# All Things New: The New Creation and the Coming of Christ

**Revelation 21–22** | **Wednesday, November 4**

> *"Look, God's dwelling is with humanity… He will wipe away every tear from their eyes. Death will be no more; grief, crying, and pain will be no more, because the previous things have passed away." (21:3–4)*
>
> *"Look, I am making everything new… I am the Alpha and the Omega, the beginning and the end." (21:5–6)*

**THE BIG IDEA**

The whole story lands here. With Satan, the beast, Death, and Hades removed, John sees what becomes possible: **God dwelling permanently with redeemed humanity in a renewed creation.** Revelation ends where the Bible began—Eden restored and surpassed—and calls not for speculation but for faithful readiness: "Come, Lord Jesus."

## I THE NEW HEAVEN AND NEW EARTH (21:1–8)

"A new heaven and a new earth" (Isa 65:17; 66:22; 2 Pet 3:10–13). "New" is Greek _____—new in quality/character. The vision shows both discontinuity (the former order passes) and continuity (still heaven, earth, human life).

**INTERPRETIVE OPTIONS — HOW "NEW" IS THE NEW CREATION?**

**Replacement.** The first creation passes completely out of existence; God makes an entirely new _____. ***Strength:*** *the language of the first heaven and earth "passing away" and the former things vanishing.*

**Renewal.** The comprehensive transformation and liberation of the existing creation (Rom 8:19–23). ***Strength:*** *the biblical theme of redemption as restoration, not abandonment.*

**➔ Balanced: a genuinely new order in which sin, corruption, and death are permanently removed. The text doesn't spell out the physical process—its emphasis is theological: the world as we know it gives way to one that fully matches God's purposes.**

### "And the sea was no more"

In Revelation the sea is the source of chaos and the beast (13:1; cf. Ps 74:13–14; Isa 27:1). Read **symbolically**, its absence means every threat, danger, and rebellious power is _____—not that water ceases (ch. 22 has a river of life).

### God's dwelling with humanity

"God's dwelling (Greek _____, tabernacle) is with humanity" (cf. John 1:14, "tabernacled among us")—the covenant formula of Lev 26:11–12 and Ezek 37:27 reaches its final form. The defining feature of the new creation is God's permanent, immediate presence.

- He wipes away every tear; death, grief, crying, and pain cease (Isa 25:8; 35:10)—not just _____, but the removal of the _____ that cause suffering (death was abolished in 20:14).
- "I am making everything new… It is done" (gegonan). The speaker is "the *Alpha and the Omega*"—sovereign over all history. The water of life is given freely (Isa 55:1).
- "The one who conquers" inherits this (tying back to the promises to the seven churches, chs. 2–3); v. 8 warns that the unbelieving and wicked have no part—the new creation is inseparable from ch. 20's judgment.

**SUPPORTING SCRIPTURES** Isa 25:8; 35:10; 55:1; 65:17; 66:22 • 2 Pet 3:10–13 • Rom 8:19–23 • Lev 26:11–12 • Ezek 37:27 • John 1:14 • Rev 13:1; 19:7; 20:14

## II THE NEW JERUSALEM (21:9–27)

A bowl angel shows John "the _____, the wife of the Lamb" (parallel to 17:1, the prostitute). New Jerusalem is Babylon's opposite: redeemed humanity in an order defined by God's presence.

- Twelve _____ (the tribes of Israel) and twelve _____ (the apostles of the Lamb)—covenant continuity between Israel and the church in one image.
- Measured like Ezekiel's temple (Ezek 40–48); length, width, and height are _____—a cube, like the Most Holy Place (1 Kings 6:20). The whole city has become the dwelling of God's holiness. Twelves and 144 signal completeness—theological architecture, not a blueprint.
- Jasper, gold, and jewels (Isa 54:11–12)—Babylon had the same materials, but hers hid _____; the city's splendor reflects God's glory.

### Why is there no temple?

"I saw no _____ in it, because the Lord God the Almighty and the Lamb are its temple." The sanctuary existed to mediate God's presence; now that presence is immediate—temple theology fulfilled, not abandoned.

