, I jest with the date of course since Jesus says that none knows the exact time except God the Father, it will be a whole new ballgame as Jesus comes in great majesty and power with legions of angels in order to destroy the army of the Man of Sin, dispatch His legions of angels to the four corners of the earth to gather the dead and the living, then with true justice separate the sheep from the goats,**

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the believers from the unbelievers, and place each in their proper place prepared for them.

1. Patience and longsuffering is over that the Apostle Peter writes about in II Peter 3 as an introduction to the new heavens and the new earth: it time for total destruction of the old earth and old heavens by fire and a loud noise.

2. Jesus in wiping out all the works of the heart with the earth wipes out all other governments except His own, and suppresses or eliminates any opposition to the total rule of God on the new earth.

3. "...Christ's at His coming. Then comes the end {the end of this world age, of course}, when (1) He delivers the kingdom to God the Father, (2) when He puts an end to all rule and all authority and power. (3) For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death....(4) Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all." (I Corinthians 15:23-28)

IV. At the end of this world age, naturally comes the new earth and the new heavens; and while we would like to know much more about our kind of life and government on the new earth and with the combined kingdoms of heaven and earth, we are fortunate that we do have three somewhat detailed passages of the Bible which tell us much about the new heavens and the new earth: (1) II Peter 3; (2) Isaiah 66; and (3) Revelation 21 and 22.

1. Bible facts of the new earth under the new heavens of II Peter 3.

(1). The key verse of this chapter which securely mentions the "new heavens and a new earth" is II Peter 3:13.

"Nevertheless {much of the Day of the LORD and Lord is gloom and doom as true justice is rendered but here is the nevertheless of hope and promise}...nevertheless we, according to His promise {this is the promise of Jesus He made to disciples during His first advent}, look for new heavens and a new earth in which righteousness dwells." (II Peter 3:13)

a. The promise of the new heavens and the new earth came from Jesus Himself.

b. The most significant characteristic of the new earth is that it is a place where righteousness lives and dwells, and nothing but righteousness.

(2). To appreciate what has happened to this old earth in which we live now, we must go back to the beginning of II Peter 3.

(3). Scoffers, Peter writes, will come in the last days, motivated by their own spirit within them that lusteth to envy, denying the Day of the LORD and the second coming and saying "Essentially all things remain the same every generation, and there is nothing new under the sun." (3:3,4)

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(4). Such scoffers chose to forget that God destroyed the old earth one time before by Flood, and this present earth and heavens are reserved (1) for fire (2) until the day of judgment and (3) perdition of ungodly men. (3:5-7)

(5). Now as a warning to both you who scoff at the patience and longsuffering of God to allow all humanity the opportunity to repent and also to those PREs who would attempt to put the loss of their possessions and wealth and put off all the bad aspects of the Day of the LORD for a thousand years, you should realize that in the mentality of God "one day is as a thousand years and a thousand years is as one day." What it really comes down to in the total perspective of the Bible and of what we now know of history is that the one thousand years of the last days is actually going to be closer to two thousand years and the one day of the LORD and Lord could happen in a 24 hour day or a longer "yom" period. (3:7-9)

(6). Called the Day of the LORD in the Old Testament, in the NT like here in Peter it is called "the day of the Lord": (1) it will come as a thief in the night; (2) the heavens will pass away with a great noise; (3) the elements will melt with a fervent heat; and (4) destroying both the earth and all those magnificent works of men in it as they also are burned up. {**Sorry wealthy, there goes your possessions and titles and lands and all.**} (3:10)

(7). Yes, the heavens will also be dissolved by fire and the elements of heaven will melt with a fervent heat also. (3:12)

2. Bible facts of the new earth under the new heavens from Isaiah 66.

(1). The key verse of Isaiah 66 as far as the new heavens and the earth is Isaiah 66:22.

**"For as the new heavens and the new earth which I {you see, I hope, that God Himself is talking} make shall remain before Me,' says the LORD, so shall your descendants and your name remain." (Isaiah 66:22)**

a. Even as often in Scripture, God provides assurance of one promise by stacking on another sure promise. Here the two promises are that the new heavens and the new earth will be forever, and that the people of God and their descendants will be forever.

b. Quite often God also swears by Himself as assurance of validity and reality.

(2). Earlier in chapter 66 we have a warning of what is going to happen at the Second Advent of Christ when we read in 66:8, "Shall the earth be made to give birth in one day?" which is exactly what is going to happen in the One Day of the LORD and Lord. Also in the "shall a nation be born at once?" of 66:9 which in fact the new nation of Israel will be born and take up residence in the new Jerusalem lowered down from heaven with the 12 apostles as the government; and surrounding them but close

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enough to see the light of Christ from new Jerusalem—this is all according to Revelation but helps in the interpretation of Isaiah 66—are many other nations.

(3). God speaks of this final consolation of Jerusalem, a time of joy and rejoicing, a glimmer of what we see fulfilled in Revelation 21 as the new Jerusalem is lowered down from heaven. (66:10,11)

(4). God extends peace to the new Jerusalem like a flowing river. (66:12), also to the Gentiles of the surrounding nations to which the river flows.

(5). The promise is for the new Israel and the Gentiles to be comforted in the new Jerusalem. (66:13)

(6). The heart of God's people will rejoice and their old bones shall flourish like grass as God lays His re-creative hand on the new bodies of His servants (66:44) But with the good, also comes the bad; for the last of 66:44 reads "and His indignation to His enemies."

