
Date: February 28, 2018
 Title: The End of the *Story* Realized – God is with His People!
 Text: Revelation 21:1-22:5
 Theme:

Introduction:

The enthroned Christ (Rev. 1) encourages His persecuted church (Rev. 2; 3) by presently reclaiming what is His as Creator (Rev. 4) and Redeemer (Rev. 5) and ultimately reconstituting His Garden (Rev. 21; 22) for the joy of His people and the destruction of His enemies (Rev. 20).

THE BIG PICTURE:

Outline:

- 1.** What is the **author's structure** of this passage? Please a) show *sections with verse references*, b) state the *author's emphasis*, and c) explain what *strategies* you used to see this structure.
- vv. 1-8 What is New ["He will dwell among them" "Behold, I am making all things new" v. 5 [cf. 2 Cor. 5:17]; "It is done" v. 6]
 New Heaven (v. 1)
 New Earth (v. 1)
 New Jerusalem (v. 2; 3:12)
 [New] Presence (v. 3)
 [New] Condition (v. 4)
 New Name (2:17; 3:12)
 New Song (5:9; 14:3)
- vv. 9-21 The Bride Described ["The Glory of God reflected in the Bride" vv. 11, 23, 24, 26]
 • The glory of God (Exod. 33:23) is reflected in the salvation of His people (12 Tribes, Apostles [vv. 12-14; Nations vv. 24-26])
- vv. 22-2:5 What is No Longer ("They will see His face" 22:4)
 No Sea (21:1)
 No longer any death (v. 4)
 No Temple (v. 22)
 No Sun (v. 23)
 No Night (v. 25)
 No one who practices [sin] (v. 27)

Revelation 21

The Presence of God (vv. 1-8 “He will dwell among them”)	The Glory of God (vv. 9-21 “Having the glory of God”)	The Face of God (vv. 22 – 22:5 “They will see His face”)
1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.	9 Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb."	
God’s Presence (v. 3)	God’s Glory (vv. 10, 11)	
The People Described (v. 4)	The Place Described (vv. 11-26)	
8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."	27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.	

Author’s Emphasis - God returns to a restored Eden for the joy of His people (vv. 6, 7 [comp. Gen. 1 w/ Rev. 21]).

Author’s Strategy - There are two “panels” (1:8 and 9-27). The first panel sees a city and speaks of the people occupying the city. The second panel sees a bride and speaks of the place. Both end by excluding the unclean.

- 2.** How does the **context inform the meaning** of this passage? Answer this question using a) the *literary context* (the passages on either side), b) the *historical context* (circumstances and culture of the audience), and c) the *biblical context* (connections to other places in the Bible).

Literary

With the coming of Jesus (chap. 19), evil is destroyed (chap. 20), His people are delivered and His Garden is Restored (chaps. 21; 22).

Historical

What was or will be destroyed [e.g. Jerusalem / Temple / Garden; AD70] will be restored for the joy of His people and the glory of God.

Biblical

Isa. 11:6-9; 65:17; 66:22

Genesis 1:1 w/ Rev. 21:1

Moses asks to see God’s glory (Exod. 33:18-23; 34:5-7). God says no one can see His face and live (Exod. 33:20). The cross enables His people to see His face and live (Rev. 22:4).

- 3.** In light of the emphasis of this passage in its context, state the **author's main idea** for *his audience* (in one short sentence).

God fulfills His promise to dwell among His people. It is done (v. 6) and His people may freely drink from the spring of the water of life (v. 6).

- 4.** What parts of this passage **connect to the gospel** of Jesus Christ? What *particular facet of the gospel* is in view? [What are its Christological / Christo-centric contributions?]

God is the origin/source of the New Jerusalem (v. 2).

God is in a bridegroom/bride [father/son v. 7] relationship with His people (vv. 2, 9)

God will dwell among His people (vv. 3, 22, 23; 22:1-5)

He will remove the consequences of the curse for His people (v. 4; 22:3).

God will make all things new (vv. 1, 5).

God will finish what He began (v. 6).

His bride will have His glory (vv. 10, 11, 24-27)

His people will see His face (22:5).

