

# To Boldly Go - Revelation 21:1-8

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[ 0 : 00 ] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! I will walk by faith and not by sight.

You can open to Revelation 21. We won't quite be done tonight, but it is almost done. I think we'll finish Revelation in April.

What it looks like. Do first half of, we're part of 21 tonight and part of 21 next time. And then probably 22 will split into two.

So it's pretty crazy. Maybe not. Maybe we'll be herpazzoed. All right.

Revelation 21. Exciting stuff. Last time we got together, we saw that the millennial reign of Christ upon the earth, it ended, but his kingdom did not.

[ 1 : 37 ] And his kingdom will not end. Hallelujah. As glorious as that thousand year reign was and will be, it's still a kingdom based in a fallen world. It's perfect.

It's perfect. A perfect king. A perfect ruler. A perfect potentate. A perfect system. But filled with imperfect people.

Maybe that was your homes. Any of you, you know, maybe kids, maybe you're growing up in a perfect home and a perfect system. But, you know, we're fallen.

So, no, there is no perfect home. There's no perfect system. There's no perfect administration. There's no perfect government. Jesus will put one into place, but it will have an end. And praise God, it will.

Because it's a righteous kingdom, but it's filled with fallen man. We saw that it's God's day. It's God's season. It's God's great day. And he triumphs. But there comes a point where Adam's created world, it has run its course.

[ 2 : 33 ] It's fulfilled its purpose. And there's just no longer a place for it. And in the face of God's judgment, creation, this current creation, vaporizes, essentially.

There is no place for it. We saw that the dead, small and great, they came from the sea. They came from hell. They came from the place of the dead. And they stood before God. And the books were opened.

But the only book that counted was the book that was for the purpose of life. Multiple books, but only one for the purpose of life. And that was the only one that mattered if their name was written in or not. And here man is given his final stand before God.

Man's final chance to see that there is nothing redeemable about himself. None of his works except what? That one work. The work that leads to life. To put his faith and trust in Jesus Christ.

And so tonight, man, we, you know, we launch out into no man's land. We will boldly go where no man has gone before tonight.

[ 3 : 34 ] You know, the thousand year reign, I don't know what it's going to be like, but at least I know there's going to be trees and birds and it's going to be like this planet. What is a new heaven and a new earth like? Well, I think it's going to be familiar in the sense that God's not going to, you know, he is a man.

When Jesus became flesh and is that for eternity? So I know it will be somewhat familiar, but we are, we're off the map here guys. But thankfully we have a guidebook. So in Ecclesiastes chapter one, verses nine and 10, it says, the thing that has been, it is that which shall be.

And that which is done is that which shall be done. And there is no new thing under the sun. Is there anything whereof it may be said, see, this is new, new and improved.

It's been already of old time, which was before us. There's nothing new. There's nothing within the present creation that we can truly qualify as new because God's not adding to creation.

So even if something is new in experience or new in discovery, it's not new because God is the only one who makes things new. New things then must come from a new creation.

[ 4 : 43 ] What is the only thing new in this creation we can experience? Well, it's the creation that happens in the spirit, something within. Where Paul writes, therefore, if any man be in Christ, he's a new creature.

Old things have passed away and all things have become new. It's the only new thing we get to experience in this life and this new creation. There's new life through birth and there's new things and new experiences and new inventions, but nothing is being added to this creation that's not already there.

And that's what Solomon writes in his doldrums, his lowest moments in life as he writes Ecclesiastes. It's like a wise man in the ER moment. And he decided to write it down for us and praise God because Ecclesiastes is a pretty cool book.

But as we jump into verse 1 here of Revelation 21, we read John writing faithfully, and I saw a new heaven and a new earth.

Because the old one, what had happened? It had vanished. It could not stand before the face of him that sat upon the throne. So he saw a new heaven and a new earth, brand new, quantitatively and qualitatively new.

[ 5 : 51 ] All new, completely new, not just improved, but that which is new in quality and that which is new in quantity. Brand new heaven and earth. So the first heaven, the first one in position is passed away.

Passed away means time is up. So heaven and earth, this one, their time's up. And that's actually factually true, isn't it?

If the heavens, which would be the sun, the moon, and the stars, and you remember from Genesis why God created those? For the seasons and the days. So if those have passed away and the earth has passed away, then there is no more time.

Their time is up. And the sea, it says there's no more sea. Oh man, I wanted to sit. I wanted to sit by the sea in the new heavens and new earth. The sea in scripture represents judgment because the current sea, the current iteration of the sea, where did it come from?

The flood, right? When God created the heavens and the earth, he created the water. And then it said he created the earth. He brought the land together and created land, the earth.

[ 6 : 57 ] But then during the flood, it was divided. So now we live in a divided state where the sea represents division and represents God's judgment, this current iteration. So that won't be there.