(7). You see a continuation of this indignation and judgment of God against His enemies, of course the unbelievers and scoffers, in very poignant and startling words: (1) The LORD comes with fire; (2) The LORD comes with His chariots like a whirlwind; (3) God lets loose His pent up anger with a fury—you can imagine that while no fury goes beyond a jilted woman, the fury of God exceeds all known by man; (4) God rebukes the earth with a flame of fire; (5) Specifically God judges all flesh by both "fire" and "sword"—therein you see warnings of II Peter 3 and Revelation 21,22 where the earth and heavens are destroyed by fire and the army of Armageddon is destroyed by a sword, that is by warfare; and (5) get these words "the slain of the LORD shall be many" with a special note that this is primarily those who go after idols and depart from the living god. (66:15-17)

(8). God will gather all nations and all tongues to come to Jerusalem to see His glory (66:18), that glory having been declared also to the Gentiles.

(9). God will select some of the new Israel to be priests and Levites for the worship in the new Jerusalem. (66:21)

(10). Access to the New Jerusalem for all nations is going to be easy enough that all can come to worship from "one New Moon to another, and from one Sabbath to another." "All flesh", remaining on the new earth, Isaiah 66:23 says, "will come to worship God." (66:23)

(11). Also all flesh, and this is more of the bad news, will according to 66:24 go out somewhere away from the New Jerusalem to look on: (1) the corpses of the men who have transgressed against God; (2) these corpses of the men whose worms do not die; (3) these men whose fire of torment is never quenched; and (4) these men shall be an abhorrence to all flesh. (66:24)

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3. In the Bible facts of Revelation 21 and 22, you have amplified and reinforced what you learned of the new heavens and the new earth in II Peter 3 and Isaiah 66. Always, like in the total Word of God, the story is the same.

(1). The key verse of Revelation 21 and 22 as far as the new heavens and the new earth is Revelation 21:1,2.

**"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. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husbands." (Revelation 21:1,2)**

a. Yes, it is factual as taught in Isaiah, reiterated in II Peter, and now amplified in Revelation: there is the need for a new heaven and a new earth because the first of both had passed away; and I believe with the no more sea we are given a clue where the new earth can be recreated by God, on that part covered by water which was not scorched by fire.

b. God lowers the holy city of the New Jerusalem down from heaven onto mount Zion, a location that He has always loved; and it is completed prepared already for occupation with the details of this great city given in Revelation 21:9-21.

(2). God and His people again become one like in the Garden of Eden as God dwells with His people and makes them His people. (21:3)

(3). In this new environment, there are no more tears, nor death, nor sorrow, or pain—all these former things are passed away. (21:4).

(4). God makes the declaration to John and tells him to write it down: "Behold, I make all things new." New Jerusalem, new creatures, new earth, new relationship that is far more personal, and new heavens. (21:5)

(5). God at this point in the history of the new earth gives to the creatures of the new earth the everlasting "water of life", and these creatures are identified as those who previously on the old earth "thirsted" after righteousness and truth. (21:6) And this theme is further amplified in Revelation 22:17.

**"And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely." (Revelation 22:17)**

(6). God further states that the inheritors of all these new things will those who have overcome evil, sin, and Satan; further that God will be their God and they will be His Sons. (Revelation 22:7)

(7). Oh, again the bad with the good in the new earth under the new heavens as Revelation 22:8 continues with the bad news for unbelievers.

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**“But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.” (Revelation 22:8)**

(8). With ample warning, we hope, for those not inclined to believe, the good news of the new creation goes on with the fact that there is no need for a temple in the New Jerusalem as the Lord God Almighty and Christ are the temple itself. (21:22)

(9). No need for sun or moon as the Lamb of God is the light, and the glory of God Himself illuminate it. (21:23).

(10). All the nations of the saved people—remember that in Revelation 7 there are 144,000 of the nation of Israel, the inhabitants of the New Jerusalem; and then a great numberless multitude of every nation, tribe, peoples, and tongues—but all these nations are close enough to the New Jerusalem to walk in the light that emanates from the holy city. Also all these nations will have king like governments that will bring glory and honor over to the city of new Jerusalem. (21:24)

(11). There is no night in the New Jerusalem, and the gates will never be shut in the day. You talk about an open policy to all nations of the saved, this is it! (21:25)

(12). Only those who are written in the Lamb's book of life will enter this city so that you will not see anything that “defiles, or causes an abomination or a lie.” (21:27)

(13). From the throne of God and of Christ the Lamb flows a clear crystal pure river of the water of life; the river is paralleled by a street in the center of which on either side of which is the tree of life. It bears 12 fruits; it yields fruit every month; and the leaves of the tree are for the healing of the nations. (22:1,2)

(14). There is no more curse of sin and death; the throne of God and Christ as in the new Jerusalem; and all the servants of God will serve Him. (22:3)

(15). These servants of God, the new creations of the nations, will actually see the face of God, and the name of God will be written on their foreheads. (22:4)

(16). These servants of Christ and in the New Jerusalem reign for ever and ever. Thus all the nations of we Gentiles will be governed by the special servants of Christ of Israel, of course that very small remnant of the multitude of Israel that were actually saved. (22:5).