

Behold, I make all things new (Quality: Good)

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Preacher: Crowter, David (1931-2000)

- [0 : 00] dependence upon the Lord for all needed help and for his blessing. I venture to speak from the first part of the fifth verse in the 21st chapter of Revelation.
- Revelation chapter 21, the first part of verse 5. And he that sat upon the throne said, Behold, I make all things new.
- God speaks. It is his voice that is heard from the throne, for he alone has the authority to occupy it.
- And he had condescended to speak in the language that John could understand in human language.
- We may be sure too that it is he who speaks because he alone could possibly make such a claim and make all things new.
- [1 : 17] And when God speaks, surely it is for us to hear. And not only to hear, but to hearken, to pay heed to those things which God so graciously speaks.
- He says, Behold, how many times this word and the similar word, lo, is found in scripture. Again and again we find it. Especially concerning the Lord Jesus Christ. The Father says, Behold, my elects in whom my soul delighteth.
- Behold, my son. He says, Behold, your God. As John the Baptist also said, Behold, the Lamb of God, which taketh away the sin of the world.
- We be just here. Behold, the tabernacle of God, that is, the Lord Jesus Christ, is with men. And he will dwell among them.
- [2 : 41] And twice in the last chapter we read, Jesus himself says, Behold, I come quickly. When God says, Behold, we need to give special attention.
- Why are there so many of these occurrences of this word in scripture? Surely there are at least two good reasons.
- One is that these things are especially important for us to consider, to regard, to pay heed to.
- God has singled them out in these ways. And also, sadly, it is because we ourselves are so slow to do this.
- One might think that a word like this would make all of us to listen very carefully. When God himself says, I make all things new.
- [3 : 51] And yet, you know how it is. Many do not consider these things at all. And we are all too slow to do so. We need a retention called and drawn to these statements of glorious truth.
- What an embracing statement this is. God says, Behold, I make all things new. And how desirable it is.
- How we need God to do this for us. For all his people. To make what has been so ruined by the fall, to make all new again.
- We know that when God makes anything, it's absolutely perfect. It is quite certain that what he makes new, will be.

Exactly right. And perfectly holy. It could not possibly be anything else. He himself declared concerning the first creation.

[5 : 09] He looked upon it. And behold, it was very good. And surely, that is equally, if not more so, true of this new creation that he will make.

All things new. What a prospect this is. And then he says, Right, for these words are true and faithful.

There can be no question at all that God himself is going to do this. We may say that he is already doing it.

And he will complete it. What a prospect this is. Before the people of God. Prospect to keep. Before their eyes.

Behold, he says. God from his throne. Of sovereign power and lordship. God says, Behold, I make all things new.

[6 : 14] So that we may say here that this is God's glorious purpose. Expressed and revealed. He says this to his servant John.

To convey to his church through the ages. Comes right down to us. He says, Behold, Lord, I make all things new.

Now first we must say that a new birth is essential to understand this at all. What this means and what it indicates and what it leads to would not be anything really to us unless we are born of the Spirit.

It's born again. No doubt Nicodemus thought he only needed some minor adjustment to his rules of faith and practice so that everything would be alright with him.

But Jesus went right to the heart of the matter straight away and said, Except a man be born again he cannot see the kingdom of God. He cannot see it.

[7 : 39] Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. These things really mean nothing to him. By nature we are completely blind.

Jesus said to him, Marvel not that I said unto you he must he must be born again. And it is those who are thus born again who do begin to understand what God means when he declares that he is going to make all things new again.

What a tremendous change this is. to be born again. To be newborn. There could be nothing more important more essential more wonderful more transforming than this change as the scripture represents it.

It is being changed from pitch darkness to glorious light. It is being passing from death unto life unto life eternal.

it is being transported from the power of darkness from the power of Satan into the kingdom of God's dear son.

[9 : 20] What a wonderful thing it is dear friends to be born again by the sovereign energy and power of the spirit of God God of course it is not realized at first often what a great change this really is.

It may be gradual it may be sudden but the effect at first is rather alarming. As the hymn writer expresses concerning it the sinner trembles at his doom when the spirit of truth is come when these things begin to be made known and it may be quite a long time before it is realized what an important thing has taken place.

