Faith and Love C.O.G.I.C Sunday School

Lesson 10 November 8, 2026

EVERYTHING'S BRAND NEW

Sunday School Core Values

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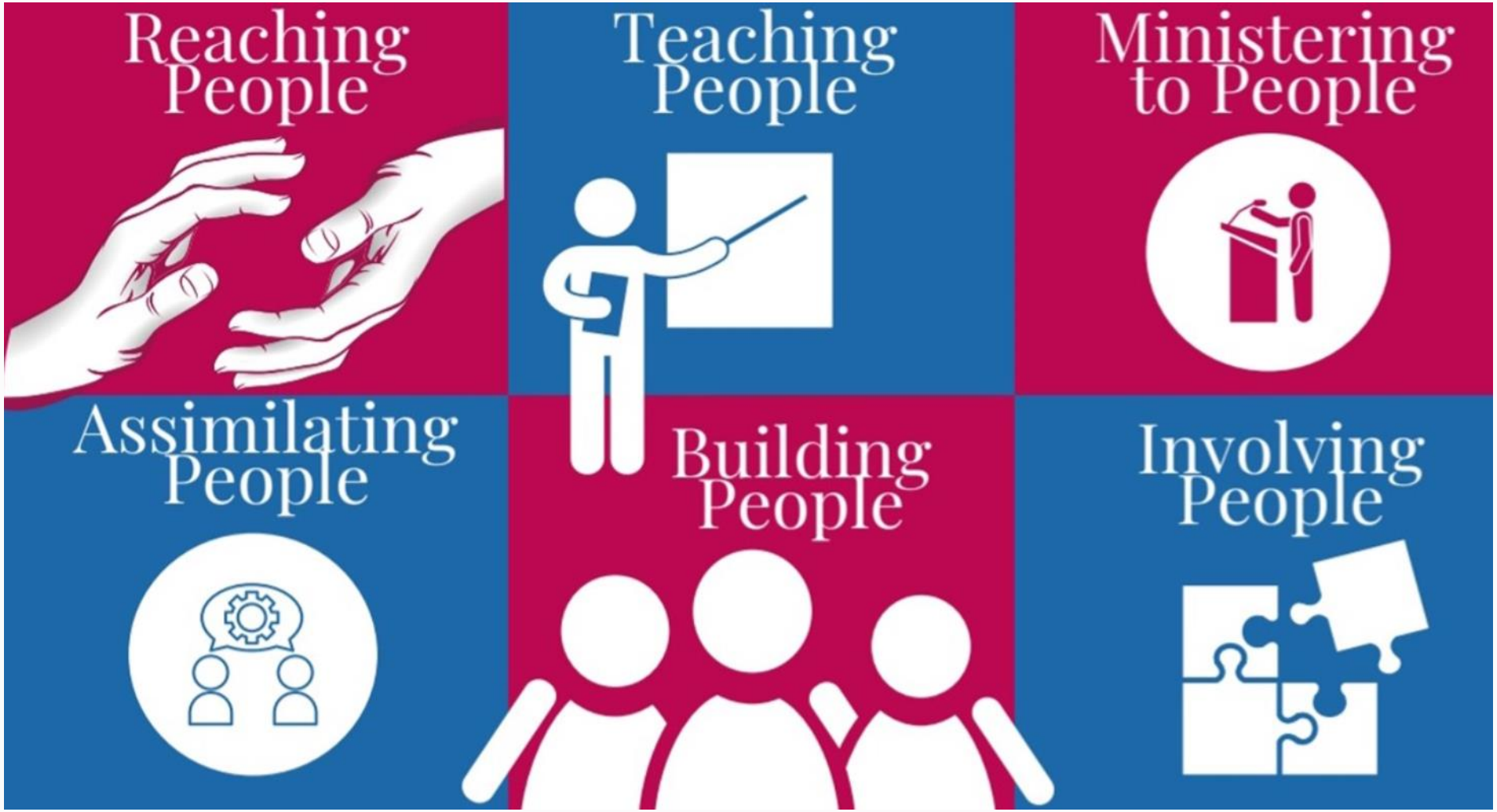

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

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SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- **Bible Basis**: Revelation 21:1-8
- **Bible Truth**: God will create a new Heaven and earth where life's challenges and stresses will be banished forever.
- **Memory Verse**: "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" (Revelation 21:4)

Lesson Aim

EVALUATE	CONTEMPLATE	EMBRACE
The "apocalypse" genre that characterizes the book of Revelation to discern how to understand its message.	The coming of "a new heaven and a new earth" for the hope that this vision beings.	the peace of God that begins in this life with Jesus.

Background Scriptures: Revelation 7:13-17; 21:1-8

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Revelation 21:1-8 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.

