

“I Am Making All Things New”

Revelation 21:1-5

Christ is risen!! He is risen indeed!! Alleluia!

Soren Kierkegaard, who lived in the early to mid 1800's, is one of my favorite philosophers. He was the father of existential philosophy, and a devout Lutheran. He once wrote: “The Bible is very easy to understand. But we Christians are a bunch of scheming swindlers. We pretend to be unable to understand it because we know very well that the minute we understand, we are obliged to act accordingly.”

Kierkegaard is making a very uncomfortable point. The Law of God is a very simple message. The Gospel is a very simple message. Even John's Revelation is a very simple message. As we have been going through it in Bible class, we have seen that it is a simple, repeated message that the fallen world corrupted by Adam will one day be made new. And just as we heard last week from Revelation 7, we are told that God will wipe away every tear and He will make all things new

What we see throughout all of Scripture and what we see confirmed in Revelation is that Christ was prophetically promised and that His incarnation, His entrance into the world as the child of Mary, and His subsequent death and resurrection happened so that God's creation could be restored to its

original glory and righteousness. The story of Scripture is very easy to understand. It is something little children have no problem receiving and believing. It is when we become adults (or think we are becoming adults) that we become “scheming swindlers.”

The simple truth remains. Adam broke God’s Law and thereby broke his relationship with God. God sent His Son to fix our brokenness. Jesus says from the cross, “It is finished.” What is yet to come is that the old heaven and the old earth need to pass away. John doesn’t tell us how this will happen. That is not important. He only confirms the words of Isaiah and the words of Christ Himself that it will happen. And when it does happen, all the saints will forever be joined with the Lamb of God before His throne.

Kierkegaard’s issue with typical life within the church is that, if we truly believe all of these things to be true – that the Son of God entered the world to suffer your punishment and then rose from the dead so that you can enjoy eternity on the new earth promised by God – if all of this is true, we are “scheming swindlers” in how we treat God. I am a poor, miserable sinner.

The good news is that the Son of God entered the world to make all things new. The saints of God bear their new name – Christ’s own name. John records the Lord’s words in Revelation chapter 3, “I will also write on him my new name.”

This weekend, here at Our Redeemer, we get to see “all things being new” in a microcosm. Saturday evening, we witnessed the new birth in Baptism of Rosalyn Tournear.

This child received the seal and promise of God Himself – and God adopted her into His family, placing His Name – Father, Son, and Holy Spirit – upon her. With the Baptism of God’s people, the saints on earth are born anew. St. Paul tells us that “anyone in Christ is a new creation; the old has gone, the new has come.”

The saints in heaven, we are told, sing unendingly their new song in a world where God makes all things new – there will be a new earth under a new heaven. We will live in a new Holy City – a new Jerusalem.

Through the Lamb’s perfect sacrifice, we have been freed from our sin and made capable of true communion with God. And we partake of a new reality in Christ, as we join in that unique union and communion with our Lord and His Church. And until we join the company of heaven or until the Lord returns (whichever comes first) and we experience the full perfection of sinlessness and complete communion with Christ, we are limited to a fore-taste of that communion in the sacramental union we share with our Lord through the receiving of His Body and Blood.

Kierkegaard’s issue with us is that, if we believe all of these things to be true, why do we treat God the way that we do? Why do we ignore His will? The Gospel is not hard to understand. It is fully received with the faith of a little child. But we are scheming swindlers, poor miserable sinners, trying to figure out how much we can get away with and still be OK with God.

During this Easter Season, we celebrate the sure and continual promise that, in Christ, all things will be new. In Baptism, we experience the newness of life that already comes from God. We gather with the family of

the church and commune with Christ as He comes to us in, with, and under the form of bread and wine. What a miracle this is that we get to experience every week.

This is where the presence of God and the cloud of faithful witnesses are found. And we rejoice this day as God has given us a fore-taste of the feast to come. We long for that day to come so that there is no longer anything that will separate us from God and His will. Christ's Church will finally be free of every remnant of sin and in full fellowship and communion with one another. That is the fullness of what God means when He makes all things new.

That day is coming. Strive to live in the newness of this day. Today is a day to celebrate that you are washed clean and made new. It is Easter. We celebrate the empty grave – Christ's and ours. We will be made new in the resurrection. We celebrate the new life in Baptism and the faith created in Baptism. We have been made new in Christ. "If anyone is in Christ, he is a new creation. The old has gone; the new has come," as St. Paul says. We celebrate the confirmation of God's promises as we have seen them fulfilled through Christ and in us.

We celebrate the forgiveness of sin which allows us to begin each day as a new person clothed in the righteousness of Christ and the faith of our Baptism. We celebrate what our future holds for us. We celebrate with the saints in heaven gathered around the throne of God. And, as "He who was seated on the throne said, 'Behold, I am making all things new.'" Amen. Christ is risen!! He is risen indeed!! Alleluia!