

Isaiah Wilson / General Adult

Revelation / Revelation 21:1-8

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## **Read the Text: Revelation 21:1-8 (BSB)**

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<sup>1</sup> Then I saw a new heaven and a new earth, for the first heaven and earth had passed away, and the sea was no more.

<sup>2</sup> I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

<sup>3</sup> And I heard a loud voice from the throne saying: “Behold, the dwelling place of God is with man, and He will dwell with them. They will be His people, and God Himself will be with them as their God.

<sup>4</sup> ‘He will wipe away every tear from their eyes,’ and there will be no more death or mourning or crying or pain, for the former things have passed away.”

<sup>5</sup> And the One seated on the throne said, “Behold, I make all things new.” Then He said, “Write this down, for these words are faithful and true.”

<sup>6</sup> And He told me, “It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life.

<sup>7</sup> The one who overcomes will inherit all things, and I will be his God, and he will be My son.

<sup>8</sup> But to the cowardly and unbelieving and abominable and murderers and sexually immoral and sorcerers and idolaters and all liars, their place will be in the lake that burns with fire and sulfur. This is the second death.”

# Introduction

We have covered a lot of ground in [Revelation 20](#).

We watched Satan get bound with a great chain and thrown into the Abyss. We watched the saints reign with Christ for a thousand years as priests and kings. We watched Satan get released, gather his army numbered like the sand of the seashore, march against the beloved city, and get consumed by fire from heaven in nine words. We watched him get thrown into the lake of fire where the beast and the false prophet were already waiting.

Then we sat with the great white throne. Every person who has ever lived standing before it. The books opened. Death and Hades thrown into the lake of fire. And if anyone's name was not found written in the Book of Life, they were thrown into the lake of fire.

That was last session. And it was heavy. It was supposed to be.

But the story is not finished.

There is something in front of us that everything we have covered in this book has been moving toward. Not just in Revelation. In the whole Bible.

Go back to the beginning. God made a world. He declared it good. He put people in it and he walked with them. No barrier between God and man. No system required. No curtain. No sacrifice. No distance. Just God and the people he made, together, in a garden where everything was as it was supposed to be.

And then [Genesis 3](#) happened.

One act of disobedience and everything broke. Not in a small way. Not in a way that just made things harder. It broke completely. Death entered the world. The ground was cursed. The relationship between God and man fractured at its foundation. And God drove them out of the garden. A cherubim with a flaming sword stood at the entrance to make sure they could not come back. The tree of life was cut off. The walking stopped.

Every person born after that moment was born east of Eden. Born into a world that was never supposed to be this way. Born under the weight of something that did not belong here.

And God spent the rest of history working to undo it.

Not just undo it. He was working toward something better than what was lost. The tabernacle was a step. The temple was a step. Every prophet who ever opened their mouth and said thus

says the Lord was a step. The incarnation was the biggest step yet. God himself crossing the distance, entering the broken world, living in it, suffering in it, dying in it, and rising from it.

And now we turn the page into Revelation 21.

The judgment is behind us. The lake of fire is behind us. Every enemy is gone. Death is gone. Satan is gone. The beast and the false prophet are gone. Everything that has fought against God and against his people since Genesis 3 has been dealt with permanently.

What is in front of us is the arrival of everything God has been working toward since the fall.

This is not the end of a story. This is the end of a very long exile and the beginning of something that has no end. And the one standing at the center of all of it is the Lamb who was slain.

## **1. The New Creation (vv. 1-2)**

### **Revelation 21:1-2 BSB**

<sup>1</sup> Then I saw a new heaven and a new earth, for the first heaven and earth had passed away, and the sea was no more.

<sup>2</sup> I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

### **V.1 — A New Heaven and a New Earth**

*Then I saw a new heaven and a new earth, for the first heaven and earth had passed away, and the sea was no more.*

The first thing John tells us is that the old order is gone. The first heaven and the first earth had passed away. The Greek word is *aperchomai*. It means to go away, to depart. Not to be annihilated. Not destroyed in the sense of being reduced to nothing. Departed. Gone. The old order has run its course and passed off the stage.