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Revelation 21:1-8 KJV

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.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

LIGHT ON THE WORD

Jerusalem. Jerusalem is recorded as being founded by Canaanites (see Ezekiel 16:3) and either named after one of their gods (Shalim) or adapted from the Hebrew word "shalom," which means peace. It is purportedly one of the oldest continuously inhabited cities in the world, highly sought after – and fought over. Jerusalem has been besieged, attacked, and captured dozens of times, divided by Jews and Arabs (1948-1967), destroyed twice – and rebuilt. The city was captured by King David and became known as the "city of David" (2 Samuel 5:7). It is the place where Solomon's Temple (and sub-sequent temples) was built, and the place where events leading up to the Crucifixion, the Day of Pentecost, and much of the history of Acts occurred. It is claimed as the rightful possession of both Israeli and Palestinian nationals. Jerusalem is known as the "holy city" for three major world religions: Christianity, Judaism, and Islam.

LIFE NEED FOR TODAY'S LESSON:

AIM: Students will agree that people look for a place and time where life stresses will not exist.

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INTRODUCTION

Last But Not Least

Revelation might be the last book in the canon of the Bible, but it is not likely the last one written. Some scholars believe that John received his visions before the destruction of the Temple in AD 70, while others think that parts of them came after. Either way, Revelation is packed with vivid imagery, poetry, and powerful symbols – much like portions of Ezekiel and Daniel. It's apocalyptic literature, which means that, due to the symbolism expressed, it's not always easy to understand, and people interpret it in many different ways. But one thing is clear: this book is all about Jesus! It reveals His glory, His authority, and His final victory over sin, Satan, and death. For some, it's a wake-up call. For others, it's a message of hope in the second coming of the risen Savior, Jesus Christ. Revelation 21 gives us a glimpse of eternity – a new Heaven, a new Earth, and the beauty of life with God forever.

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BIBLE LEARNING

AIM: We will agree that the book of Revelation gives us God's redemptive plan for Heaven and earth.

I. ALL NEW

Revelation 21:1-2

John begins this chapter by sharing his vision of a new Heaven and earth, a fulfillment of Isaiah 65:17-18. This could be a restored and wholly cleansed version of God's creation, or it could be an unused, fresh Heaven and earth that replaces the one that was marred by sin and its effects – death, sorrow, and chaos. In the ancient Near East, the sea was a symbol of chaos (the Canaanites said Yam controlled the seas). John notes that the sea no longer exists, thus implying the establishment of complete order in the new creation.

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I. ALL NEW

Revelation 21:1-2

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.

John received a divine revelation from God concerning what He had purposed for the final stage of His created order, the final result of His creating activities. The adjectives "new" and "first" seem to describe a previous and latter cosmos standing in opposition to each other. The previous had "passed away" (Gk. *aperchomai*, **ap-AIR-kho-my**), which means to depart from a location. The sense is that the old Heaven and earth have vanished and disappeared. The latter had come to take its place, and God intends that it stay forever without ever reversing into a negative direction again (Isaiah 65:17). John also recognized that there was no more sea. The ancient mind feared the sea as a place of terror and chaos, and it was to be avoided. Evil beasts lurked in the sea, such as Leviathan, who represented the enemies of God. The fact that the sea was gone points toward anew creation that is orderly and absent of conflict and evil.

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I. ALL NEW

Revelation 21:1-2

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.

The Apostle John saw the New Jerusalem, God's Holy City, descending from His presence, from Heaven. The city is God's place for renewing and refreshing His people after both their turbulence and success. It has no tears, sorrow, or pain; it is a place where we never die and wickedness is totally shut out. God Himself specially prepared it for His people. John uses a metaphor of a good and promising marriage to describe the power and reality of what the new order brings to God's people. The city is personified as a bride adorned for a husband. The word "adorned" (Gk. *kosmeo*, **KAHS-meh-oh**) is appropriate and fitting for the city; it is also connected with the word for "world" in Greek, from which English gets the word cosmos (Gk. *kosmos*, **KOS-mos**; decoration; order; universe). The careful preparation and arrangement of a bride embodies the gift that God is giving to His people. This is no ordinary city; the new home for God's people is excellent beyond all our human imaginations or dreams. It has been already prepared for us and is waiting for us. It is the new and permanent place that Christ went ahead to prepare for us (John 14:2-3).

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II. GOD DWELLS

Revelation 21:3-5

Now that a new, holy, and perfect Heaven, earth, and Jerusalem have been created, God is free to live among His people. The tabernacle was known as the place where God's glory resided temporarily (Exodus 25:8). When the cloud or pillar of fire (God's presence) moved, it indicated when the Israelites should pack up their tents and the Tabernacle, and move along with Him. In Revelation, God from His throne says He will set up His tent and live with the people. Human kings do not reside among the people, but God, reminiscent of the incarnation of Christ who "became flesh, and made his dwelling among us" (John 1:14, NIV), chooses to do so.