Q. How does this descriptive in this chapter contribute to the idea of dwelling with His people?

A. It describes for us the fullness of joy and pleasures forever more that exist in His presence.

Through the person and work of Jesus the designed end of God will be achieved for His people. Only in Jesus do we encounter the presence, glory, and face of God (John 14:9; Col. 1:15; Heb. 1:3).

Shepherding the Sheep: (What is the NEXT STEP?)

- 5.** In light of your gospel connection, what **argument** (one short sentence) will you make to **your audience**? What **applications** from this argument will you make for the believer? The unbeliever?

1. Those who reject Jesus will be excluded from God's Presence (vv. 8, 27)
2. Those who accept Jesus will see His face (v. 7; 22:4)

- 6.** What is your **preaching outline**?

"Making all things New" (v. 5)

- I. The Presence of God (vv. 1-8 "He will dwell among them")
- II. The Glory of God (vv. 9-21 "Having the glory of God")
- III. The Face of God (vv. 22 - 22:5 "They will see His face")

The design of God for us finds its fulfillment in Him. God created us so that we might know and experience the joy He has within Himself as Father, Son, and Holy Spirit, and this joy is only known and experienced in His presence.

Drilling down with Simeon Principles

1. How does this vision of Christ expand on our understanding of Him in this Book, Testament, and Canon?

Book What began in the Garden comes full circle and God will dwell with His people for their joy.

Canon

OT

NT

2. Where is the surprise in this text? You should expect the text to surprise you.

The overwhelming weight [awe] of His presence among His people.

3. What is the unique contribution this text, passage, chapter make to the Book as a whole?

This is for what we have been waiting.

4. Always look to link the pieces to the whole.

- a. How is this text informed by the melodic line?

In the return of Jesus, He fully and finally reclaims all that is His as Creator and Redeemer and reconstitutes His Garden for the joy of His people. It is only in the person and work of Jesus that His people can behold the face of God and live.

- b. How does it contribute to the melodic line?

It shows the fulfillment of God's initial creative action in Genesis 1 and 2. He designed us for joy and this joy is only known and experienced in His presence.

5. Can we trust the A.I.M. of the text to be relevant, applicable, and creative / profitable?

Keep looking to Jesus for He is the author and finisher of faith. One day, His people will behold His face for their joy and His glory.

You must accept Jesus as Savior or you will bow before Him as Judge.

Date: February 28, 2018
 Title: The End of the *Story* is in Sight - Jesus Is Coming Quickly
 Text: Revelation 22:6-21
 Theme:

Introduction:

The enthroned Christ (Rev. 1) encourages His persecuted church (Rev. 2; 3) by presently reclaiming what is His as Creator (Rev. 4) and Redeemer (Rev. 5) and ultimately reconstituting His Garden (Rev. 21; 22) for the joy of His people and the destruction of His enemies (Rev. 20).

THE BIG PICTURE:

Outline:

- 1.** What is the **author's structure** of this passage? Please a) show *sections with verse references*, b) state the *author's emphasis*, and c) explain what *strategies* you used to see this structure.

- I. I am coming quickly to bless those who **keep** the words of this prophecy (vv. 6-11)

To keep the words is to believe/obey what it says.

⁶ "And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants **the things which must soon take place**. ⁷ And **behold, I am coming quickly**. Blessed is he who heeds the words of the prophecy of this book.' ⁸ I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. ⁹ But he *said to me, 'Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.' ¹⁰ And he said to me, 'Do not seal up the words of the prophecy of this book, **for the time is near**. ¹¹ Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy'" (Rev. 22:6-11)

- II. I am coming quickly to bless those who **protect** the words of this prophecy (vv. 12-19)

We do not add to nor take away from the words of this prophecy.

¹² "**Behold, I am coming quickly**, and My reward is with Me, to render to every man according to what he has done. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end. ¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. ¹⁵ Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. ¹⁶ I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star. ¹⁷ The Spirit and the bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who is thirsty come; let the one who wishes take the water of life without cost. ¹⁸ I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; ¹⁹ and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book" (Rev. 22:12-19).

III. I am coming quickly to bless those who receive the words of my prophecy (vv. 20-21)

Unless and until one receives the grace of God in the person and work of Jesus, one continues to exist under the wrath of God.

