

# (Second Coming of Christ) 12 a Brand New City for the Bride

by Aeron Morgan

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*The sermon explores the theme of the Second Coming of Christ, where God creates a new heaven and a new earth, and His people dwell with Him in the New Jerusalem, experiencing complete satisfaction and enrichment.*

**Duration:** 44:57

**Scripture:** Genesis 8:21, Revelation 21:2

**Topics:** "Second Coming"

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## Description

In this sermon, the preacher discusses the concept of the end times as described in the Bible. He references passages from 1 Corinthians, Matthew, Peter, and Revelation to emphasize that the end of all things is approaching. The preacher explains that after six millennia of sin and rebellion, there will come a time when God will bring an end to the current world and create a new heaven and earth. He also highlights the importance of recognizing the depravity of human nature and the need for a supernatural change of heart through God's Holy Spirit.

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## Transcript

Revelation chapter 21. This morning we just touch upon this little theme in part, a brand new city for the bride. Verse 2, I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Early in man's history, following the great flood in Noah's day, it says in Genesis 8 verses 21 and 22, that the Lord said in his heart, while the earth remaineth seed time and harvest and cold and heat and summer and winter and day and night shall not cease. And the first thing that Noah did following the waters going down and coming back onto dry land again, he raised an altar and offered burned offerings to the Lord. And accepting the sacrifice, God is seen to reveal two things.

One, God's recognition of the utter depravity of human nature, even though the world had been judged. What we must not forget, friends, is that the judgment had punished sinners but had not eradicated sin. Noah and his family were saved from the judgment, but they were still with sin in their hearts.

Notice what God says, for the imagination of man's heart is evil from his youth. He says this after the flood. And in the very next chapter, chapter 9, we have evil rearing its ugly head, a shameful expression in God's

sight, causing Noah to evoke a curse upon his own son, Ham.

Still had a sinful nature. Doesn't this remind you of what we have considered concerning the millennium? Unregenerate man is not improved by even the best of outward conditions. Man must know a supernatural change of heart, a work within him by God's Holy Spirit.

And so here is God, after the flood, saying the imagination of man's heart is evil from his youth, as a recognition of the utter depravity of human nature. But secondly, we have God's resolve not to use a universal flood as a means of punishment again. It says the Lord said in his heart, this inner resolve, not to judge the world by a flood again.

But of course, that does not mean that God will never anymore punish sin. He wasn't saying that. No, as long as sin persists, it will be met by the righteous judgment of God.

Though, of course, by a means other than a universal flood. And we have seen how there is this day coming when all ungodly men will appear before the great white throne. Judgment then will be fulfilled after that, what Paul reveals in 1 Corinthians 15 and from verse 24 to 28, where he tells of how human history reaches its climax, its colossal climax.

When Christ, having reigned upon the earth for a thousand years, subduing every realm under his authority and dealing that ultimate death blow to the enemy, death itself, the last enemy that should be destroyed, Paul says, is death. He delivers up the kingdom to God, even the father, that God may be all and in all. So after six millenniums of tragedy and tumult in this world, and a seventh millennium in which expressions of sinful rebellion will be curtailed by the prince of peace, an end is made of things as we know them in this world.

Then cometh the end, says Paul there in 1 Corinthians 15. So said Jesus in Matthew 24 and verse 14. Then shall the end come.

And Peter himself says in 1 Peter 4, the end of all things is at hand. And here before us in this chapter 21 of Revelation as we open it in verse 1, God himself pronounces the end. I saw a new heaven and a new earth for the first heaven and the first earth were passed away and there was no more sea.

Verse 6, he said unto me, it is done. I am alpha and omega, the beginning and the end. Oh yes, in recent meditations we have come through chapter 20 as it captures for us the winding up of cosmic affairs.

The destiny of the devil and demons is here. The demise of deceived nations on this earth is here. The damnation of sinners turned from that great white throne into the lake of fire and brimstone.

It's right here in chapter 20. I am so glad that right in the midst of such horrific scenes there is a revelation of the coming glory of the church. The bride in company with the heavenly bridegroom.

Notice in verse 6 of chapter 20, blessed and holy is he that doth part in the first resurrection on such the second death hath no power but they shall be priests of God and of Christ and shall reign with him a thousand years. And so we come into this chapter 21 where time ceases and all things are new. There's a new heaven, there's a new earth, there's a new Jerusalem, there's a new realized presence of God, there's a new condition, there's a new life, there's a new day.

