

Lesson 7 | January 17, 2021

A New World Promised



Study Text: Isaiah 61:1–9; 62:10–12; 65:1–12, 17–25

Central Truth: Jesus Christ will return to judge the nations and welcome the redeemed.

Key Verse: Reference

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness (KJV).

In keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells (NIV).

Learning Objectives

- Explore Christ's redemptive plan from the perspective of how it will unfold in the future.
- Take to heart the desperate plight of people without Christ who face judgment rather than blessing.
- Model their lives today on the complete freedom from sin to be experienced in the promised world to come.

Introducing the Lesson

Say: If you've ever driven toward a large mountain range, you've probably noticed that one peak may seem to be very close behind the other, only to realize that there are many miles between the two. Isaiah's prophecy is similar to those mountain peaks. **The prophet spoke of Jesus' ministry on earth at His first coming and immediately after spoke of events that will take place at the end of the age.** His original audience had no way to know that more than 2,000 years would lie between the events.

Opening Activity—Sequels

Ask: Have you ever watched a two-part episode of your favorite TV show, or read a book that promised a sequel? Name some of them..

Say: Today we are studying a two-stage prophecy of Isaiah. **We are now living in the “between” stage. Jesus came and fulfilled many of the prophecies of Isaiah, but many more have yet to be fulfilled.** Studying these along with other prophetic Scriptures gives us a preview of the sequel and offers us great hope for the future. (Share your highlights from the following text.)

One day—a day promised in Scripture but still unknown— Christians from throughout the Church Age will join God’s faithful servants from the Old Testament era and rejoice together over Jesus Christ’s fully completed mission. It will be a mission carried out in two phases. Jesus first came to earth to live and die and be resurrected in order to provide the means for our redemption. Upon Christ’s return, He will bring about the complete fulfillment of God’s blessing for God’s redeemed people.

Part 1—Coming of the Messiah

The Mission of the Messiah

Isaiah 61:1–3

[Isa 61:1-9 KJV] 1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Say: While the people of Isaiah’s day did not fully understand the long-term nature of Isaiah’s prophecy, Jesus certainly did. As He taught His disciples and others around Him, He began to clarify its message. Their understanding (and ours) is still lacking in many of the details. But, as we trust Him, He will guide us to be ready for the full realization of His mission. (Share your highlights from the following text.)

As Jesus began His ministry during His earthly life some 2,000 years ago, **He announced His mission in the synagogue of His hometown of Nazareth. There He read from Isaiah 61, including the phrase “the year of the Lord’s favor”** (Isaiah 61:2, NIV; see Luke 4:18–19).

[Luk 4:18-19 KJV] 18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

When Isaiah wrote this passage, he could not foresee the significant span of time contained within Isaiah 61:2. What Jesus read through the first half of the verse to His synagogue audience would come about during His brief season of earthly ministry before His death, resurrection, and ascension. **However, the next phrase, “the day of vengeance of our God” (verse 2b, niv), pointed to a day yet to come, a day still in the future.**

On that future day, God will bring about a season of divine judgment that will forever defeat evil and forever preserve life and blessing for those made righteous through His Son. Verse 3 follows on this theme, as ashes were symbolic of deep mourning and grief, while oil, a crown, and a garment all allude to preparations for a great celebration. Despair over sin and its resulting judgment, then, will someday be replaced by everlasting gladness. And God’s people, made as strong and enduring as oaks, will display His splendor.

Mat. 11: 22 But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. 23 And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.[c] For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. 24 But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”

Discuss

? In what ways have you announced the news of Christ to those around you, including ways that may not involve words?

? How do you think Christians should respond to the news that there is divine judgment coming for those who do not know Christ?

God’s People Will Be Restored

Isaiah 61:4–9

[Isa 61:4-9 KJV] 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the

double: everlasting joy shall be unto them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed.