Then John uses a specific word for new that matters.

The Greek word is *kainos*. There are two words in Greek that can be translated as new. *Neos* means new in time, like something recent. A new car, a new year, a new face in the room. *Kainos* means something different. It means new in kind or quality. A fundamentally different

order of thing. Not just a recent thing but a better thing. A thing that operates on a higher level than what came before it.

This is not God throwing away what he made and starting over with something unrelated. He is transforming creation into a higher order. Maybe the best picture we have of what that means is the resurrection body. When Jesus rose from the dead, it was the same person. The disciples recognized him. He ate fish with them. He invited Thomas to touch his wounds. But he also appeared in a locked room without opening the door. He ascended from the earth under his own power. Same person. But operating on a completely different level than a physical body bound by the limits of this world.

The new earth is like that. Same creation. But transformed into something that does not yet have a frame of reference in our experience.

Isaiah saw this coming seven hundred years before John. In [Isaiah 65:17](#) God said: behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.

This is not a surprise announcement in Revelation. God told Isaiah. He told Ezekiel. He told his people through the prophets for centuries that this was coming. What John sees in verse 1 is the arrival of a very old promise.

Then John says the sea was no more.

In the ancient world, the sea was not primarily a vacation destination. It represented chaos, danger, and the source of threatening powers. It was unpredictable. It could swallow ships and men without warning. In the ancient Near Eastern mind, the sea was the realm of forces that resisted order and life. Revelation has already used the sea that way. In chapter 13 the beast rose up out of the sea. The sea is where the enemy comes from.

When John says the sea was no more, he is saying everything the sea represented is gone. Chaos is over. The threatening powers are finished. Nothing dangerous, nothing unpredictable, nothing hostile to God or to his people remains. What is left is ordered, peaceful, and completely under the reign of Jesus.

## **V.2 — The New Jerusalem Descends**

*I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*

Three things in this verse deserve attention.

The first is the direction. The city comes down. Out of heaven from God, down to the renewed earth. This is not the story of God's people being evacuated from a ruined world and relocated somewhere far away. Heaven is coming to earth. God is not pulling his people up to where he is. He is bringing his city down to where they are. Down. That word is doing more work in this verse than it looks like at first.

The second thing is where it comes from. The city comes from God. This is not a human project. It is not the result of centuries of human civilization finally achieving something great. It does not rise from human effort or ingenuity. It comes out of heaven from God. That matters because it means this city cannot fail. It did not rise through human strength and it cannot fall through human weakness. God built it. God sends it. It arrives exactly as he intended.

The third thing is how John describes it. He says it is prepared as a bride adorned for her husband.

That image stops everything.

John just described a city. Now he calls it a bride dressed for her wedding day. A city and a bride in the same sentence. He is holding both images at the same time on purpose. And the reason is that they are the same thing.

The New Jerusalem is not just a place his people go to. It is the people themselves. The redeemed community of God in their glorified state, fully prepared, fully restored, presented to Jesus as a bride on the day of the wedding. The architecture of the city that we will see in detail next week is built from the people of God. The gates are named for the twelve tribes of Israel. The foundations are named for the twelve apostles. The city literally is the community of the redeemed.

This matters for how you read everything that follows. When John describes the dimensions of the city and the materials it is built from, he is not giving you a real estate report. He is describing the glorified people of God. The bride dressed for her husband. And that husband is the Lamb who was slain, who is now standing at the end of history to receive what he purchased with his own blood.

## **2. The Throne Declaration (vv. 3-4)**

### **Revelation 21:3-4 BSB**

<sup>3</sup> And I heard a loud voice from the throne saying: "Behold, the dwelling place of God is with man, and He will dwell with them. They will be His people, and God Himself will be with them

as their God.