Hallelujah. I saw, said John, a new heaven and a new earth for the first heaven and the first earth were passed away and there was no more sea. It will help us just to note that this word new, two words in the New Testament, the word kainos and the word naos.

Kainos is a newness in nature and essence whilst naos is new in time. Kainos is what's found here in Revelation 21 and so it's not a newly created heaven and earth that is one that has recently come into existence, but that which has been purged, that which has been renovated, that which has been made new. Just like in 2nd Corinthians 5 17, that same word is to be found where you and I have come to believe on the Lord Jesus Christ.

We are new creations in Christ Jesus. There's been a change that's taken place. Oh yes, people looked upon me physically, naturally and said, oh that's Iron Morgan, but a change had taken place on the inside.

Hallelujah. I've been made new, a new creature, a new creation. And there is, according to the word of God in many parts, there is going to be a fiery renovation of the heaven and the earth.

Not an annihilation, but a transition from what has been affected by the fall of man and the consequent curse to that which is pure and perfect. John says, I saw, verse 2, I saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride for her husband. Here's the remarkable scene, friends, of the church as the bride of the Lamb seen in the glory of this heavenly city.

Notice in verse 9 and 10, there came unto me one of the seven angels which had the seven vials full of the seven last plagues and talked with me saying, come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. She who had made herself ready, the bride, there in chapter 19 and verse 7, she is finally exquisitely adorned for her husband.

And just as the old Babylon, the city and its inhabitants were identified, so we have here the bride and the city, the New Jerusalem, they are identified. Though we must not lose sight of the fact, of course, of the reality of the city. It is literal, a city as Abraham and the patriarchs looked forward to, recorded for us in Hebrews 11, 10, a city which hath foundations, whose builder and maker is God.

A city which will be inhabited by real redeemed people. Praise the Lord. Oh, it's a wonderful city, occupied by the redeemed.

Now, I can only deal this morning with one aspect, but enough I trust to intensify within you a longing for home. Because it talks about the descent of the city. The city coming down from God out of heaven.

It's the holy city, the New Jerusalem, takes the place of the Old Jerusalem. It comes down out from God, out of heaven. And it has been prepared.

It's already been prepared for the bride. It's going to be her eternal home with Christ. A brand new city for the bride.

Not just a new house, a new city. It's then, friends, that the prayer of our Lord will be, will find its glorious fulfillment. Remember when he said to the Father, I pray that they will be with me where I am.

Hallelujah. And we will be. In fact, you'll notice that twice in this chapter, it talks about this city descending.

In verse 2, I saw the holy city, the New Jerusalem, coming down from God out of heaven. And then in verse 9, or verse 10, he carried me to the great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God. Twice it mentions it descends.

We will look in another message to the second one. Because it seems as though we're back with another little parenthesis there. But four things I just want to share with you this morning.

Taking out immediate attention. Coming out as an announcement. Notice in verse 3, I heard a great voice out of heaven saying.

And here are the four things. First, how near God is. It says here, behold, the tabernacle of God is with men.

And he will dwell, or tabernacle, with them. And they shall be his people. And God himself shall be with them and be their God.

Hallelujah. How near God is. What Adam forfeited for a moment of self-gratification in the garden will be gloriously restored.

The abiding presence of God. That presence, friend, from which the unregenerate will seek to hide, is the chiefest delight of the saints in glory. That God will be with us.

We will be seen appropriately fitted to abide that presence. That awesome, holy presence of God. You know that this is what God has always so desired.

Right back in Old Testament times, God expressed this to be his desire, to be with his people. For instance, turning back to the book of Leviticus, chapter 26. Leviticus 26, verses 11 to 13.

I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and you shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that you should not be their bondmen.

And I have broken the bands of your yoke, and made you go upright. God said, this is my desire, to tabernacle, to dwell with my people. It's also found, without referring to it, because it's just about the same kind of wording, in Jeremiah 31, verses 34 and 33 and 34, and Zechariah chapter 8, verses 7 and 8. God says, I'm going to dwell with you, my people.

Interestingly, it was just Israel he was referring to, in immediate specific terms, and that word people is singular. But in this book of Revelation, he says that his tabernacle is with men. It's plural.

Plural. It'll not just be one nation, one people, one special group, but people out of every tribe and tongue, and people and nation. Hallelujah.

Redeemed by the blood of the Lamb. One in the sense that they've been made one in Christ. And God says, behold, the tabernacle of God is with men.

He will dwell with them. They shall be his people. God himself shall be with them, and be their God.