II. GOD DWELLS

Revelation 21:3-5

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.

God's everlasting presence will be with His people in our new home. God has declared that He will never leave us nor forsake us (Hebrews 13:5). This is a reiteration of the covenant promise God gave to His people, which now at the consummation of the age is being fulfilled (Leviticus 26:11-12). In fact, the Tabernacle was a symbol of God's dwelling among His people (Exodus 25:8-9). However, in our new home, the content and context of God's abiding presence is totally different. The word "tabernacle" (Gk. *skene*, **ske-NAY**) used in this text does not literally mean the physical Temple or sanctuary described in the Old Testament (Exodus 29:44; 1 Kings 6:12-13). Rather, it figuratively referred to a dwelling place of God. It includes the idea of God's Kingdom, glory, and power tangibly filling up this "renewed" world that He created for His people. The consequences and impact of a fallen human nature and society will be no more. God's presence in the new world becomes the light that dispels all forces of evil and destruction. The Almighty God will be our provider and protector from all kinds of evil. The concept of "Emmanuel" (God with us) will become an everlasting reality in this new world.

II. GOD DWELLS

Revelation 21:3-5

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.

The fall in Eden brought with it death, sickness, and poverty. The Bible teaches about three types of death: spiritual death is the result of the broken relationship between God and humankind (Ephesians 2:1 ff.); physical death occurs when our spirit is separated from the body (James 2:26); and eternal death occurs when sinners depart forever into condemnation by spending eternity in the lake of fire (Revelation 20:14-15, 21:8). But in our new home, the Scriptures reveal that all of these kinds of death "shall be no more."

II. GOD DWELLS

Revelation 21:3-5

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Sickness is often the evidence of disease. Humankind is broken spiritually, psychologically, and physically. Poverty has stricken society on many levels, expressed spiritually as a lack of the knowledge of God; physically as poor health and malfunctioning of the body; materially as a lack of resources and money; and socially as political vulnerability and social oppression. Poverty has produced misery and mourning in families and society. However, God has promised us that there shall no more be pain in the new world (Revelation 20:4).

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When we go to our new home, "there shall be no more death, neither sorrow, nor crying." The "former things are passed away" because the fallen world system will be transformed into a new created order where God's entire creation is launched into an era of shalom. This is sealed by God's promising declaration: "Behold, I make all things new."

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III. ALL DONE

Revelation 21:6-8

"It is done!" While the events recorded by John have not yet occurred, this is a promise of completion from the all-powerful, all-knowing One the Creator who is the beginning (Alpha, the first letter of the Greek alphabet) and the end (Omega, the final letter of the alphabet).

III. ALL DONE

Revelation 21:6-8

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.

The descent of the New Jerusalem from Heaven and its attendant blessings is now considered accomplished as God tells John, "It is done." God further says, "I am Alpha and Omega, the beginning and the end." This claim was previously made by the risen Christ in Revelation 1:8. Again John hears the same voice that the great prophets had heard: "I am the first, and I am the last; besides me there is no God" (from Isaiah 44:6). This figure of speech, called a merism, states the opposite poles of something in order to emphasize the totality of all that lies between. Alpha is the first letter of the Greek alphabet, and omega is the last, God is the beginning and the end. The word for "beginning" is *arche* (**ar-KHAY**). It does not simply mean first in point of time, but it means the source of all things. The word for "end is *telos* (**TEH-loce**). It does not simply mean the end as a point of time, but it means the end as the completed goal. John is saying that all life begins in God and ends in God. Paul expresses the same thing in Romans 11:36 and Ephesians 4:6.

III. ALL DONE

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To the announcement is added the promise of the "living water" or "the water of life," which may refer both to spiritual life now and eternal life in the new Heaven and new earth. In the same manner as in the Gospel of John, this is an invitation to the spiritually thirsty to come and drink of the "water of life," but here and in 22:17 John adds "freely" (Gk. *dorean*, **do-reh-AN**). This word comes from the noun *doron* (**doh-rahn**), which means gift. The water of life is a gift that can be taken freely. This may also reflect Isaiah 55:1, which adds to the invitation "come to the waters" and the further promise, And you who have no money, come, buy, and eat" (NASB).