<sup>4</sup> ‘He will wipe away every tear from their eyes,’ and there will be no more death or mourning or crying or pain, for the former things have passed away.”

### **V.3 — The Dwelling Place of God Is with Man**

*And I heard a loud voice from the throne saying: "Behold, the dwelling place of God is with man, and He will dwell with them. They will be His people, and God Himself will be with them as their God."*

A loud voice from the throne speaks. Not the Lamb directly. Not an angel. A voice from the throne itself. And what it says is the theological center of not just this chapter but the entire Bible.

The word translated "dwell" carries everything.

The Greek word is skēnoō. It means to tabernacle. To pitch a tent. The noun form is skēnē, which is the word for the wilderness tabernacle. This is not a generic word for living somewhere. It is a word loaded with the entire history of God dwelling with his people. And John has used it before. In his own Gospel, at chapter 1 verse 14, he wrote that the Word became flesh and tabernacled among us. He chose that word in his Gospel deliberately. He chooses it again here deliberately. He is pulling a thread that runs through the whole story of Scripture and showing you where it ends.

To understand why verse 3 lands the way it does, you have to walk the thread from the beginning.

In the garden, God walked with man. [Genesis 3:8](#) tells us that God walked in the garden in the cool of the day. No system required. No intermediary. No appointed time or place. Just God and the people he made, moving together in an unbroken relationship. There was no temple in the garden because there was no need for one. The whole garden was the meeting place of God and man.

Then [Genesis 3](#) happened and the walking stopped. The gap between God and man opened. And it was not a gap man had any ability to close on his own.

But God began to close it himself.

At Sinai, he gave Israel the tabernacle. He gave Moses the precise instructions for building it. Every measurement, every material, every piece of furniture was specified by God. And when

it was finished and the glory of God filled it, his presence came to live in the middle of the camp. The tabernacle was pitched at the center of Israel and the twelve tribes arranged themselves around it. God, at the center, with his people surrounding him. It was a step back toward the garden.

But there was a curtain.

An inner room called the holy of holies where the presence of God dwelt. And only one person could enter it. The high priest. Once a year after an elaborate process of cleansing and sacrifice. The distance was managed but it wasn't closed.

Solomon built the temple. More permanent than the tent. More glorious than anything Israel had seen. When it was dedicated and the priests brought the ark into the holy of holies, the glory of God filled the temple so completely that the priests could not stand to minister. God was there. But the curtain was still there too. The holy of holies was still restricted. The distance between God and man was narrower but it was not gone.

Then the temple was destroyed. The glory departed. Israel went into exile. And for four hundred years before the birth of Jesus, there was no word from God. No prophet. No vision. No voice. Just silence.

And then the Word became flesh and tabernacled among us.

God himself crossed the distance. Not through a system, not through a representative, but personally. He took on human flesh and moved into the neighborhood. He walked the same roads his people walked. He ate the food they ate. He felt the grief they felt. He wept at the grave of a friend. He touched lepers. He sat with tax collectors. He was as close to his people as a person can be to another person. And when he died on the cross and the curtain in the temple tore from top to bottom, the restricted access of the holy of holies tore open with it. The barrier between God and man was dealt with at the cross.

He rose. He ascended. And he sent the Holy Spirit.

Now God lives inside his people. Not in a building at the center of a city but in the chest of every person who has put their trust in Jesus. Closer than the tabernacle. Closer than the temple. But as Paul says in 1 Corinthians 13, still through a glass darkly. Still not face to face. Still a foretaste of something more.

Revelation 21:3 is where the more arrives.

God pitches his tent with his people and he never takes it down. Not visiting. Not dwelling in a building in the middle of a city. With them. Every moment. Without restriction. Without a curtain. Without a mediating system of any kind. The gap that opened in Genesis 3 is closed permanently. And the word John uses to describe it is the same word he used for the wilderness tabernacle and the same word he used for the incarnation. Every step in the progression was the same thing. God closing the distance. And this is the step where the distance is gone.