And then John sees something else. He says, and I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

So there's a new heavens and a new earth. And he's not being shown the sun and the moon and the stars. He's not being shown all the animals creating. He's not created. He doesn't see all that. What does he see? He sees, I saw something come from heaven.

So the first thing he sees on this earth isn't something that was in a sense of the earth. It's something coming from heaven. Jerusalem, the city of God. There's a Jerusalem today.

There's been a Jerusalem since David took it from the Jebusites. New and old Jerusalem have some things in common. They're both holy cities in scripture.

[ 7 : 58 ] Bible says they're both chosen cities and they're both inhabited by a chosen people. Today, inhabited by the chosen people of God in the earth, his chosen people of Israel.

The new Jerusalem, chosen people out of the earth, his spiritually chosen people. What do we see from the scripture? It tells us about new Jerusalem. Where is it coming from? It comes from God, which means what?

It was with God. New Jerusalem comes from God. It was with God. And we're going to see that it's a magnificent dwelling place for the lamb's wife, for his bride.

The new heaven and the new earth, they're brought into existence at their proper time and their proper place. And it's only then that we see what?

A new Jerusalem. New Jerusalem comes only after the new heavens and new earth. Is new Jerusalem already there? Yes, because where is it? In heaven. New Jerusalem existed all through the millennium.

[ 8 : 59 ] John 14, two to three. In my father's house are many mansions. If it were not so, I would have told you I go and prepare a place for you. Where is that place that we are going? The new

Jerusalem. If I go and prepare a place for you, I'll come again, receive you to myself.

That where I am there, you may be also. So new Jerusalem's there. Once the church is taken to heaven. But all through the millennium, why didn't the new Jerusalem come down?

It's a thousand year reign of Christ. Why not then? Bring it now, Lord. Because he was not done with the purposes and plans that he had for the old Jerusalem, the original Jerusalem. Its plans and purposes had to be fulfilled.

The new Jerusalem existed all through the millennium, but did not take the place of the original Jerusalem until its purpose was fulfilled. Because Christ will reign from Jerusalem. Christ will reign from the kingdom of Israel.

The new Jerusalem did not supplant or supersede the place of the old Jerusalem in God's plan. Jesus will say when we get to John 4, salvation is of the Jews.

[10:02] And it is. The salvation you and I enjoy today is of the Jews. It's because of that. Now, when the church is removed, and then the bride in Revelation 19 is there in heaven with Jesus.

And then we will come back, and he will set up his kingdom upon this earth. What is the means of salvation at that time? The church is removed, so there's no longer the church being the light of the world.

You read in the Old Testament, and it says that ten Gentiles will take the hem, the garment of one Jew, and will say, take me up into the hill of the Lord. Take me there. Because at that time, Israel will be in a place where they're fulfilling what God intended for them.

They will be the light of the world at that time. And salvation will be through the witness then of the Jews and the witness of Christ in Jerusalem. It'll be the new covenant.

That doesn't change. But the mode by which he is bringing the truth to the world at that time. So new Jerusalem's there. He says in 2 Chronicles 6.6, when Solomon dedicates the temple, he says, I've chosen Jerusalem, that my name might be there, and I've chosen David to be over my people Israel.

[11:10] So that one's gone away, right? Remember in the Old Testament where God makes the promise to Israel, and he says, hey, all of these things, heaven and earth and all of these ordinances of the sun and moon and stars and the waves, if they pass away, then what will happen?

So will the nation of Israel. Well, guess what has now passed away? The sun, the moon, the stars, all of that. And so now a new Jerusalem can come into place because God has fulfilled his promise and his covenant.

And what is it called here? It's called the bride. I saw a new heaven and a new earth coming down from God out of heaven, prepared as a bride adorned for her husband.

Who is this bride? Well, it says prepared. That means previously made ready. We know in Revelation 19, where it says, let us be glad and rejoice and give honor to him, to the lamb, for the marriage of the lamb has come.

His wife has made herself ready. And to her was granted that she should be arrayed in fine linen and clean and white. The fine linen is the righteousness of the saints. And it's the marriage feast of the lamb. And so this is the bride.

[12:18] Adorned means to embellish with honor. John says, I saw a new Jerusalem coming down out of heaven as a bride, looked embellished with honor. If you want, you can turn to Ephesians 5.

If not, I'll just read a couple passages there to you. Who is this bride? Ephesians 5. Paul is writing as he is continuing kind of a thought from chapter 4.

He's continuing with this idea of, hey, here's how we order ourselves in life, in the kingdom, in the church. And there's a reason for God's order because God's order will always point back to God.

As soon as we get outside God's order, God's order no longer points. We will not then be pointing back to God. We enter into confusion and God is not the author of confusion.