This great change God himself in his sovereign goodness and good pleasure has made known. But we may be sure dear friends that wherever it is so wherever there is this new birth there is an interest in these things.

We have I trust in the mercy of God all and if that be so then God is making all things new for us and for all his people in his wonderful love and mercy and compassion he says to his people and his word through the apostle all things are yours all things they are all going to be made new again for you for you who are his people he is doing this for his people it is because he has this great purpose of grace toward them that he is making all things new how amazing this is but for the sake of such utterly unworthy people he is doing this and going to do it until it is all accomplished and all things are new again and all things are holy and good and perfect it is for their benefit we may say that nothing is too much for God to do for his people as the apostle says in the

Romans he that spared not his own son but delivered him up for us all how shall he not also with him also give us all things freely give us all things he who has done so much for us already will surely do everything else that we need him to do to be new born is the entrance into this word in a way it is the key to it it is those who are born of the spirit this making new again has already begun as he says in the prophet Ezekiel a new heart he says then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you a new heart also will I give you and a new spirit will I put within you now where that has been done at least in some measure this work has been commenced

[13 : 22] God says behold I make all things new isn't it wonderful there is also here a new creation the apostle Peter refers to this as he wrote his second epistle the last chapter to it he says that we well he says really first concerning the coming events in the earth the day of the Lord will come as a thief in the night in the which the heaven shall pass away with a great noise and the element shall melt with fervent heat the earth also and the works that are therein shall be burned up the old creation is to go it is doomed but then he says nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness that was promised by God in the last two chapters of

Isaiah he says behold I create new heavens and a new earth and John saw them in this vision he says 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 those were passing away the world and all the works of man are to be burned up because sin has infected them all it has ruined God's first creation and it is doomed to destruction by fire it is said that the near atmosphere is full of space age debris that has been sent up to circle the earth and has served its purpose so far there is so much up there now all these things that man has produced all the works of man are to be destroyed and how many there are in the earth old things these old things that sin has so ruined are to go the day will come when they shall be burned up as

God's word so plainly declares the first creation in its pristine glory must have been very beautiful we know that even now in the creation there are many beautiful places untouched by man by sinful man comparatively as they were if you go say to the highlands of Scotland you see the wonderful breathtaking beauty of the creation but other parts of the world are really spoiled from the ruins and the wreckage of the old creation when it had all been consumed and burnt with fire out of that

God will bring forth a new heaven and a new earth now the apostle Peter says we according to his promise look for new heavens and a new earth wherein dwelleth righteousness everything is holy there because God has made it so and he will not allow it to be marred again by sin are we amongst those who look in our lives as we live out our lives who look for new heaven new heavens and a new earth God is going to do this he has promised he has declared that he will do he says behold I make all things new and that includes all things all created things here below because they have been so marred by man's sin and by the devil's work they are to be destroyed and all will be made new again to the honor and glory of

God and for the good of his people it is for them that this is said it is declared to them it is for their comfort and consolation God says behold I make all things new there will be a new creation a new earth wherein dwelleth righteousness righteousness forever and we may say there is a new covenant being worked out God has been graciously pleased to give covenants to various people to his dear people through the ages especially covenants with Noah and with Abraham and with

[20 : 10] David they were really all different aspects of the same everlasting covenant of grace sometimes we hear of the covenant of works because the covenant that God made with the people of Israel at Mount Sinai was a bilateral covenant God gave his commandments to the people and they said all that God has spoken we will do and no doubt they fully intended to do so and thought they could but before Moses had even come down from the mountain they had broken several of those commandments they had broken the covenant that covenant depended on their obedience but thank

God that the covenant of his grace is unilateral it is all on his side he makes the covenant and he says concerning this as we have it in Jeremiah 31 and also in Hebrews 8 where the words are quoted and he says there that God has said behold the days come when a new covenant make a new covenant with the house of Israel and this is an account of what he will do what he will most surely do what he has so promised to do and what we also need him to do he will do these things in the new covenant he says I will put my laws in their minds and in their hearts I will write them and I will be their God and they shall be my people and they shall not teach every man his brother and every man his neighbor saying know the