The voice from the throne also says: they will be his people, and God himself will be with them as their God.

That phrase did not originate in Revelation.

God said it to Moses at Sinai in Leviticus 26:12. He said it through Jeremiah in chapter 31 verse 33. He said it through Ezekiel in chapter 37 verse 27. He kept saying it across centuries and covenants and exiles and returns. His people kept failing to hold up their end of it. The covenant kept getting broken on the human side. And God kept renewing it. Kept promising it. Kept reaching toward it.

Revelation 21:3 is where it is finally, completely, permanently true. Not because the human side finally held up. But because Jesus held it up on our behalf. The Lamb who was slain made it possible for God to say once and for all: they are my people. I am their God. And nothing will ever change that again.

## **V.4 — Everything the Fall Produced Is Gone**

*He will wipe away every tear from their eyes, and there will be no more death or mourning or crying or pain, for the former things have passed away.*

The first thing to see in this verse is who does the wiping.

Not an angel. Not a general improvement in conditions. God himself. The one who spoke the universe into existence, who sits on the throne that the earth and sky fled from in Revelation 20, bends down and wipes every tear from their faces. That is a personal act. An intimate one. The kind of thing a parent does for a child. The most powerful being in existence doing the most tender thing imaginable.

And then John lists what is gone.

Death is gone.

Death has been with us since Genesis 3. It entered the world through sin and it has followed every human being born into this world ever since. No one escapes it. No amount of wealth or medicine or power has ever been able to push it back permanently. It finds everyone. It has been sitting at the end of every human life since the fall like an enemy that could be delayed but never defeated.

Paul called it the last enemy in 1 Corinthians 15:26. Not the beast. Not the false prophet. Not even Satan. The last enemy is death itself. And we watched the last enemy get thrown into the lake of fire last week in chapter 20. Here in verse 4, the consequences of that become personal. Death is gone. Not managed. Not postponed. Gone. It will never touch the people of God again.

Mourning is gone.

Mourning is what death leaves behind. Every person who has ever loved someone and lost them knows what mourning is. It is not just sadness. It is the specific grief that comes from absence. From a chair that is empty. From a voice you will not hear again. From a future that got cut short. Mourning is the long shadow that death casts over the living. And in the new creation it is gone. Because what produced it is gone.

Crying is gone.

Not just the crying that comes from grief. All of it. The crying that comes from pain and injustice and helplessness and exhaustion. The crying in the middle of the night when you do not even know exactly why you are crying. The crying you tried to hide so no one would see it. Every tear that has ever fallen from every face that has ever belonged to one of his people. All of it. Wiped away. Gone.

Pain is gone.

Physical pain. The kind that wears a person down over years until they are not sure they can carry it any longer. Emotional pain. The kind that lives underneath the surface and colors everything. The pain of being betrayed by someone you trusted. The pain of watching your child suffer and not being able to fix it. The pain of a life that did not go the way you prayed it would go. In the new creation, pain is gone. Not healed in the way we talk about healing now, where the wound closes but the scar remains. Gone. As if it never was.

Because the former things have passed away.

That is what John calls all of it. The former things. Death and mourning and crying and pain are not permanent features of reality. They are features of the old order. The former things.

And the former things have passed away. They belong to the age that is gone. They have no place in the age that is coming.

Verse 4 does not explain why those things happened. It does not tell you why God allowed the suffering that preceded this moment. It does not answer every question that pain has raised in your life. What it tells you is what God does when the former things are behind you. He bends down. He looks you in the face. And he wipes every tear away himself.

Not most of them. Every single one.

*Isaiah 25:8 — "He will swallow up death forever. The Lord God will wipe away the tears from every face." This is the same verse we looked at in chapter 20 when death was thrown into the lake of fire. The swallowing up of death was chapter 20. The wiping of tears is chapter 21. Both halves of the same promise, landing exactly where God said they would.*

### **3. God Speaks (vv. 5-6)**

#### **Revelation 21:5-6 BSB**

<sup>5</sup> And the One seated on the throne said, "Behold, I make all things new." Then He said, "Write this down, for these words are faithful and true."