But Ephesians 5, we'll pick up in verse 22. It says, wives, in some translations says, submit. That word today doesn't mean what it meant when Paul was writing. You can substitute the word order.

[13:25] Wives, order yourselves unto your own husbands as unto the Lord. It doesn't say be ordered by your husbands. It says order. Put yourself in correct order. For the husband is the head of the wife, even as Christ is the head of the church.

So there's a comparison here. What we really want to focus in on is the part that's talking about Jesus' relationship to the church. Christ is the head of the church and he is the savior of the body.

Therefore, as the church is subject to Christ, ordered under Christ, so let the wives be to their own husbands in everything. In other words, a wife ordered under the Lord will have no problem living an orderly life in her marriage.

If you're ordered under the Lord, it shouldn't be an issue having living an orderly life in your marriage. A wife submitted to God's order is a wife prepared and a wife adorned to serve the Lord by serving her husband.

That's God's order. Doesn't demean or debase. I serve the Lord. I love serving the Lord. That elevates me. That doesn't put me down and say, oh, you're just a servant.

[ 14 : 33 ] You're just a slave of Jesus. Man, that lifts me. That elevates me to a place I could never be if it wasn't for serving the Lord. When we serve one another, if I serve you in your life, that lifts me to a place in your life.

Or if you serve me or we serve each other in the love of Christ, it's a place of honor. Like, wow, I honor you for that service. Thank you. What a blessing. It's not like, well, it's about time.

I got some other things you can serve me in. You know, I got some stuff at home if you want to come there and do some things. I'm so glad you're serving at church. Let's now move this to some other. No. So a wife that's yielded to her Lord is one prepared to be a blessing to her husband. She's a wife embellished with honor. But now this is specifically talking about what we want to tonight, his bride. Not just a bride, but he's talking about his bride.

Verse 25 of Ephesians 5. Husbands, love your wives. Okay, check. I love my wife. Even as Christ also loved the church and gave himself for it.

[ 15 : 38 ] Well, that's falling off the cliff there. That's jumping without the parachute. How do I do that? Even as Christ loved the church and gave himself for it. Why?

That he might sanctify and cleanse it with the washing of the water of the word. Care. It's care. Hey, care for something so valuable and treasured.

That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself. Think of what John is seeing coming out of heaven. He's seeing that he might present it to himself.

A glorious church. Not having spot or wrinkle or any such thing. But that it should be holy and without blemish. New Jerusalem is cherished and given a place of honor.

New Jerusalem exists. Why? Because her husband gave his life for it. The reason the new Jerusalem exists. The reason the bride exists. Because her husband gave her his life for it.

[ 16 : 42 ] This is his bride. If we continue reading in Ephesians, we see it's also his body. Verse 28. So ought men to love their wives as their own bodies. He that loves his wife loves himself.

For no man ever yet hated his own flesh. But he nourishes it and cherishes it. Even as the Lord, the church. So that means we can say, hey, guess what?

The Lord loves his wife as his own body. The Lord loves his wife as he loves himself. The Lord does not hate his flesh. He nourishes it and cherishes it.

For we are members of his body and of his flesh and of his bones. For this cause shall a man leave his father and mother and shall be joined to his wife. And they too shall be one flesh.

This is a great mystery. But I speak concerning Christ and the church. This is a revealed secret. Or a thing that would not have been known except it was revealed.

[ 17 : 44 ] That hey, marriage is a symbol of Christ and his church. Christ left his father for what purpose? To join his bride to himself.

To bring his bride and join him to himself. So, what do we not need to fear? Or his body? It says here that he who loves his wife doesn't hate his own body.

Loves her as himself. Loves their own body. I don't need to fear that the Lord will ever treat his body wrong. I don't have to fear that he's going to hate his body. It says here's illogical to do that.

Why would a husband treat his wife that way and the Lord doesn't? I don't have to fear the Lord's going to treat his body with wrath. He will nourish it. He will bring it to maturity.

He will cherish it. He will keep it with tender care and love. So, Christ is raising his bride to a place of honor through his tender love and care.

[ 18 : 42 ] This is a great revelation regarding Christ and the church. The church is what then? The bride, the body of Christ. This tells us exclusively the bride and the body of Christ.

Christ has one body. Christ has one bride. And Christ has one church. There will be some religions out there that are quite shocked that he only has one bride.

They claim he's got multiple. They claim he, there's some people that say, well, he had an earthly wife too. If you knew he was doing this thing, I said, no. One body, one bride, and one church. Who is that church?

We know Galatians 3.28. Tells us there's neither Jew nor Greek. There's neither bond nor free. There's neither male nor female. For you're all one in Christ.

Emphasizing what? Our natural position and standing and order and heritage has no value with our standing in Christ. In Christ, there is a oneness now that is apart from whatever our situation is here in this life.