God himself. This is the blessedness of heaven. Being in the presence of God, and looking upon the face of our Redeemer God, the Lord Jesus Christ, to see him in his glory, and never for a moment to be parted

from him.

How near God is. The second thing I want you to note is how glorious is his work. In verses four and five, he that sat upon the throne said, behold, I make all things new.

And he said unto me, write, for these things are true and faithful. Our world's history, I guess, can be summarized in such terms as tears, and death, and grief, and crying, and distress. These are the former things that are spoken of in here, in this text.

For the former things are passed away. Let me read on. Verse four.

God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying. Neither shall there be any more pain, for the former things are passed away. These are the former things woven into the fabric of life here on earth, the consequence of sin.

But friends, in that glorious city, they will never mar the blessedness of that eternal realm. This new city will never be tainted by sin. It will never be clouded by sorrow.

It will never be hampered by sickness, or pain, or death. It will never know the long shadows of a sunset, because it will be a perfect day, and a day that never ends. Hallelujah.

Peter refers to it as the day of God. Oh, heaven will be a place of supreme joy, because God is going to remove everything that makes for unpleasantness, and discomfort, and sorrow, and heartache. All that will be gone.

Will be in the presence of God, perfected to enjoy Him forever and forever. Hallelujah. The third thing I notice, verses six and seven, how final His voice.

So how near His presence, how glorious His work, how final His voice. He said unto me, it is done. I am Alpha and Omega, the beginning and the end.

I will give unto Him that is the first of the fountain of the water of life, freely, gratuitously. He that overcometh shall inherit all things. And listen, I will be His God, or I will be to Him God.

And He shall be my son, or He shall be to me Son. He who had originated all things by the word of His power, now He declares the finality of all things. He said unto me, said John, it is done.

I am Alpha and Omega, the beginning and the end. The end. He not only has brought all things into being, He completes, He consummates all things.

That word end there, friends, is not just a cessation, but a consummation. It is not just a conclusion, but a completion. Just as God spoke in the beginning, and all things came into being.

So now, in the finality of God's purposes, the end is pronounced, and everything yields Him unconditional obedience. The end. It's not just a termination.

It's a divinely decreed goal. People talk about the end of the world. People very often talk in fear of the end of the world.

Some cataclysmic, catastrophic end will come, and everything will be gone. No, no. God has marvelous purposes.

A new heavens, a new earth, a new city coming down from God out of heaven to be inhabited by a people redeemed by the blood of the Lamb. Praise His wonderful name. As the alpha and the omega, He speaks the consummating word.

It is done. You know, friends, He has been working towards this end for millennia. And now His goal had been achieved when these words are spoken, prophetically, of course.

The old order, so marred by sin, has gone, and gone forever. The new has dawned, and thank God that will be forever. It is done.

Listen to His declaration again in verse 4, end of verse 4, For the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. It's interesting to note that this declaration, it is done, comes forth from that throne of God twice in this book.

In chapter 16 and verse 17, when the seventh angel sounded and completes the emptying of those vials of divine wrath, it is done. How woeful that will be. But here in chapter 21 and verse 6, this word peels forth again from that throne, when God consummates His redeeming work, and everything bears witness to His glory.

And what a wonderful day that will be. Can we ever hope to comprehend anything of what this is, friends, in reality? Can we take this in? Let me read to you those words again, verses 1 and 2, I saw a new heaven and a new earth. For the first heaven and the first earth were passed away, and there was no more sea.

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Come hither, verse 9, I will show thee the bride, the Lamb's wife. And He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.

As someone has said, here was no flimsy cover drawn over the tragedies of history, nor obscuring cloak to hide the diseases and disfigurements of the centuries, but a recreation in which corruption and mortality found no place. And the wonderful thing, friends, is that you and I, as believers, we have a part in this. For from eternity past, God has decreed this for us.

We will drink freely of the fountain of the water of life. Just look at these statements made here, which characterize for us this new order. I will give unto him that is a thirst of the fountain of the water of life freely.

That means, friends, that in that eternal city, there is complete satisfaction, complete satisfaction. It is very evident that when we are there, we shall experience an intensified passion for God, no longer is there going to be wavering faith, no longer will there be the fluctuating cravings for spiritual things. Like the hymnist put in one of his songs, sometimes trusting, sometimes doubting.

Sometimes we seem to be ever so spiritual, other times ever so carnal. Thank God, friends, that day is coming to an end. You see, God has ever been seeking to awaken such a thirsting in human hearts for himself.