<sup>6</sup> And He told me, "It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life."

#### **V.5 — Behold, I Make All Things New**

*And the One seated on the throne said, "Behold, I make all things new."*

In the entire book of Revelation, God speaks directly from the throne twice. The first time is in chapter 1 verse 8, where he names himself the Alpha and the Omega. Here in chapter 21 is the second time. John has filled this book with angels speaking and the Lamb speaking and voices from heaven speaking. But God himself speaking directly is rare. When it happens, the weight of it is meant to be felt. What he says when he opens his mouth is what he most wants his people to hear.

And what he says is this: I make all things new.

Not I made. Not I will make. Present tense. Active. This is not a completed act being reported or a future promise being issued. It is an ongoing action. Something God is doing right now.

The new creation is not sitting out ahead of us in a fixed location waiting for us to arrive at it. It is something God is actively making. It is in motion because he is in motion.

The scope of it matters as much as the tense.

All things new. Not some things. Not the spiritual things while the physical world gets discarded. Not people's souls while the rest of creation gets left behind. All things. The restoration that Jesus is bringing is not a narrow rescue operation that pulls a handful of souls out of a burning world and relocates them somewhere else. It is a cosmic renewal. The entire created order being remade into the kainos, the higher order thing, that God intended it to become.

Paul saw this coming in [Romans 8](#). He wrote that the whole creation has been groaning together in the pains of childbirth until now. Not just people. The whole creation. Groaning under the weight of what the fall did to it. Waiting for the redemption that is coming. Creation itself has been in labor. And the new creation in [Revelation 21](#) is the delivery. The groaning stops. The thing being born arrives. All things new.

Then God says something that is easy to move past too quickly.

He says: write this down, for these words are faithful and true.

He told John to write it because he intended it to be read. By people who were suffering under Roman persecution. By people who had watched friends and family members die for their faith. By people who were wondering whether any of it was worth it and whether God was actually going to do what he said he was going to do. He guaranteed the words before they left his mouth. Faithful and true. Not aspirational. Not conditional. Guaranteed.

If you want to know what God thinks about the new creation, he has told you directly, in writing, with his personal guarantee on it.

## **V.6 — It Is Done**

*And He told me, "It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life."*

It is done.

That phrase has appeared twice before in the story John is telling. In [John 19:30](#), on the cross, Jesus said it is finished. The Greek word there is tetelestai. A declaration of completion. The work of redemption, accomplished. Paid in full. Done.

In [Revelation 16:17](#), as the last bowl of wrath was poured out, a loud voice from the throne said it is done. The Greek word there is *gegonen*. It has happened. The work of judgment, complete.

And here in [Revelation 21:6](#), standing at the threshold of the new creation, God says it is done again. The same declaration. The same finality. The work of restoration, complete.

Three moments. Three declarations of completion. One story.

The cross finished the work of redemption. The bowls finished the work of judgment. And the new creation finishes the work of restoration. Jesus did not go to the cross so that things would get slightly better. He went to the cross to purchase a new creation. And here it is. Done. Exactly as planned. Exactly as promised.

Then God names himself the Alpha and the Omega, the Beginning and the End.

Alpha and Omega are the first and last letters of the Greek alphabet. Every letter, every word, every sentence that can be formed falls somewhere between the first letter and the last. God is saying that the entire story falls within him. He is before the first word and after the last one. He started this and he finishes it. Nothing that happened between [Genesis 1](#) and [Revelation 21](#) caught him off guard. Nothing went off script. No human failure and no demonic resistance changed the ending. The one who said let there be light at the beginning of creation is the same one saying it is done at the end of it. And the story went exactly where he said it would go.

Then he says: to the thirsty I will give freely from the spring of the water of life.