[ 19 : 47 ] The church then, if I'm going too fast, just like, give me like a slow down and I'll slow down. My wife always says that because I'm thinking about these things constantly and I'm going through them all, it's super familiar to me.

It's just like, well, yeah, yeah, yeah. Come on. You got that? Then I move on to the next. So, the church. Oh, that bothers me that the five went to the bottom.

I was hoping it would fit. The church is Christ's bride, body, building, and beneficiary. Bride and body, we just looked at that in Ephesians.

Building would be 1 Corinthians 3.16. Know you not that you are the temple of God and the spirit of God dwells in you. Beneficiary is we are a beneficiary of the promise of the Father.

We have received the Holy Spirit as a gift in our lives. There's the receiving of the Holy Spirit internally, like we're talking about on Sundays in John, the new covenant, being born again, an internal work that the Holy Spirit does within us.

[ 20 : 53 ] But then there is also a promise that Jesus gave, the promise of the Father. When the Holy Spirit is poured out at Pentecost and it births the church. And we have the Holy Spirit operating in our lives where he gives us gifts and callings.

Where he says in Ephesians 4, the gift to the church of teachers and evangelists. The Holy Spirit operating in our lives in that way. Luke 24.49.

Behold, I send the promise of my Father upon you, but tarry you in the city of Jerusalem until you be born again. No, until you be endued with power from on high.

Jesus has breathed on the disciples at this point and said, receive you the Holy Spirit. They have. They receive the Holy Spirit, the promise of the new covenant. But then there's a subsequent work for the bride, the body, the church.

Which is, hey, wait until you receive the promise of the Father. Some particulars of the church.

[ 21 : 53 ] You know, we're getting to some theology and doctrine here. But it's good for you guys to know this. You know, as a kid growing up, I just thought, well, believe in the Lord Jesus Christ. Boom. And then, like, there's that which is the Old Testament.

And then there's now everything else. Which is, if you believe you're born again and you're part of the church and all of these things, they're all the same. But as you read the scripture and you understand God's plan, you realize, well, wait a minute.

The bride will not be on this earth always. Because Jesus said that I will, the last trump, the trump will sound, the dead in Christ will rise first. There will be a gathering of the church.

There will be a resurrection. So that means if the church is his bride and his body, then his body's not here. His bride's not here. And they are the ones who have received the promise of the Father. So, particulars of the church. The church, these are not all of the particulars of the church. It's not exhaustive. It's just what has to do with what we're talking about tonight.

[ 22 : 58 ] That the church, as an entity, continues as a body, in a sense, into the new heavens and new earth. It's not something done away with. The particulars of the church.

The church exists only after resurrection. It's when Jesus said, this is the cup of the new covenant, sealed in my blood. So it could not exist before resurrection. The church partakes of Christ's body. When he said to the Jews, hey, except you drink of my blood and eat of my flesh, you have no part with me. And the church are sons of God. Those who, in John 1, as we read, those who receive him, to them gave he power to become sons of God.

Those are all things that are part of the new covenant. So today, if you believe in Jesus Christ, you become part of the new covenant and you're part of the church. So we get all of these things.

But the new covenant will exist to the end of the thousand-year reign. But the church will not be a body and a bride upon the earth at that time. The church will then be with the Lord in heaven or ruling and reigning with him.

[ 24 : 02 ] So as partakers of the new covenant, we get to be born again. We partake of Christ's body. We're sons of God. But things that are exclusively the churches.

The church exclusively receives the promise of the Father, which is the Holy Spirit given to the church for gifting and for equipping and enabling. The church exclusively is baptized into the body of Christ.

So as Ephesians said, the church is the bride and the body. And we're told we're baptized into the body of Christ. When the bride is removed to heaven, then the body is removed as well.

The church is exclusively the bride of Christ for all of eternity. As we're going to see here in this text, the church is still there. The church is essentially the parentheses of grace in God's plan of the ages.

Because God's plan that he will pick up at the day of the Lord. The church is just that parentheses of grace. The new covenant that we partake of is the same way now that till the end of the thousand years that everybody will come to Christ.

[ 25 : 16 ] We'll receive of that new covenant, the new heart and the old heart taken away. But the body and the bride receive some exclusive particulars.

The bride, the body, and the gift of the spirit will all be removed from the earth and received into heaven at the resurrection of the church. So says the scripture. Second Thessalonians, reading about the man of sin or the antichrist as we call him.

Paul writes and says that now you know what withholds that he might be revealed in his time. That he, the man of lawlessness, might be revealed in his time. You know what withholds. What is keeping him? For the mystery of iniquity does already work.

That's already in the world. Only he who now restrains will restrain until he be taken out of the way. Speaking of the Holy Spirit and the presence of the church.

What are our two attributes in this world? We are the light of the world. Illumination, manifestation, right? Exposure. And we are the salt of the earth.