He says, I will give unto him that is a thirst of the fountain of the water of life freely. He will have a people who love him exclusively, who find in him everything they have ever longed for. The light of God will satisfy their intellectual being.

The love of God will satisfy their moral being. The life of God will satisfy their spiritual being. What a marvelous thing.

Let me pause a moment. I'll guarantee that in this meeting this morning, there have been some wandering thoughts. You've switched off.

You might have been at somebody's barbecue. You might have been thinking about something you hadn't done over Christmas that you should have done. We're all prone to wandering thoughts.

But there's coming a day, friends, when there will be no wandering thoughts, no misplaced affections, no divided loyalties, no pull of a sinful material world, because in him we have all. Hallelujah. Now we have that now, if only we'd awaken to it.

We are too much the creatures of earth, when we could be soaring, enjoying the fullness in a greater measure than what we may well be doing. Oh, it will be a place of complete satisfaction. And it will be a place, friends, of such enriching inheritance.

It says, he that overcometh shall inherit all things. We will enter upon all the fullness of what God has promised us in Christ. Can you take it in where God says that we are heirs and joint heirs with Christ? We have an inheritance in Christ this morning.

Yet, of course, in expression, it is still yet in part. In fact, we couldn't stand it all anyway. So much in Christ.

What does Peter say? Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. The Australian dollar isn't very good at the present time. But that's like all things in this earth, isn't it? Nothing is reliable.

Nothing is substantial. In recent days, some people have lost millions who have had that kind of money to invest. Millions of dollars because of fluctuating markets.

The fear of a big crash again. Here is something, friends, that cannot be touched. Hallelujah.

It'll never diminish in value. It'll never increase in value because it's perfect anyway. Praise the Lord.

That's why, friends, why seek to lay up treasures on earth when you can lay up treasures in heaven. An eternal, enriching inheritance and ours forever. Forever.

And then God says something else. He that overcometh shall inherit all things and I will be his God and he shall be my son. If this new city knows anything at all, it'll be the closest fellowship with God and the Lamb.

I will be his God, he shall be my son. Friends, nothing on earth, however precious it is, however profound the experience of communion we've already had and have with him, however lofty the revelation of truth concerning him, however uplifting and elevating and emancipating and comforting and strengthening and encouraging those times that we spend with him day by day, however awesome such hallowed moments of fellowship have been, nothing is going to compare with that day. I will be his God, he shall be my son.

Every hostile inclination of the flesh, totally eradicated. Every carnal disinclination to set aside time for him, that'll be gone forever. I will be to him God.

If ever, friends, we thought we knew God now, nothing will compare to that day when to us he will be God in the most awesome and grandest sense of the word. God. Sometimes, friends, we trivialize him.

We bring him down to a very human level and that's what God said in Psalm 50 through the psalmist, you thought I was altogether such in one as yourself. Some treat God like Father Christmas. Some make, just use him for what they can get out of him.

Trivialize God, then to us he will be God. It will be awesome, I tell you, more than what we've ever appreciated in time. Now we know in part, now we see through a glass darkly, but then, oh friends this morning, how the very contemplation of it thrills me.

But what of the reality? What of that moment when we shall look upon him whom our souls love? It will be joy unspeakable and full of glory. I will be to him God and he to me Son. We will then know what this truly means from God's perspective.

You and I, the children of God, it seems to be more than a mere appreciation of the grace that has brought us into the family. More than just saying, oh yes, we have received sonship as a gift of divine love. It will be to God what Son means to him, so that that expression, Abba, Father, will never have meant so much.

It will never have taken on such understanding and meaning. He, Father, we, his sons. That's why sometimes we love to sing, at least used to.

Oh, I want to see him, look upon his face, there to sing forever of his saving grace on the streets of glory. Let me lift my voice, cares all past, hope at last, ever to rejoice. Sometimes we have the opportunity of going back to Wales.

It's lovely to see my brothers, my sister, my nieces and nephews. A lot of folk back there in that little village, all worshipping in my home assembly. But there's a sense in which home is not quite the same, because Dad's not there, Mum's not there.

Seems that this is what makes home, doesn't it? Mum and Dad and the children. And this city is no different. It'll be home.

Father will be there, and sons will be there. I will be his God, and he shall be my son. This chapter really is awesome.

How near God is, how glorious his work, how fine are his voice. Let me conclude this morning, verse 8, how unchanging his nature. But, ah, sometimes the buts in God's word are wonderful.