Seven hundred years before John wrote these words, Isaiah recorded God saying almost the same thing. In [Isaiah 55:1](#) he wrote: come, everyone who thirsts, come to the waters, and he who has no money, come, buy and eat. No price. No qualification. No minimum requirement. Come. The only people who respond to that invitation are people who know they are thirsty. And the only people who miss it are people who are convinced they are not.

The invitation has not changed. God made it through Isaiah. He makes it again here from the throne of the new creation. The spring of the water of life, freely, to the thirsty. That is the offer. And it is still open.

## **4. The Overcomer and the Excluded (vv. 7-8)**

**Revelation 21:7-8 BSB**

<sup>7</sup> The one who overcomes will inherit all things, and I will be his God, and he will be My son.

<sup>8</sup> But to the cowardly and unbelieving and abominable and murderers and sexually immoral and sorcerers and idolaters and all liars, their place will be in the lake that burns with fire and sulfur. This is the second death.”

## **V.7 – The Promise to the Overcomer**

*The one who overcomes will inherit all this, and I will be his God and he will be my son.*

Go back to chapters 2 and 3. When Jesus dictated seven letters to seven churches, every single one of them ended with a promise to the one who overcomes. Not some of them. All seven.

To the church at Ephesus he said the one who overcomes will eat from the tree of life in the paradise of God. To Smyrna he said the one who overcomes will not be hurt by the second death. To Pergamum he promised hidden manna and a white stone with a new name. To Thyatira he promised authority over the nations and the morning star. To Sardis he promised white garments and a name that would never be blotted from the Book of Life. To Philadelphia he promised a permanent place as a pillar in the temple of God. To Laodicea he promised a seat on the throne itself.

Seven letters. Seven churches. Seven promises. All of them to the one who overcomes.

Verse 7 is the fulfillment of every one of them at once. The one who overcomes will inherit all this. Not part of it. Not a portion assigned by rank or faithfulness. All of it. Everything described in verses 1 through 6. The new creation. God dwelling with his people. The end of death and mourning and crying and pain. The spring of the water of life. All of it belongs to the overcomer.

And then God adds the most personal language in the passage. I will be his God and he will be my son.

The covenant language from verse 3 is still there. I will be their God. They will be my people. But something has been added to it. Not subjects of a king. Not citizens of a city. Sons of a Father. The intimacy of verse 7 goes beyond any covenant formula in the Old Testament. It is the language of family. Of belonging so deep that it cannot be undone. And it belongs to the one who overcomes.

## V.8 — The Exclusion List

*But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, the sorcerers, the idolaters, and all liars will be consigned to the fiery lake of burning sulfur. This is the second death.*

After the beauty of verses 3 through 7, verse 8 lands like a cold interruption. That is intentional. John does not let this chapter become soft. God has just described the most glorious reality in all of Scripture and now he lists eight categories of people who will not be part of it. Eight categories consigned to the lake of fire. The second death.

The first one on the list is the one that requires the most attention.

The Greek word translated cowardly is *deilos*. It appears only three times in the New Testament. It does not describe someone who struggles with fear. Fear is a human experience and Scripture does not condemn it. What *deilos* describes is a cowardice that produces apostasy. A cowardice that, when the cost of following Jesus becomes real and visible, decides the cost is too high and walks away.

In a book written to seven churches under genuine pressure to compromise, to burn incense to Caesar, to blend in with the culture around them rather than pay the price of standing apart, that word is not an accident. It is first on the list because it was the temptation most immediately in front of John's original readers. And it is first on the list because it is a category that looks nothing like the others from the outside. The cowardly person does not look like a murderer or a sorcerer. They look like someone who simply drifted. Someone who quietly decided that following Jesus all the way to the end was too costly and found a more comfortable place to stand.

That person is first on the list.