[ 26 : 18 ] Preservative. Remove those things and there's nothing withholding. When will that be removed? Well, when the church is gathered in the resurrection.

And then we know in Revelation 19, the marriage supper of the Lamb takes place at the end of the seven years. Which means the church isn't here. But remarkably then, despite all of those things we just looked at.

And our standing today in Christ. And what that means for us as the church. And as God moves forward with his plan of the ages. You think, well, there's no more need for the church. Right? Once they're resurrected.

Okay. We rule and reign with him. And a thousand years is a new heaven and a new earth. What's this thing that there's still a church? Because Christ is a faithful husband. He's not going to put away his bride.

When he said that which God has joined together, let not man put asunder. Jesus is a faithful husband. And he will be eternally faithful to his bride. As we see here.

[ 27 : 17 ] Coming down out of heaven is the bride. Verse 3. And I heard a great voice, as we just sang. Out of heaven saying, behold, the tabernacle of God is with men.

And he will dwell with them. And they shall be his people. And God himself shall be with them and be their God. From Adam all the way until the new creation.

The goal has always been the same. Relationship. Relationship. God desires relationship. And here there's a new heaven and a new earth. And God's like, yes! Let's hang out.

What does John see? The first thing he sees? That God desires relationship. God desires to dwell with his people. This is a new normal, guys.

The new normal has come. We live in a new normal in the new covenant. Right? Under the new covenant. It's a new normal. The Gentiles are brought in. That all who put their faith in Christ can be born again.

[ 28 : 19 ] What is the gift? The wonderful promise of the new covenant is God dwells with us. We have God's presence. Moses, David, Abraham.

Amazing men of faith. And yet none of them had the presence of the Spirit as we do. Remarkable men. Studying for Sunday. For God so loved the world that he gave his only begotten Son.

Understanding, you know, that I have nothing outside of Christ. Nothing. The Jews at least can say, hey, we're God's chosen people.

We've got something, at least. We have the promises of God. And we have his word. And we have, it doesn't give them spiritual standing with God. But what do I have outside of Christ? Outside of grace?

I have nothing. I have no heritage. I have nothing to recommend to me. Nothing. But I think of these people. You think what it says in Hebrew, that by faith, they endured being sawn asunder.

[ 29 : 20 ] I think it was Isaiah. It was believed they sawed him in half. They kept the faith without the indwelling life of the Spirit. I buckle when someone looks at me goofy.

I'm like, oh, no. How did they do it? Amazing men and women of faith. But this is a new normal now. Greater than even the new normal we experience.

God's people will personally dwell with God. They will personally relate to God. And they'll personally belong to God in this new heavens and new earth. At this time, all people will be his people.

As good as a thousand years was. It's not as good as the new heavens and new earth. Because at this time, all people are his people. And God shall wipe away all tears from their eyes.

There shall be no more death, neither sorrow, nor crying. Neither shall there be any more pain.

Thank you, Lord. For the former things. Former things are passed away.

[ 30 : 18 ] Former things, again, means first things in time or place. The things in the sequence and the line of events. They were the first things in time and place. There's no longer a place for them. It's not their place.

Isaiah 43, 18. Remember you not the former things. Neither consider the things of old. They're passed away. It means to go away. To depart. What do the first things belong to?

They belong to Adam's creation. They belong to the first creation. To the fall. 1 Corinthians 15, 45 says, And so it is written, The first man, Adam, was made a living soul.

The last man, Adam, was made a quickening spirit. Howbeit, that was not first, which is spiritual, but that which is natural. In the first order of things, the natural.

And afterward, that which is spiritual. The first man's of the earth. Earthy, the second man is Lord from heaven. So first things, they belong with the first Adam, first creation.

[ 31 : 21 ] They belong to the fall, and they no longer have any relevance. And what are those former things? What are the first things? Tears, death, sorrow, crying, and pain have no relevance.

Have no place in the new heavens and new earth. Be no more tears. No death. No sorrow. No crying. No pain. He's not saying, at this time, these things are happening, and God is doing away with them.

This is a new heavens and new earth. We're long past the bema seat, when the church stands before Christ for reward. So it's not, as you may have heard some people say, well, you know, it says, the white boy all tears, which means there could be tears.

And when I see Jesus, I'll weep, because I think of all the things that I could have done for him. That's not found anywhere in scripture. That's just interesting thoughts, but it doesn't fit. And here where it says, God will wipe away all tears, doesn't mean at that time there's going to be death either, or pain.

It's just saying they no longer have a place here. There's no place for them in this new heaven and new earth. And I was thinking about where it says in scripture, as I was driving this week, I was thinking where it says in scripture that our works will be judged by fire, and they'll burn up those that are wood, hay, and stubble, and then those that remain, gold, precious stones.

