

Heaven on Earth

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[0:00] 2 Peter chapter 3, we're going to read the first 15 verses. Dear friends, this is now my second letter to you.

I've written both of them as reminders to stimulate you to wholesome thinking. I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.

First of all, you must understand that in the last days, scoffers will come, scoffing and following their own evil desires. They will say, where is this coming he promised?

Ever since our fathers died, everything goes on as it has since the beginning of creation. But they deliberately forget that long ago, by God's word, the heavens existed and the earth was formed out of water and by water.

By these waters also, the world of that time was deluged and destroyed. By the same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

[1:17] But do not forget this one thing, dear friends. With the Lord, a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness.

He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar.

The elements will be destroyed by fire. And the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be?

You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

But in keeping with his promise, we are looking forward to a new heaven and a new earth, the home of righteousness. So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless, and at peace with him.

[2:29] Bear in mind what our Lord's patience means salvation. Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him.

The Bible begins in a perfect garden paradise on earth, and it ends in one as well.

But in between the opening and closing chapters, there's a whole lot of stuff that was far from paradise. Things happened that made it look like this earth would never again be the scene of paradise.

paradise. For through the work of Satan deceiving Eve and tempting Adam, paradise was lost. Satan was allowed to destroy God's perfect world. God and man, who had been dwelling together in perfect harmony, suddenly had that fellowship broken and separation existed.

[3:37] And man's relationships with his fellow men also had a division. And there became suspicion and doubts and accusations and lying and cheating and violence and murder followed.

And man's own personal well-being was shattered with guilt and fear and self-centeredness. The very bliss of eternal life was replaced with the misery and death for every man.

The ground, the very ground, man's environment was cursed by God because of man's sin. Pain, suffering and death were introduced.

Man's paradise was lost, forfeited by sin. Man's paradise was lost, forfeited by sin.

And that through the fall into sin. Man has brought himself and his environment, the creation around him, under the curse.

[5:07] And nothing that man can do could ever put himself or his world back together again as it was. Not all the king's horses, not all the presidents and politicians and all the scientists and educators and all the environmentalists and philanthropists and programs have been able to bring about the utopia that they promise and long for.

But what man has failed to accomplish, Jesus Christ will achieve. Satan is not allowed to have the final word. God did not design and create a perfect world only to have Satan destroy it. End of story. Rather, he planned that greater glory would come to him by having Christ restore what Satan had destroyed.

Through the redeeming work of Christ, then, paradise will be restored upon earth. Christ is redeeming sinners.

Right now, he's redeeming the souls of sinners. He's beginning the process in his people. And in the final resurrection, their physical bodies will be completely redeemed.

[6:30] But Christ not only redeems the souls and bodies of his people, he also redeems their environment, the earth, the natural creation, nature, as we call it.

Both man and nature were made to reflect the glory of God. And that glory has been greatly marred and defaced.

But through Jesus Christ, that glory is to be restored. So let's think about this this morning. The curse. It destroyed both man and his environment.

But God sends Jesus Christ to restore what Satan had destroyed. First John 3, 8 says the reason the Son of God appeared was to destroy the devil's work.

Isn't that good? He came to destroy the destroyer's work. That means to undo what he had done. So Isaac Watts has a saying in his hymn, he comes.

[7:36] He comes to make his blessings flow. How far? Just as far as the curse is found. Not only man's souls and bodies, but in man's environment, the creation as well.

And oh, what glory will come to Jesus Christ when man and his environment once again perfectly reflect the glory of God. A new humanity, a new creation, a new intimacy with God and our fellow man, a new heaven, a new earth, paradise on earth, fully redeemed, fully restored through the work of Christ.

So we're studying heaven. And though this is not now heaven, one day it will be. And I want to show you this morning the biblical evidence for heaven on earth, along with some evidence of some applications along the way.

It's something of a sword drill. So you need to be quick with your Bibles or just listen. Matthew 19 is where we begin. Verses 28 and 29.

Jesus is speaking to the twelve and he says, I tell you the truth at the renewal of all things. When the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

[9:05] And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life.

Notice in verses 28 and 29. Eternal life will be inherited when at the renewal of all things. A day is coming when all things will be renewed. It's the same word for regeneration. It's used in that way and translated that way. Renewal or regeneration in Titus 3, 5.

Sinners are regenerated. But not only sinners. Also, creation is regenerated. Born again. Renewed. When? When eternal life is rewarded at the end. Now, Peter was there that day and heard Jesus tell him that about the renewal of all things.