III. ALL DONE

Revelation 21:6-8

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

The section concludes with a challenge to the readers to recognize the difference between those who are faithful and those who are not; that is, to decide whether to be an overcomer (v. 7) or a " coward" (v. 8, NLT). The opening, "he that overcometh," is drawn from the conclusion of each of the seven letters in Revelation 2-3, where it is followed by the promises given to all those who were victorious over the world with its temptations and suffering. The exalted Christ promises that the overcomers, who remain faithful in the face of opposition, will eat from the tree of life (2:7), escape the second death (2:11), receive a new name (2:17), receive authority over the nations (2:26), remain in the book of life (3:5), be eternally united with God in the heavenly city (3:12), and share the rule of Christ (3:21). The overcomers shall inherit these blessings of the eternal state. The language of overcoming or triumph in the messages to the seven churches seems to be echoed closely in the scene here. To these blessings of eternity is added the gift of life-giving water from a sovereign God (V, 6).

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7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

III. ALL DONE

Revelation 21:6-8

The last part of the verse sums up both the Abrahamic and Davidic covenants. In Genesis, God established a covenant with Abraham to be your God and the God of your descendants after you" (from Genesis 17:7 NIV), and to David, He made a promise concerning Solomon: "I will be his father, and he will be my son (from 2 Samuel 7:14, NIV). The covenant is fulfilled to all who are Abraham's heir by faith (Galatians 3:29). God declares that the overcomer will be His child, and He will be their God. This expresses the intimate relationship between the Saints and God. Hearers will experience the fulfillment of the promise for the end times that the overcomer will become a "son" of God. What a staggering promise and joyous hope!

III. ALL DONE

Revelation 21:6-8

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

In contrast to the overcomers in verse 7 are all those who cowered in the face of persecution and joined the company of sinners. Here we see the character of those who follow sin instead of the Lamb, and wish to exclude themselves from the presence of God in the New Jerusalem. The fact that the list begins with the fearful and ends with "all liars" suggests that the list is not a general statement about cowardice and falsehood, but instead it defines those who compromise with truth and righteousness.

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III. ALL DONE

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The verse concludes with the eternal destiny of those who exclude themselves from the life of the new covenant. Those who only appeared to profess Christ but were not truly saved will go to "the lake which burneth with fire and brimstone: which is the second death." This is not a statement of the destiny of the wicked, who have already been cast into the lake of fire (20:15).It is a warning to those who continually, deliberately, habitually practice sin (1 John 3:9). True salvation is evidenced by a transformed lifestyle, and with it, the promise of eternal security. True salvation is more than just words. It is how w live day to day. To believe and not obey is not yet to believe. The Bible warns, "Be not deceived" (1 Corinthians 6:9).

III. ALL DONE

Revelation 21:6-8

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The water images of this passage form a stark contrast. In the end, believers will drink from the water of life. Unbelievers will be thrown into the lake of fire (21:6).

LIGHT ON THE WORD

Water of Life

No one can survive without physical water. Christ uses the " water of life" metaphor to demonstrate the need for us to quench our spiritual thirst through Him (John 4:10, 14). For those who thirst for Him, He offers this water – eternal life. Those who belong to Him will be children of God and inherit all the blessings already mentioned: new Heaven and earth, eternal life free of pain, sorrow, and tears. In contrast, those who choose a sinful life apart from Him-fearful of a commitment to Him, rejecting Him, not believing, worshiping false gods, and living in sexual immorality – are destined for a place far worse, a place filled with pain and a second death.

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BIBLE APPLICATION

AIM: We will appreciate the vision of hope that God gives for our future life.

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BIBLE APPLICATION

We are drawn to things that are new: new homes, new clothes, new jobs, new babies, and new cars (even a new car smell). There is something appealing about starting over; it provides hope, anticipation, a clearer outlook, and excitement We appreciate newness. If such excitement exists in receiving new temporal things, which are here today and gone, broken, stolen, or old tomorrow. how much more excited should we be about the forthcoming new Heaven and new earth?

STUDENT RESPONSES

AIM: We will anticipate God wiping away the tears from our eyes.

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STUDENT RESPONSES

Life is full of suffering and difficulty, but this passage provides hope for a new, perfect world. We are often so focused on the present that we ignore that there is an eternity. When things are going well, we are content with the present. When we struggle, we strive to find a solution for the present. What challenges do you face now that viewing eternity helps you to put it into perspective? What decisions do you believe you need to make now in light of what is to come? Have you accepted Christ? Are you free of a lifestyle described in verse 8? If you have, are there people in your life that you need to tell about Jesus? Pray for courage to share your faith with others.

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Prayer

Father,

You are a holy God who will one day judge the earth. We believe Your Word and abandon all excuses for practicing a lifestyle of sin.

In the name of Jesus we pray,

Amen.

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Next Sunday
November 15, 2026

Lesson 11

I See a New Jerusalem
Revelation 9-14, 22-27