[ 32 : 44 ] And I was thinking about that. I was just thinking and talking to the Lord. I'm like, Lord, I can't wait to be with you and see you burn it all up, Lord. Burn it all down. And just whatever can be left, Lord.

If it all's got to burn, I don't really care. Try it by just toast it, Lord. I don't want anything. I don't want to bring wood, hay, and stubble. Like, Lord, fry it. Get it gone. I just, I can't wait to be in his presence.

I'm not afraid. I'm not afraid to come to him now. And I can't wait to see him face to face. I can't wait to lay everything before him and be like, Lord, is there anything here that's any good? You know, can we keep any of it?

Oh, you're going to keep that, Lord? I wouldn't have kept that. That's really strange. Okay, it was just a cup of cold water to that person. All right, you know, Lord, did you see this over here? I put a lot of time into that. You know, I really, oh, that got burned up. Well, whatever.

But I was thinking about it. Like, Lord, I don't want to bring wood, hay, and stubble. I don't want it to remain. Get rid of it, Lord. And if I stand before you and it all goes, praise God. I don't want wood, hay, and stubble at that time.

[ 33 : 44 ] Those former things are all gone. And he that sat upon the throne said, behold, I make all things new. To make means to form, construct, produce, or fashion. All things that God is making, constructing, producing, and fashioning at this time are new.

All things, individually and collectively, all. They're fresh. They're unused. They're unprecedented. They're new. The word new used for, like, a new king, a new monarch.

Brand new. I make all things new. And he said unto me, write, for these words are true and faithful, because Jesus has the authority and ability to produce each and everything he does as unprecedentedly fresh.

Our lives are unprecedentedly fresh in Christ. We can wake up every morning with new mercies. Brand new. Absolutely new. Nothing of this creation.

So they're new in quantity. They're new in quality. They're fresh. They're new. Jesus has unmade the old creation. He has the authority to make a new creation.

[ 34 : 57 ] And John hears this voice say, write. For these words are faithful and true. That's all his words are. All of his words are true and faithful.

See, God's desire for us is to read and to know his true and faithful words. They're all true. They're all faithful. And so what am I supposed to do with them?

I should read them. I should know them. You know, if someone came up to you and say like, hey, I thought we could hang out for an hour.

Do you want to talk about true and faithful things or false and unfaithful things? Which would you rather talk about? It's like, you know what? Let's do some false and unfaithful. And unfortunately, sometimes that's true. It's like, Lord, I don't really want the responsibility of the true and faithful right now.

I don't want to accept what that might do in my life. I'll take the false and unfaithful. No, I don't want the false and unfaithful. That's Woodhain's double. All of his words are true and faithful.

[ 36 : 00 ] Our part is to receive them. John faithfully writes them. And again, John remarkably, John is so much like Moses. He's just, he takes what he's given and he just brings it unfiltered, unadulterated, unchanged, right to the people.

He says, here it is. That's what John, he just faithfully writes this. He doesn't try to give any description or change anything on his own. And he said unto me, it is done. I am alpha and omega, the beginning and the end.

And I will give unto him that is a thirst of the fountain of the water of life freely. It is done. In John 19, 30, Jesus bowed his head and gave up the ghost.

And he said, it is finished. It is finished. It is to tell us die, paid in full. It's a legal or a financial term, paid in full.

This is a different, it is done means it's come to pass. It's come into existence. It's begun to be. It's received existence. It is done.

[ 37 : 00 ] It's not a finish. It's a beginning. It is done. I am alpha and omega. I'm the beginning and the end. In Exodus 3, Moses said, Lord, when I go back to Egypt and I tell your people that I've talked with God, who do I say?

Who do I say has sent me? He said, I am. I am that I am. The I am is still there, the beginning of a new creation. I am alpha and omega.

God is all encompassing in his creation and he always finishes what he starts. He's the beginning and the end. And we can be confident of this very thing, that he who's began a good work in us, he will perform it.

He will omega it. He will alpha it and he will omega it. So here's the fountain of the water of life. The fountain is assured, the water flows free, and the fulfillment is guaranteed.

But only for those who do what? Who thirst for life. It's a fountain of life. The fountain is guaranteed, the water is free. There's no doubt it will be there, but it's only for those who drink of it.

[ 38 : 10 ] It's only for those who thirst for life. It's not a thirst that's anything that can be quenched by something in this world. You see, a new desire is needed for these new things.

It's a new world. New desires, new thirst. John 7, 37 and Isaiah 55, 1 through 2, when I can look at those, speak of coming to a fountain.

All those who thirst, let him come unto me. And Isaiah, let him come and take of the waters of life freely. And then he that overcomes, he that overcomes shall inherit all things.

And I will be his God, and he shall be my son. Overcome means to carry off the victory, to conquer. What does that make you think of? Romans 8, 37.