Say: When Isaiah spoke of the restoration of God's people, he was looking far into the future—beyond the restoration of the temple in Jerusalem and beyond any political restoration of the nation of Israel. Both of those are temporal. He was speaking of a permanent restoration of all God's people, including the Christians of today, and that restoration would be everlasting. (Share your highlights from the following text.)

The wording of Isaiah's next prophecies, beginning in Isaiah 61:4, gives two clues as to its future setting. The first clue is one of degree. Every action described on the part of God's people is broad and all-encompassing. **Ruin and devastation that have been endured for generations will be reversed (Isaiah 61:4).** No single region is identified, pointing to widespread restoration. Human history, rife with war, has seen nations and cities repeatedly overrun and crushed. **In this future age, no evidence of such destruction will remain.**

The people of God will receive an unprecedented degree of respect, in stark contrast to the world's hatred that the godly experience today. The reference to "aliens" and "foreigners" serving the righteous (verse 5) is not intended as a judgment of those laborers but as an acknowledgment of God's favor on His people that places them in a position of leadership. Similarly, the function of God's people as a nation of priests will be fully supported by the wealth of the nations (verse 6).

A second clue to the future fulfillment of this passage is one of duration. In this sense, much of the scene involves the Millennial Reign of Christ after His return, with the restoration of national Israel (see Zephaniah 3:19–20; Romans 11:26–27). We also find allusions to the never-ending new heavens and new earth, following the defeat of all evil. The joy of God's people will be "everlasting" (Isaiah 61:7), as will God's covenant (verses 8–9). **Certainly, followers of Christ experience the joy of serving Him today, but that joy is interwoven with continued sorrows and trials. The future joy of the righteous will never again be interrupted, but will endure forever.**

Resource Packet Item 1: Priests and Ministers

Distribute the work sheet and have someone read each passage aloud. Answer the first question about each one as a class. At the end of the exercise, give a couple of minutes for personal reflection and application..

Discuss

? What distinguishes the promised blessings in Isaiah 61:4–9 from God’s blessings upon His people today?

? How can your confident expectation of your future life with God motivate you to fulfill God’s desire for you to reach others for Him?

Part 2—Invitation Accepted or Rejected?

Judgment on Those Who Reject

Isaiah 65:1–7,11–12

[Isa 65:1-7, 11-12 KJV] 1 I am sought of [them that] asked not [for me]; I am found of [them that] sought me not: I said, Behold me, behold me, unto a nation [that] was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts; 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable [things is in] their vessels; 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that burneth all the day. 6 Behold, [it is] written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. ... 11 But ye [are] they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. 12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose [that] wherein I delighted not. ...

Say: Have you ever seen people holding signs on the street with one of the following messages: “Hellfire and brimstone!” “The end is near!” “Repent, sinner!” “Turn or burn!”? As a believer, what is your reaction to these methods of evangelism? What would be a better choice? (Allow a brief time of discussion, then share your highlights from the following text.)

The opening verses of Isaiah 65 confront us with a God of judgment who is also a God of mercy—characteristics that exist simultaneously. It is a heartrending tragedy to realize that Isaiah was writing about God’s desire to bring His own covenant people back into fellowship with Him, and they rejected Him (Isaiah 65:1–2).

This passage also describes God’s loving overtures to the lost people of the world. As the apostle Paul explains, “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8, NIV). Jesus, as the Messiah, is God the Son, who reveals himself even to those who do not ask for Him, and are intent on seeking their own way.

[Rom 5:8 KJV] 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Sadly, there will be those who continue to reject God no matter how many times they are invited to enter into relationship with Him. Isaiah described various practices of the idolatrous Israelites (Isaiah 65:3–5). **While the specifics of some are a bit unknown, we can see references to efforts at communicating with the dead, offering pagan sacrifices, and disobeying God’s commands (here, with regard to eating food that was prohibited by the Law). In many ways, these sinful practices are similar to sins we might observe all around us today**

The promise of judgment is as direct as God’s earlier invitation. God will one day enact “full payment” (verse 7, NIV) for the accumulated sins of generations. Clearly, God’s wrath awaits those who insist on clinging to sin (verses 11–12). These sobering words might remind us of Romans 6:23: “The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (NIV).