²⁰ "He who testifies to these things says, 'Yes, I am coming quickly.' Amen. Come, Lord Jesus. ²¹ The grace of the Lord Jesus be with all. Amen" (Rev. 22:20, 21).

Author's Emphasis: Jesus is coming quickly to fulfill His promises to His people.

Author's Strategies:

Quickly / tachu [Matt. 3x; Mark 2x; John 1x; Rev. 2:5, 16; 3:11; 11:14; 22:7, 12, 20]

Words / logos [vv. 6, 7, 9, 10, 18, 19]

2. How does the **context inform the meaning** of this passage? Answer this question using a) the *literary context* (the passages on either side), b) the *historical context* (circumstances and culture of the audience), and c) the *biblical context* (connections to other places in the Bible).

Literary context:

Chapter 21-22:5 describe the "reward/blessing" of His presence, glory, and face.

Historical context:

To those who are crushed by persecution, hold fast to Christ for deliverance is about to happen.

Biblical context:

Come quickly

"Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near" (Rev. 1:3).

"I am coming quickly; hold fast what you have, so that no one will take your crown" (Rev. 3:11).

Cf.

¹¹ "Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. ¹² The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. ¹³ Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy" (Rom. 13:11-13).

⁵ "Let your gentle spirit be known to all men. The Lord is near. ⁶ Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus" (Phil. 4:5-7).

⁷ "The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer. ⁸ Above all, keep fervent in your love for one another, because love covers a multitude of sins. ⁹ Be hospitable to one another without complaint. ¹⁰ As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. ¹¹ Whoever speaks, is to do so as one who is speaking the utterances

of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen" (1 Pet. 4:7-11).

Comes as a thief

Matt. 24:43; Luke 12:39; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; 16:15

There is an immediacy, a closeness to the return of Jesus. It is not something that is out there, but near.

3. In light of the emphasis of this passage in its context, state the **author's main idea** for *his audience* (in one short sentence).

To those who are crushed by persecution, hold fast to Christ for deliverance is about to happen.

4. What parts of this passage **connect to the gospel** of Jesus Christ? What *particular facet of the gospel* is in view? [What are its Christological / Christo-centric contributions?]

- God is the faithful and true (v. 6a).
- God authors the message received/delivered by His prophets (v. 6b).
- God is to be worshipped exclusively (v. 9).
- God will render to everyone proportionately and appropriately (v. 12).
- God is the Alpha and the Omega (v. 13).
- Jesus is the root and the descendant of David (v. 16).
- Jesus is the bright morning star (v. 16).
- God is the ultimate arbiter of justice (vv. 18, 19).
- Jesus dispenses grace (v. 21).

Q. How does the descriptive contribute to the idea of His imminent return?

A. It describes for us who is coming and what He will do when He comes.

5. In light of your gospel connection, what **argument** (one short sentence) will you make to **your audience**? What **applications** from this argument will you make for the believer? The unbeliever?

- To the believer: In the midst of your sufferings, do not quit, hold fast to Christ for your deliverance is nigh!
- To the unbeliever: Jesus is coming soon to deliver His people and destroy His enemies, repent and believe the Gospel.

6. What is your **preaching outline**?

Drilling down with Simeon Principles

1. How does this vision of Christ expand on our understanding of Him in this Book, Testament, and Canon?

Book His return is close. Accept Him as Savior now or bow before Him as judge then.
Canon
OT
NT

2. Where is the surprise in this text? You should expect the text to surprise you.

The overwhelming weight [awe] of His return.

3. What is the unique contribution this text, passage, chapter make to the Book as a whole?

In light of all we know, let us ready ourselves for His imminent return.

4. Always look to link the pieces to the whole.
 - a. How is this text informed by the melodic line?

In light of His imminent return, let us read, hear, and obey the message of this Book.

- b. How does it contribute to the melodic line?

It provides the certainty of all He has promised.

5. Can we trust the A.I.M. of the text to be relevant, applicable, and creative / profitable?

In light of His imminent return, let us live for Him.

You must accept Jesus as Savior or you will bow before Him as Judge.