And all these things, we are more than conquerors through him that loved us. Revelation 2, 7. To the churches, John wrote, He that has an ear, let him hear what the Spirit says unto the churches. [ 39 : 16 ] To him that overcomes, carries off the victory, that conquers. To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God. We'll see that in Revelation 22.

The tree of life, the right to eat from. Those that carry off the victory. How do we do that in him? We are more than conquerors. But thanks be to God, 1 Corinthians 15, 57, which gives us the victory through our Lord Jesus Christ.

1 John 5, 4. Who is he that overcomes the world? He that is born of God. And this is the victory that overcomes the world, even our faith.

Yes, we can overcome. We can overcome all the things that God has put in front of us to overcome. We can overcome all these things. And all these things then that are made new are faithful and true, he says in verse 5.

Faith gives us free access to something that we can never earn. Faith allows us to partake of something that that you and I could never have a right to. A right to the tree of life?

[ 40 : 29 ] I could never have that. A right to drink of this fountain? I could never have a right to that. A right to overcome and inherit all things?

Who am I that I should be called a son of God? Faith gives us free access to things we could never learn. The fact that God gives us all these things freely, it doesn't diminish their value.

Well, it's free. It's like, whatever. You know, if someone gives you something, if you lose it, it didn't cost me anything. No, it doesn't diminish their value. These are the most valuable things. Being given them doesn't diminish their value.

They should be that much more precious to us because I've been entrusted with something I can't replace. I can't earn it. I can't buy it back. I can never get another one. It's a once for all, a one-time thing.

It should be something that's so valuable to me that God would then call me an inheritor. God would call me into relationship. We see here that inheritance is for who?

[ 41 : 30 ] For the family. It's for sons. God is only a God to those who come into familiar relationship with him. He's not a God to those who are just, who know about him.

He's not a God to those who just work hard to keep his commands. He's a God only to those who come into familiar family relationship with him. Anyone can claim to know God.

Anyone can say, well, I know God. But that doesn't mean he will acknowledge them as his. And that's the key, right? Matthew 7, not everyone who says unto me, Lord, Lord, shall enter the kingdom of heaven.

Because why? I'll profess I never knew you. I don't have any relationship with you. We may own him, but does he own me? Does he acknowledge me as his own?

Not only does he make all things new, not only does he make me new because I'm in Christ, that would be enough right there. Wow, I've been renewed, right? We've been, the clock's been set back.

[ 42 : 33 ] Sin's been taken away and I've been put back to Eden and I can have my own chances in Adam or in Eve. Like, wow, I've been made new. But beyond that, he receives us as his own children.

He calls us into a relationship where we are his children. The one who heaven and earth has just fled away from. The one where heaven and earth we're in now. He creates a new one.

He says, come on, kids. Come and see the new place. But wait, God, I'm part of that old thing. When heaven and earth fled away, that old creation, how come I didn't go with it?

Oh, so you're a new creation in Christ. And not only a new creation, not are you only fitted for this new heaven and new earth. Oh, you're my son. You now come from heaven.

He didn't create us in the new heaven and new earth. He brought the people to the new heaven and new earth. And they came from his presence. Sons of God, they have belonging, they have acceptance, they have relationship, they have inheritance.

[ 43 : 37 ] It's the sons of God freely given to us. Belonging, acceptance, relationship, and inheritance. Our last verse for tonight.

But the fearful and unbelieving, the abominable, so no snow monsters in heaven, guys. And murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake of fire.

In the lake, I'm sorry, which burns with fire and brimstone, which is the second death. So these things that are just described here in verse 8, they are not for the overcomer, but they're describing what has been overcome.

That's, that, we have no part in those. This is what we've overcome. But for the fearful, the unbelieving, the abominable, the murderers and whoremongers, sorcerers, then, well, what if I'm someone who's fearful?

What if I'm someone who's unbelieving? You can be someone fearful and overcome. You can be an unbeliever and overcome by faith in Christ. But if you do not gain a new identity and a new creation, then this is your identity.

[ 44 : 48 ] The fearful, the unbelieving. We are no longer identified with the old family connections. That's my old family connections. But now I have a new relationship.

In Matthew 19, Jesus promises in verse 29 and 30, everyone that has forsaken houses or brethren or sisters or father or mother or wife or children or land for my name's sake shall receive a hundredfold and shall inherit everlasting life.

We'll have a new family connection. But many that are first, first in order of creation, first in order of events, many that are first shall be least and the least shall be first, shall be placed first in order. We may be the least here, we may be the most rejected here, but that has no bearing on, no necessary, not necessarily have any bearing on our future inheritance. Look at the progression here in verse 8 of these things.

Fearful, it goes from bad to worse. Fearful, fear leads to unbelief, unbelief to murder, murder to sorcery, sorcery to idolatry, worship another God, and the worst thing of all, lying?