Discuss

? How might a Christian convey the reality of judgment to a lost person, and how might he or she recognize the right time to convey such truth?

? How has popular culture attacked both the reality of God’s judgment of sin and the messengers He has sent to warn of that judgment?

Blessings for Those Who Accept

Isaiah 62:10–12; Isaiah 65:8–10

[Isa 62:10-12 KJV] 10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. 11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and his work before him. 12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

[Isa 65:8-10 KJV] 8 Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all. 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

Say: God still transforms people. The Children of Israel, both the Northern Kingdom and the Southern Kingdom, had rebelled and disobeyed Him over and over. Both kingdoms would suffer in exile, and Jerusalem itself would be trampled. But God would bring new life. The same is true of our lives. Each of us has rebelled against God, but He will still transform those who accept His Son, Jesus Christ. (Share your highlights from the following text.)

As in other passages in Isaiah, the setting of Zion (Jerusalem) is used in Isaiah 62 to direct attention to God's saving work among the redeemed. **The people of God are invited to come through Jerusalem's gates into the security and blessing to be found within (verse 10). The source of that blessing is Jesus himself, the Savior who will come to Jerusalem in view of the whole world (verse 11). Jerusalem will be sought after by one and all. This detail alone speaks of a new order, different from what we see today.**

Isaiah 65 expands this promise of blessing beyond the city of Jerusalem to the land of Israel. While the prophet woefully reviewed the idolatrous history of God's people in verses 1–7, **verses 8–10 look to the day when divine judgment will be forever in the past and God will again multiply and bless His people. Even places of historic judgment will become locations of God's favor. The Valley of Achor was where Achan and his family were executed after his disobedience at the battle of Jericho. Familiar to generations as a place of punishment, it will one day become a resting place for God's people (verse 10).**

Christians receive a taste of this transformation today. The power of redemption in our lives can radically change our environment. Homes once wracked with discord can experience the daily peace of God's presence. **Jobs where tension and stress ruled each workday can be changed when employees reflect the love of Christ. Although secular historians may disagree, Christians can review the largescale history of their cities or homelands and recognize the difference made when God is honored.**

Resource Packet Item 2: The Great Transformation

Distribute the work sheet and give students a few moments to write some transformations in their lives. They may want to mention a few of them then take the sheet home for additional reflection.

Discuss

? How can you maintain your commitment to love as Christ loves in spite of how others treat you?

? What opportunities can you identify to compassionately warn the lost of the eternal destiny they will face without Christ?

Part 3—Everlasting Joy for God's People A New Heavens and New Earth Will Come

Isaiah 65:17–19

[Isa 65:17-19 KJV] 17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Say: Six times in Genesis 1, God pronounced all of His creation as “good” (verse 31 says “very good”). There was no reference to pain or sickness in the world as God created it. Yet we need only watch one newscast to know that the world is no longer good, now that sin has entered the picture. Even so, such evil is only temporary. God will bring about a new heavens and a new earth, providing everlasting joy for His people. (Share your highlights from the following text.)

When Isaiah wrote of a new heavens and earth (Isaiah 65:17–19), he was not suggesting that God made mistakes with His original creation, nor is this an indication that God saw His present creation as a mistake. The creation narrative reminds us that God's plan for the original heavens and earth was only good. **The future heavens**

and earth will fulfill God's intentions as they existed before the dawn of human history in Eden.

God's promise to create a new heavens and new earth offers wonderful encouragement to Christians regarding their future. But viewing that new creation in light of God's original plan for this creation can help believers better understand some of the challenges they encounter today. **Much of what is painful in life is an outgrowth of the presence of sin in our world. And the end-times prophecies of Scripture point to the eventual defeat and removal of sin. When followers of Christ look toward the new heavens and new earth as their destiny, they can more readily identify hints of that perfection in the beauty and joy to be found in limited measure today.**

Verse 17 describes such a radical transformation in creation that memories of this world's imperfection will forever fade. God invites His people to "be glad and rejoice forever" in what He will create (verse 18, NIV). The focus on Jerusalem serves as a reminder of the salvation narrative that has unfolded in that city through the ages (verse 19). But wherever they may reside in the new creation God brings about, all of His people will experience the perfect joy attributed to the Holy City.