Like in Ephesians chapter 2, where we are given this awful picture of the unregenerate, depraved heart, walking according to the course of this world, calling the prince of the power of the air, children of disobedience, fulfilling the lusts of our flesh and desires of the flesh of the mind, by nature the children of wrath. But God, who is rich in mercy, there are many scriptures like that, changes the whole scene and brings us hope. It's different here.

Verse 8, when he talks about the wonderful things of that city, says, but the fearful and unbelieving and the abominable and murderers and warmongers and sorcerers and idolaters and all liars shall have their

part in the lake which burneth with fire and brimstone. This is the second death. Whilst there are gates here, friends, in this city that speak of inclusion, there are great walls which speak of exclusion.

And there are those who cannot have any part in this glorious future. And maybe as we begin to read this list, it's somewhat surprising. For the first things mentioned are not the overtly immoral and reprobate, at least in our eyes.

If the former blessings are the lot of those who overcome, then the first mentioned are those who do not overcome. It says the fearful, the cowardly, those who are not prepared to take their stand for Christ, those who wilted before the scorn and the disfavor of the ungodly, maybe friends, maybe family, folk who are ashamed of Christ, so would not make that commitment to Him. The fearful.

Are you there this morning? More concerned about popularity amongst your worldly mates? More concerned that you live free from kind of scorn and ridicule? You could not take upon yourself the term Christian because of what it's going to cost, as we heard this morning with Stephen. Stephen wasn't fearful. Paul was not fearful.

Whatever it cost him, Joseph was not fearful. Go down through the scriptures, great men of faith, they were not fearful, prepared for the ultimate in all they may be true to their God and Redeemer. Down through the centuries, Latimer and Ridley and others who were burned at the stake because they were not ashamed of the gospel of our Lord Jesus Christ.

Are you fearful? I'm not asking you this morning, are you immoral? I'm not asking this morning, have you committed this, that and the other? Are you fearful, afraid to make the commitment of your life to Christ because of what it's going to cost you? Well friends, if you don't come to Him and be reconciled to Him through the blood of the cross, then you'll be amongst this crowd, not in the eternal city, in the lake of fire. Then it's the unbelieving, those who have refused the gospel. The gospel was not welcomed, it was not received, maybe because they never sensed the need of it.

The sad thing, friends, is some of these unbelieving people are in the church. One man has said something disturbingly true. He said our churches are full of the nicest, kindest people, who have never known the despair of guilt or the breathless wonder of forgiveness.

Unbelieving, did not believe that they were sinners, did not believe they needed a Savior to call upon Him for mercy. And hear me please, these fearful unbelieving are then listed right alongside those who are the vilest of sinners. He talks about those who are abominable, lives so depraved they merit God's wrath.

Murderers, guilty of taking human life, any life. Whoremongers, those given to any form of immoral living. Sorcerers, those who involve all forms of occultish practices.

Idolaters, those who have allowed many other things to take God's place in their life. They worship other things, all liars, all deceptiveness, all false prophets. What it's saying, friends, is concerning this wonderful city, the brand new city for the bride, is that God will not permit His new world to be corrupted as was His old world.

The end of those who are unrepentant is dreadful because it says they find their place in the lake of fire. The good news is you can be in that city, you can be part of that bride because the grace of God, the mercy of God is available to you and to me now. 1 Corinthians chapter 6 and verse 9 to verse 11 reads, Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither

fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

And such were some of you, but, here is a blessed but, but, you are washed, you are sanctified, you are justified. Are you among those this morning? If you are among those who have been washed and sanctified and justified, you are going to be glorified. Your place will be there.

Oh, in that eternal city, I want to talk about it next week, this new Jerusalem. What's all this about golden streets? What shape is it anyway? Is it a cube? Is it pyramidal? What's the Bible have to say about this new Jerusalem coming down from God out of heaven? Well, there's something there to help us, but the important question at the end of our meeting this morning, Francis, are you going to be there? If you are called home now, when I say called home, if you're called away from this earth now, will you be there? Is this your hope? Is this your hope? That's your eternal destiny, the place that He has prepared for them that love Him. If it's not, if it's not, if you don't have that hope, why not come to Him this morning and confess before Him that you are a sinner.

You are a child of wrath. You deserve His wrath. But then you look away and you see one who hung upon a cross as was brought before us this morning in the communion, a part of our service, and realize He died for you.

He died for me. We put our trust in Him and we shall be saved. Praise the Lord.

Let's bow in prayer, shall we? Hallelujah.

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