[ 46 : 10 ] Who's the father of lies? Satan. We become like the enemy. Fear, unbelief, murder, sorcery, idolatry, and finally, lying.

See, for those who own this as who they are, they have a destination and the second death, the death of death. That destination begins with a choice in their heart.

It was a choice in their heart. It was a choice to be someone who was fearful and believing abominable murderers and not overcome by the blood of the Lamb and the word of his testimony. We've all been there. That's all of us. That's part of that old nature, that old creation, the old family connections, and it all begins in the heart. The destination is determined by what happens in this heart.

Proverbs 4.23 says to keep your heart with all diligence for out of it are the issues of life. Out of it is my destination.

[ 47 : 15 ] Second death, the death of death. The overcomer does not fear death. Neither does he fear death's death.

You see, in the new creation, the new heavens and new earth, in a sense, there is a new death. But it's not for those who are part of the new heavens and new earth.

It's for those who had their part in that old creation, the one that passed away. We have overcome not just death here in this life, we've overcome the death of death.

We have no fear of that. We overcome by the blood of the Lamb and the word of his testimony and we overcome as those that are boldly living in this life.

The overcomer is bold because he's boldly come to a throne of grace. We live boldly in this life. I'm not afraid of the fearful, the unbelieving, the abominable, the murderers, the whoremongers, the sorcerers, the adulterers, and liars.

[ 48 : 20 ] I'm not afraid of that. I'm not afraid of the former things, the crying. I don't like them. I'm not afraid of the crying, the pain, the sorrow, the death. I'm not afraid of death. I'm not looking forward to the experience.

I don't look forward to my next time of trials and pain and, but we don't have to fear it. We can live boldly because we've overcome. Because we are his bride, we are his body, we are his belonging. The overcomer is bold in life, lives boldly in life because he's boldly come to the throne of grace. Hebrews 4, 16. Let us therefore come boldly unto the throne of grace that we may obtain mercy and

find grace to help in time of need.

And when we come to that throne, who sits on the throne? It's the lamb. And who is that lamb? That's my husband. The one who sits on the throne of grace is the lamb and he is a faithful husband to his bride.

And if his bride comes and says, hey, I, I'm just struggling here. What's he going to do? He's going to nourish. He's going to cherish. He's going to enter into her world and he's going to die there.

[ 49 : 40 ] He's going to wash her in the water of the word that he may present her spotless. And that's who sits on the throne. That's who sits on the throne. That's the one who has just made this beautiful new heavens and earth, which we'll get into much more next time.

But who is the new Jerusalem? It's his bride. It's the one he gave his life for. It's us. He's a faithful husband. He will cherish his bride.

He's a faithful husband who will be faithful to her through all of eternity. What does that mean for us? Can we order ourselves under him? Can't we serve him?

Is it that hard? Wives, submit yourselves unto your own husbands. I'm not submitting to Jesus. No, it's a joy to do so. I don't want to be a servant.

Man, serving the Lord elevates me to a position and a place that nothing in this world has. Serving the Lord gives me something of value. Jewels, precious stones, giant, whatever those things are, we're going to see next time.

[ 50 : 43 ] John is going to describe all these precious stones and things. I don't know if they really are that or if he's trying to describe new elements in a new earth and he's just using the old descriptions.

But all I know is when we serve the Lord, we gain something of so much value that will last and be so valuable to us in a new heavens and new earth. It's not worth it here, giving that up for anything. It's not worth anything this world has, not lands, not home, not father, brother. There's no relationship here. Nothing's worth it.

Hey, Kit, will you do that song again? Cool. Father, thank you so much, Lord, that we have overcome. Lord, we have overcome because you've overcome, because Jesus has overcome.

Is why? Because you've given your only begotten son. Lord, outside of Christ, we are nothing. We are nobodies. We have nothing. At least a son of Abraham can say, well, I can trace my lineage all the way back to Adam.

[ 51 : 49 ] Well, God chose us. It's great. That's awesome. But that gives them no standing with you spiritually. But, Lord, outside of you, I have absolutely nothing to recommend me to you.

But, Lord, now that I'm in you, I'm your son. I'm your bride. I'm your inheritance. I've overcome. And I can live a life in boldness because this world's passing away.

I know what's going to happen. We just read it. It's going to pass away. We know there's a new heavens and a new earth. We know there's a new city, a place made for us without hands. And we know that your desire, as it's been from the very beginning, is relationship.

You want to dwell with us. The tabernacle of God is with men. He shall be their God. Lord, we want to worship you.

we want to thank you for your true and faithful words. Thank you, Lord, that you will take us where no man has gone before. And when we see it, we're going to go, I never would have thought it could be this good.

[ 53 : 04 ] Thank you, Jesus. We love you. Amen.