- No sun or moon needed—God's glory is its light, the Lamb its lamp (Isa 60:19–20). The nations walk by its light and kings bring their glory in (Isa 60:3–11)—the same nations once in rebellion, now gathered in.
- Gates never shut (no night, perfect security) and nothing unclean enters (holiness). Those who enter are written in the Lamb's book of life (tying back to ch. 20).

**SUPPORTING SCRIPTURES** Isa 54:11–12; 60:3–11, 19–20 • Ezek 40–48 • 1 Kings 6:20 • Exod 28:17–20 • Rev 17:1; 19:7; 20:15

## III THE RESTORATION OF EDEN (22:1–5)

"The river of the water of life… flowing from the throne of God and of the Lamb" (Gen 2:10; Ezek 47:1–12; Zech 14:8). In Ezekiel it flowed from the temple; here from the _____—because God's _____is now the direct source of life.

- The ***tree of life***, twelve kinds of fruit, leaves "for the healing of the nations" (Ezek 47:12). Barred after the fall (Gen 3:22–24), it's now freely accessible—"healing" (therapeia) = complete, perpetual well-being, not ongoing disease.

"There will no longer be any _____"—the reversal of Genesis 3 is complete. God's servants worship Him, see His _____ (contrast Exod 33:20), and bear His name on their foreheads (vs. the beast's mark). They reign forever (fulfilling 1:6; 5:10; 20:4–6).

**Balanced:** Eden restored—and surpassed. God's presence is now permanent, renewed rebellion is impossible, and the redeemed reign eternally with God and the Lamb.

## IV THE EPILOGUE: INVITATION AND WARNING (22:6–21)

"These words are faithful and true" (cf. 21:5; 1:1). "Soon" is Greek _____—nearness, or the rapidity of events once they begin.

- Preterist stresses first-century relevance; futurist, the suddenness of fulfillment; idealist/eclectic, the church's continual readiness. Either way, John wrote to encourage real first-century churches, not just a distant generation.
- "I am coming soon" sounds three times (22:7, 12, 20; cf. 1:7). With it: "My reward is with me, to repay each according to his *work*" (Isa 40:10; 62:11)—both deliverance and judgment.
- "Do not *seal up* the words… the time is near"—the opposite of Daniel 12:4. Revelation is meant to be open, shaping worship and endurance now.

Blessing on those who "wash their _____" (cf. 7:14)—entrance to the tree of life and the city. Then the great invitation: "The _____ say, 'Come!'… let the one who is thirsty come" freely (Isa 55:1; John 7:37–39).

- The warning against adding to or taking from "this book" (Deut 4:2; 12:32) applies first to Revelation itself—a call to preserve, not manipulate, God's word.

The book closes: "Yes, I am coming soon." — "Amen! _____!" (the early church's Maranatha, 1 Cor 16:22).

**SUPPORTING SCRIPTURES** Rev 1:1, 7; 7:14; 21:5 • Dan 12:4 • Isa 40:10; 55:1; 62:11 • John 7:37–39 • Deut 4:2; 12:32 • 1 Cor 16:22

## V WHAT THIS PASSAGE TEACHES US

- The consummation of redemption is God dwelling with us — the descending city, the missing temple, the glory-light, seeing His face: uninterrupted communion is the final destiny of the redeemed.
- The new creation fulfills and surpasses Eden — the river, the tree, the removed curse return us to Genesis, but with permanent security, unrestricted presence, and an everlasting kingdom.
- New Jerusalem is the redeemed community in its final relationship with God — bride, tribal gates, apostolic foundations: a people as much as a place.
- Live with the confidence that suffering has an expiration — death, grief, crying, and pain belong to the former order; present pain is real but not permanent.
- Measure life by communion with God, not abundance — the city's true glory is God's presence, not its gold.
- Practice faithfulness while awaiting fulfillment — Revelation ends with a summons: keep the words, stay ready, and pray, "Come, Lord Jesus."

**TAKE-HOME TRUTH**

> *Revelation began with suffering churches under a power that looked unstoppable, and it ends with God's dwelling come down to earth, every tear wiped away, the curse gone, and the tree of life open to all. The monster, the empire, and death itself have lost. What remains is a city lit by God's glory and a people who see His face—so the last word of the Bible is not fear but invitation: "The Spirit and the bride say, Come." Amen. Come, Lord Jesus.*