The unbelieving are next. Not people who wrestled with doubt. The New Testament has room for people who struggled to believe and brought their struggle honestly to Jesus. Thomas did exactly that and Jesus met him where he was. The unbelieving here are people who ultimately rejected the claims of Jesus. Who heard the gospel and decided no. Who saw the evidence and looked away. Unbelief in this sense is not an intellectual condition. It is a choice.

The vile covers what the original language describes as the abominable. People whose lives were given over to practices that Scripture defines as detestable to God. The category is intentionally broad because the point is not to create an exhaustive list but to establish a principle. There are ways of living that are incompatible with the new creation.

Murderers. The deliberate taking of a life made in the image of God. From Cain in Genesis 4 forward, this has been among the most fundamental violations of the order God established. A person is not an object. They are not a means to an end. They bear the image of the one who made them and their life belongs to him.

The sexually immoral. The Greek word is pornos. It covers sexual activity outside the boundaries God established. This is not a cultural preference or a matter of interpretation. From Genesis 2 forward, God has defined the context for sexual intimacy clearly. Everything outside that context falls into this category.

Sorcerers. People who sought power or knowledge through occult means. Who turned to spiritual forces other than God for what only God is meant to provide. The ancient world was saturated with this and the New Testament addressed it directly and consistently.

Idolaters. People who gave the worship, the devotion, and the ultimate allegiance that belongs to God alone to something else. An idol does not have to be a statue. It is anything that sits in the place in your life that belongs only to God. Your security, your identity, your ultimate hope placed in something other than him.

And all liars.

The list doesn't end with something dramatic. It ends with liars. People who built their lives on deception. Who misrepresented reality, who manipulated truth, who constructed a version of themselves for the world that was not who they actually were. Lying is so common that it can seem like a minor entry at the end of a list that includes murderers and sorcerers. But it is here because the new creation is built on what God calls faithful and true. Verse 5 says it. The words of God are faithful and true. The new creation has no room for anything built on falsehood.

Eight categories. All of them in the lake of fire. The second death.

This verse is not designed to make people feel condemned. It is designed to make one thing urgent: whether your name is written in the Book of Life. Because the same Book of Life that determined the verdict at the great white throne in chapter 20 determines who inherits what God described in verses 3 through 7

## Application

1. Verse 3 says God himself will dwell with his people. What would change about the way you live this week if you woke up every morning with that in mind? The Spirit is the down payment on what verse 3 fully describes. That presence is not just future. It is now.
2. Verse 4 says he will wipe every tear. That is a future promise, but it speaks directly to grief you may be carrying right now. Death does not win. It is already in the lake of fire. The separation you feel is real. It is also temporary. Let verse 4 say what it says.
3. Verse 7 is a promise to the overcomer. Revelation makes clear that an overcomer is not someone who never struggles. It is someone who stays. Who holds on to Jesus when holding on costs something. Where in your life right now does following Jesus cost you something?
4. Verse 8 puts cowardly first. Is there a place in your life where you are quietly choosing the easier road over faithfulness? Not dramatic failure. Just the slow drift that comes from repeatedly choosing comfort over conviction.

## Closing

God made a world. He walked with the people he put in it. Then sin entered and the walking stopped. The garden was lost. A flaming sword blocked the way back.

And God spent the rest of history moving toward his people. A tabernacle. A temple. Prophets. His own Son.

The Son came into the broken world. Lived in it. Suffered in it. Died in it. And rose from it.

And look at what he is building on the other side of all that.

God pitches his tent with his people and never leaves. He wipes every tear. He buries every enemy. He offers the water of life to anyone who thirsts. And he calls the overcomer his son.

The one doing all of this is not a stranger. He is the Lamb. The same one who was slain. The same one who rose. The same one who entered the broken world he is now renewing and paid the full price to bring his people home.

Next week we will see what that home looks like. One of the bowl angels is going to take John to a high mountain and show him the city in detail. What he sees there is everything Israel's worship was always pointing toward.

***"Behold, I make all things new." — Revelation 21:5***

The best is still in front of us.