Lord for they shall all know me from the least of them to the greatest of them for I will be merciful to their unkindness and their sins and their iniquities will I remember no more now that new covenant is all in Jehovah's shells and wills it doesn't depend upon his people doing anything because they are incapable of doing anything profitably but he says he will do it all he will do these things for them and he will most surely do them for that is what a covenant is for to make people sure of these things there are those gracious impressions made on the mind when he puts his word within there is that adoption into his family that he will be their

God and they shall be his people there is that knowledge of him which is dispensed to them they shall know him and there is that full and final forgiveness which he so graciously bestows how much better for us is the new covenant than the old we could not keep that old covenant any more than the children of Israel could but the new covenant is God's work it is his performing his promise and it is sealed with the blood of his own beloved son that was a wonderful word of truth that the savior announced to his disciples just before he went to Gethsemane and to Calvary when he instituted the

Lord's Supper and said to them this is the new testament or the new covenant same word the new covenant in my blood this do in remembrance of me his covenant has sealed his blood has sealed the covenant we read of the blood of the everlasting covenant it is the blood of Jesus that he has shed and so to speak sealed and certified this covenant of grace so that his people might be absolutely sure of their salvation God says behold I make all things new this is a new covenant a covenant of his grace an everlasting covenant a sure and certain guarantee of their salvation of all the salvation of all who trust in the precious blood of the precious

[25 : 55] Son of God God we may say also that here there is a new city which is very plainly declared in this chapter John saw the holy city the new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband it was a wonderful sight and then the angel showed him again by taking him up on a high mountain showed this wonderful city which is also the bride of the lamb and in those two figures there are united the symbols of the unity expressed the union expressed by these figures of a city and of a bride a city a walled city like those that there were in those days like this city it is an enclosure there are certain people within and those people belong to this city and have fellowship together there is that union there and they have fellowship not only with one another but most of all with the saviour who is there it is a figure a symbol of that union communion fellowship of the people of

God with their lord and it is also a symbol of that union of love which is expressed in the marriage covenant the lamb has a wife has a bride he has purchased that bride with his own life blood and he is coming again to gather to himself all his blood bull people and they will forever be in this new city what a wonderful city it was what a wonderful revelation John had of this city and all the people of God will be there he will make sure they are not one will ever be missing they will be gathered together in this city so much might be said about it the city is immensely large prodigiously large we take these measurements as John saw them and they were presented to him this city would extend out into the middle of the

Atlantic Ocean it would be 1500 miles long and 1500 miles wide and 1500 miles high it would be immense showing how many the people of God are what a great company they are to be gathered together we may meet together as just a few of the Lord's great Lord's people whom he has graciously chosen and taught but we are only a few of this great multitude a multitude as John saw earlier whom no man can number of all nations and kindreds and tribes and tongues gathered together by him this vast multitude the city is enormous the people of God are many there are a great multitude whom no man can number washed in the blood of the

Lamb this city is very rich very precious all about it is described in terms of those things which are most precious the city itself is of pure gold this vast city made of pure gold and the walls are of jasper or diamond and the foundations are of all manner of precious stones and the gates are pearls huge pearls everything that is counted as most precious by man is represented here showing how exceedingly precious the church of God is in God's view how amazing this is those who are without any worthiness of their own and full of unworthiness that they should be counted like this this city represents the church of God they are so precious beyond all estimation in the sight of

God his love toward them is beyond all measure what he has done for them already is so very great and he will accomplish all this for their eternal salvation and happiness this city is pure it is emphasized that it is pure pure gold pure there is a river of pure water of life in it everything about it is absolutely pure the streets are as clear as crystal there is emphasis on the absolute purity of this place and it must be so it could never be pleasing to God unless it were pure and holy and God has said for the comfort and assurance of his dear people there shall in no wise enter into it anything that defileth nor whatsoever maketh and loveth a lie but only those who are written in the Lamb's book of life all holy people made holy when they were once so unholy made perfectly holy for this city how good it is to know that never will there ever enter into it anything that will defile it sin will be gone forever and all the sadness and sorrow and grief and confusion that it brings this city is pure and it is permanent everything about it is like that you can see that this building is not for a temporal structure at all not like the tabernacle of old which was moved from place to place it is evident that this city is built so largely so compactly that it will last forever it is