Discuss

? Taken together, what do the original creation and the creation to come tell us about God's intentions for us?

? Explain why you look forward to the new heavens and new earth.

A New Order Will Come

Isaiah 65:20–25

[Isa 65:20-25 KJV] 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner [being] an hundred years old shall be accursed. 21 And they shall build houses, and inhabit [them]; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they [are] the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat.

They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Say: People have various ideas of what heaven will be like. While some are based on a careful study of biblical passages, others are based on stories told by people who have had “near-death experiences” and received glimpses of heaven. Our perceptions might even be based on songs we sing or have sung. Regardless, Scripture offers the only sure guide as to what God tells us about eternity. And we know that the new heavens and earth will reflect His ultimate plan for His creation. (Share your highlights from the following text.)

Since Isaiah does refer to the reality of death within this passage (Isaiah 65:20), many scholars see these verses as describing a blending of the millennial reign of Christ and the new heavens and new earth. Ultimately, the new heavens and new earth, as described in Revelation 21, will completely remove death. During the millennial reign of Christ, humans will still die but at a much greater age than people die today.

The overall focus of verses 20–25 is consistent with God’s ultimate plan for His redeemed people. The emphasis is on life, blessing, and universal peace. In the absence of conflict, people will never need to fear being oppressed or robbed. They can take joy in the works of their hands, with no concern that they might toil in vain.

For the redeemed, there is great hope in these words. While we might struggle to understand why an answer to a prayer is delayed in this life, such questions will not be part of our future, glorified life with God. His answer will be evident before we can finish a prayer (verse 24).

God’s blessings will continue through the generations to follow, and those blessings will affect even the broader cycles of nature. The absence of evil will bring about a very different life for all the inhabitants of Earth.

Resource Packet Item 3: John’s Glimpse of Heaven

Distribute the work sheet and give students a few minutes to work on it. You may want to divide the Scriptures up and have one student report on each of them. Then ask all of them to share their view of heaven, based on what they have learned.

Discuss

? What do you think life would be like in a world without evil?

? What opportunities might you have this week to point others to new life in Christ?

What Is God Saying to Us?

Say: Christ expects His followers to view heaven's promise in light of today's responsibilities. At the Last Supper, Jesus promised, "If I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:3, NIV). That promise of future reunion and reward, however, was followed by a call to be productive for the Kingdom throughout life. "I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful" (John 15:1–2, NIV). As we walk with God, we should see ourselves becoming productive branches within the Vine, joyfully awaiting that day when the fruit of our work for the Kingdom will be revealed.

Living It Out

Ministry in Action

- Talk to someone this week about whether or not they are prepared to meet Jesus and are walking with Him on the road to heaven.
- Make a conscious effort to reflect the joy of the Lord in your interactions with others this week.
- Pray each day for someone who is not a believer.

Daily Bible Readings

Monday:

Reign of David's Greater Son.

2 Samuel 7:12–17

[2Sa 7:12-17 KJV] 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Tuesday:

Messiah Declared.

Psalm 2:1–12

[Psa 2:1-12 KJV] 1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying], 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee. 8 Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth

[for] thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

Wednesday:

Coming of the Son of Man.
Daniel 7:9–14

[Dan 7:9-14 KJV] 9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

Thursday:

The Beginning of Jesus' Ministry.
Reference

[Jhn 2:9-11 KJV] 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Friday:

Prepare for That Day.
2 Peter 3:8–14

[2Pe 3:8-14 KJV] 8 But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should

come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in [all] holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Saturday:

New Heaven and New Earth.

Revelation 21:1-7

[Rev 21:1-7 KJV] 1 And 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. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. 4 And 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. 5 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. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.