

# Revelation 21

## *A New Heavens, a New Earth, and a New Jerusalem*

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### **A. All things made new.**

#### **1. (1) The new heaven and the new earth.**

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*(1) 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.*

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As the chapter opens, all the \_\_\_\_\_ of all ages, both demons and men, including Satan, the beast and the false prophet, are in the lake of fire forever.

Revelation chapter 21 begins a \_\_\_\_\_ section of the Book of Revelation.

Having described the origin and progress of \_\_\_\_\_ in the world, the final overthrow of Satan and his adherents, and the judgment when every man is rewarded according to his works, John now completes the whole by portraying the eternal bliss of the redeemed in heaven.

The entire universe as we know it will be \_\_\_\_\_ and replaced by a new creation that will last forever.

The idea of a new earth, with a new atmosphere and sky is a \_\_\_\_\_ theme in the Scriptures. Many of the prophets, both Old and New Testaments, spoke of this new heaven and new earth.

The Bible uses the word *heaven* in three senses. The *first heaven* is the earth's atmosphere, the \_\_\_\_\_. The *second heaven* is outer \_\_\_\_\_, the "night sky." The *third heaven* is the place where God \_\_\_\_\_ in glory.

We know this because Jesus said that heaven and earth \_\_\_\_\_ pass away, but His Word would live forever (Luke 21:33).

Also, in Isaiah 65:17 God said prophetically that He will create a \_\_\_\_\_ heaven and earth, and the ancient Hebrew word for "create" (*bara*) means to "create out of nothing," instead of re-fashioning existing material.

To the Jewish mind, the sea was a place of \_\_\_\_\_ and evil.

Already in the Book of Revelation it is shown to be the source of the Satanic \_\_\_\_\_ (Revelation 13:1) and the place of the \_\_\_\_\_ (Revelation 20:13).

## **2. (2-4) The New Jerusalem descends from heaven.**

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*(2) Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (3) And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. (4) And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*

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By this point in the chronology of Revelation, OT saints, tribulation saints, and all those converted during the millennial kingdom will be incorporated into the ultimate redeemed \_\_\_\_\_ and will dwell in New Jerusalem.

The holy city is the \_\_\_\_\_, now glorified and prepared for perfect communion with her Redeemer.

Though many of those forming the *bride* are rewarded according to their works, yet their own works are insufficient to fit them for their future life; they are \_\_\_\_\_ by God.

The Christian concept of heaven as a city is a place of life, activity, interest, and people. The consummation of the Christian hope is supremely \_\_\_\_\_.

This succinctly states essence of God's desire and man's purpose. Simply, God's desire is to live in close \_\_\_\_\_ with man, and man's purpose is to be a people unto God.

The New Jerusalem is distinguished by what it does \_\_\_\_\_ have - no tears, no sorrow, no death or pain.

God will wipe away every \_\_\_\_\_ from their eyes

## **3. (5) All things new.**

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*(5) Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."*

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This is an authoritative announcement, coming from the \_\_\_\_\_ of God itself.

This statement is in the \_\_\_\_\_ tense, "*I am making everything new.*" This is the consummation of God's work of renewal and redemption, having *begun* here and now in our present time.

Paul saw this transformation at work on \_\_\_\_\_ side of eternity

John was probably so astounded by these words that he forgot to write - and must be \_\_\_\_\_ to do so.

#### **4. (6-8) The invitation and a warning.**

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*(6) And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. (7) He who overcomes shall inherit all things, and I will be his God and he shall be My son. (8) 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."*

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It is uncertain what the "done" is that is intended. It may be the "words" just mentioned; or the incidents described in Revelation 21:1-5; or the Divine promises and judgments in \_\_\_\_\_.

As the book opens, so it closes, with the solemn assurance of the certainty and \_\_\_\_\_ nature of God's eternal promises.

Drinking and thirst are common pictures of God's supply and man's \_\_\_\_\_ need.

Those who overcome enjoy a \_\_\_\_\_ relationship with God.

Having stated, in general terms, who they were who would be admitted into that blessed world, he now states explicitly who would \_\_\_\_\_.

The cowardly, unbelieving, abominable who will have their part in the lake which burns with \_\_\_\_\_ and brimstone are those who reject Jesus and make themselves apostate.

The fearful are those who, through cowardice, have not \_\_\_\_\_.

The unbelieving are those who have not \_\_\_\_\_ faith; avowed infidels; infidels at heart; and all who have not the sincere faith of the gospel.

The abominable refers to all who are detestable, to wit, on account of their sins; all whose conduct is \_\_\_\_\_ to God.

John is not speaking of natural timidity, but of that cowardice which in the last resort chooses self and safety \_\_\_\_\_ Christ.