[10:08] And so we find him preaching in Acts 3, 21. And he's speaking about Christ. Acts 3, 21. He, Jesus, must remain in heaven until the time comes for God to restore everything.

As he promised long ago through his holy prophets. Peter says a time is coming when God will restore everything.

Now, restoration is something we know something about. It means to put things back into their original condition. Men do that with houses and furniture, don't they?

They seek to bring an old house back into its original pristine condition or a piece of furniture. People do it with old cars.

Some people try to do it with old bodies. There's this restoration. This is what it used to be. It's like this now. It's all worn down and beaten down.

[11:13] But we restore it to its original condition. That's the idea here. A time when God will restore everything.

God will do that with men and with the creation. When? When Jesus no longer remains in heaven but comes back to the earth. Then he will restore everything.

And this has been promised long ago. This was not new revelation that Jesus brought. It wasn't new revelation that Peter was now preaching in Acts 3. He says this is what the prophets have spoken about long ago.

Indeed, Isaiah 65 and 66. Chapter of Isaiah. He had spoken of a new heaven and a new earth. A restored earth. Prophets spoke of the resurrection.

The renovation of man's body. How God would swallow up death forever. How he would remove from this earth sin and sinners. And install a perfect reign of righteousness.

[12:18] These passages in the Old Testament prophets did not speak of the earth being annihilated. But renewed and restored. It was cursed for man's sake.

It will be redeemed for Jesus' sake. Well, this next passage you don't need to turn to. Matthew 6.10 because you all know it. Your kingdom come.

Your will be done. On earth as it is in heaven. So for 2,000 years now, Christians have been praying for God's will to be done here on earth as it is done in heaven.

Now, how is God's will being done in heaven? Well, perfectly. Sinlessly. Consistently. We could almost say effortlessly.

All the time. Entirely. Immediately. Wholeheartedly. And we are praying in the Lord's prayer that His will would be done exactly here on earth as it is done in heaven.

[13:28] Now, are we to suppose that Christ would teach His disciples to pray for something that will never happen? That we are just wasting our breath and His time in listening?

If not, then a time is coming when the kingdom of God will come in such power and glory that God's will will be done here on earth just as it is done in heaven.

When will that be? When God's kingdom comes in consummate glory. It's only when Christ returns in judgment and purges this world of sin and sinners and devils and creates a new heaven and new earth, the home of righteousness.

Then and only then will God's will be done on earth just as it is done in heaven. And then this petition of the Lord's prayer that has been put up to heaven millions of times will receive its ultimate answer.

As perfect obedience is rendered to God on the earth. Matthew 5, 5. For a long time, the meek have been told and promised that they will inherit what?

[14:43] The earth. The earth. This earth renewed and restored at Christ's return is part of the financial or not the financial, the final inheritance of the saints.

They will inherit the earth. The earth is part of their inheritance. It's what was typified in the promised land of Canaan that was promised to Abraham and his offspring.

Romans chapter 4 and verse 13 says it was not through law, but through the righteousness that comes by faith that Abraham and his offspring received the promise that he would be heir of the world.

He is to inherit the whole world and so are all of his offspring believers in Jesus Christ. Now, do please turn up Romans chapter 8, our next passage, verse 18 and going on through verse 23.

Romans 8, 18. Romans 8, 18.

[16:15] Well, then. It will be openly shown who the children of God are and they'll be seen for who they are. And they'll share in Christ's glory.

They'll be glorified with him and he in them. And so verse 18 tells us this heavenly glory is so weighty that our present sufferings appear insignificant when compared to this glory that is coming that we will have.

And he's urging us to keep looking forward to this glory that is soon to be ours. Verse 23 says, we who have the first fruits of the spirit grown inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

You see, until we receive our final resurrected bodies. Our adoption as sons is incomplete. The process has begun and we have the spirit of sonship in our hearts whereby we cry, Abba, Father. But we still don't have the bodies of sons. Bodies made like unto our glorious Lord Jesus Christ. But when we're raised again in that resurrection day, then it will be openly revealed to everyone.

[17:38] Just who are the children of God and what is their status and their privilege to be children of God? That awaits the return of Christ. But the thought of that makes us groan inwardly for that day right now in our suffering.

It makes us wait with eager anticipation and eager longing for that day to come. But in verse 19, Paul says that we're not the only ones groaning and we're not the only ones yearning for this event. Verse 19 says the creation waits in eager expectation for the sons of God to be revealed. Now, this is all the non-rational creation nature. The rocks and the hills, the flowers and the trees, the animals and the insects, the oceans and their streams and the clouds and the winds and the weather, all waiting on tiptoe in eager expectation for the day when God's sons will be revealed in glory. And so a schoolboy is sitting at his desk and he's got his eye on the clock. And it's just a half an hour to the end of school. And this is the last day.