[33 : 57] God's permanent building his people will be there forever more then we may notice that this city is perfect absolutely perfect we may be sure that the city which John saw had no stone out the place there was not one missing it was a perfect cube these dimensions indicate the perfection of it it must have been a wonderfully beautiful sight that John saw when this city was so depicted in this way and all the dimensions everything absolutely perfect you know you know how in the tabernacle of old and in the temple which replaced it there was a holy of holies and it was a perfect cube like this city there is perfection here the perfection

God's perfection expressed when man's imperfection and all his sinful ways all done away with and God says I will make all things new all new again all perfect and forever perfect and one more thing about this city is glorious it was full of a shining light and it wasn't the light of the sun or the light of any candle it was the light of God God himself by his presence his glorious presence illuminates this city it's never night there it's always full of this glorious light the city had no need of a candle nor the light of the sun for the Lord God giveth them light and they shall reign forever and ever the glory of God did lighten it and the lamb is the light thereof the people that go to make this great city they are all enlightened illuminated always by this glorious light of God in Christ the glory of God displayed in his beloved son is manifested in this city

God says behold I make all things new you might think well this is very different from the present state of things and sometimes it's hard to believe that this will be so but God's new covenant is here his word declares consent this is what he says concerning all these things he that sat upon the throne he said God said with all his authority behold I make all things new he is doing it now he has begun this work in our hearts he will certainly complete it and in the meantime there is work for faith we are so to believe what God has said though every indication should say to the contrary because what God has said is most certainly true and he that sat upon the throne said behold

I make all things new and he said unto me write for these words are true and faithful we might think well he need not really have said that because his word is always so though he knows how strong is unbelief and how weak are our hearts and he underlines what he has said so to speak by saying these words are true and faithful they will surely be brought about God is making all things new earlier in this book we read something concerning those hosts around the throne of God those who are brought home those who are in this city in this great rejoicing company and we read of them they sang as it were a new song before the throne that's what they were doing they were singing singing a new song at least that's not exactly what it says it says they sang as it were a new song it was new song and yet it wasn't in a way it wasn't the first time they sang it they learnt it upon the earth while travelling towards this heavenly city on the way they learned to love it here below it was that song of which

Cooper does express and since by faith I saw the stream thy flowing wounds supply redeeming love has been my theme and shall be till I die and when this poor whispering stammering tongue lies silent in the grave then in a nobler sweeter song I'll sing thy power to save he learnt it on earth as all these people do they begin to lisp it here below and then they will sing it forever above sing a song of salvation to God and the Lamb a song to his praise who makes all things new he sang a new song before the throne no man could sing that song save they that were redeemed from the earth it is the song of redemption the song of Moses and of the

[40 : 55] Lamb may we sing it here below and sing it forevermore above God says from his throne behold I make all things new Amen Lord our closing in this evening is 1,053 Number two, six hundred and sixty-four vlog.

conservation loved by all of us seven,ruk klekkp from the lifeline now.
Applications■■■■■■antly I am the world of love. All my great and merciless crowns. Jesus, thou all's passion, pure of God, and love and heart. This is us, for thy salvation.

Come, let us think in the heart. 1053 to June 664. Come, let us pray.

Be faithful what is brought. This is the Son of Christ.

You are a man of the earth. It sent us to Thy salvation Come to the heavenly singing heart
Freedom, freedom Blessed Spirit Into living the good rest Let also be free in the great Let
us by thy hope is blessed

[44 : 18] Freedom, freedom Come to the heavenly singing And from the holy of the day And of the
night And from the holy of the day And from the holy of the day And from the holy of the
day Let me proclaim The salvation You are to be where we be Let us see Through
salvation

And the peace In the holy of the day Teach our glory Into glory Take them We take our
places In we come To the holy of the day The salvation Of the day And from the holy of
the day Gracious God We do desire to render thanksgiving and praise and adoration to
thee

Lord we do thank thee For thy wonderful word And for that prospect That it brings before
us Do hear the prayer of our hymn Carry on thy new creation Pure and holy May we be
Lord let us see Our whole salvation Perfectly secured in thee Oh we do thank thee For thy
goodness toward us Do bless thy holy word We pray Grant us more love to thee And
more devotion To thy service Do guide us through the days Of this year As far as we may
be Privileged to see them And do gather us home To thyself Whenever it pleases thee
Whenever thy time shall come Lord we Lord we Lord we Lord we Lord we