Summer vacation starts in 30 minutes and he's waiting with eager anticipation. The clock hands can't move fast enough for him. Or it's the pregnant woman, two weeks overdue, and she waits eagerly with eager expectation to be delivered.

[19:30] Now, we understand in those scenes why it is that they have this eager expectation. But why is creation, why is nature so eager to see the sons of God revealed?

Because it too is to be restored to glorious freedom on that same day. Verses 20 and 21. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Do you remember that when mankind, their representative, Adam, sinned, that God cursed his environment?

He subjected the creation to frustration and futility. Genesis 3, 17 through 19. To Adam he said, because you listened to your wife and ate from the tree about which I commanded you, you must not eat of it.

Cursed is the ground because of you. Through painful toil, you will eat of it all the days of your life. It will produce thorns and thistles for you and you will eat the plants of the field.

[20:53] By the sweat of your brow, you will eat your food until you return to the ground. For dust or from it, you were taken. For dust you are and to dust you will return.

So as we look out at creation, we must realize that it is not now what it once was. It's not now what it was made to be.

It is under God's curse. Something has been done to it to change it. And so there was a lack of vitality that resulted from this curse.

A lack of fruitfulness. It produces thorns and thistles in man's field. It makes it hard to eke out a living. Things aren't the same with the curse thrown in.

Like a quart of sand poured into your engine. It won't run the same because you've done that.

[21:55] It won't run as well. It won't run as long. Something happened to the engine of nature. Wouldn't gardening be much more enjoyable if there weren't those nasty pests to eat our harvest?

Wouldn't your job be so much better and enjoyable if there was not that frustration and futility built into it? But Paul says it's much more than the ground that was cursed and subjected to frustration. He says the whole creation, the whole non-rational creation, nothing's the same in nature. It's all out of joint. It's all been affected by the curse. The harmony that it once enjoyed has now been replaced by discord, disorder, and disaster.

And so we have nasty weather. We have droughts and floods and earthquakes and tornadoes and hurricanes and hail and blizzards. The creation was subjected to futility and frustration.

It does not bring about the ends for which it was made. Verse 21 goes on to say that creation is in bondage to decay. It's rotting.

[23:16] And whatever God did at that point, everything in creation tends toward entropy, toward randomness, toward disorder, towards decay.

And the principle is seen everywhere. Things fall apart. Things wear out. Things break down. A teenager's room left to itself tends toward randomness.

A garden left to itself tends toward disorder and less fruitfulness. Your car is rusting and falling apart. Your house is decaying.

And so are your teeth. The whole creation is wearing down, decaying, rotting. It's broken. It's out of joint. It's frustrated because it's kept from achieving its full potential.

It's falling short of its original purpose and design. And it can do nothing to escape this bondage.
[24 : 21] It's locked up as in prison. And all of that because of man's sin. It wasn't its own fault. But the Bible comes back at us and Paul says that is not its final state.

This is not the way it always was and it's not the way it will always be. It was once very good. Remember Genesis 1? Very good, God said when he looked at his creation. And it will once again be very good when it's liberated from its present bondage to decay. When it's set free from this prison like existence of frustration and decay and destruction and death. When it's brought into the glorious freedom that the children of God will enjoy in that day. It's shared in their curse. It will share in their glorious liberation from it. Now this is what it is waiting for with eager expectation.

Like a horse race that's locked up in the starting gate. Waits in eager expectation. It was not born and bred to be confined in that tiny box.

[25 : 40] No, it was born and bred to run. So when it's confined in that tiny box. It's a bundle of nerves and twitching muscles just waiting for the gate to open.

And it's gone. It's running with the liberty with which it was meant to run. Released from its frustration. Locked up in the box.

That's what will happen to all creation. When Christ returns. It's eagerly awaiting its liberation day. And not only is it eagerly awaiting.

You can tell it because it's groaning. Paul says verse 23. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Now it's personified as a pregnant woman.

And according to Jesus. Great earthquakes. Famines and pestilences in various places. And fearful events. And great signs from heaven. Are just the beginning of birth pangs.

[26 : 43] Creation is groaning. They are not death pangs. They are birth pangs. Like a pregnant woman. Groaning to be delivered from her present pains and burden.

But also groaning to be able to hold in her hands her newborn baby. So it is with these groans of creation. They're not futile groans.

They have a joyful end. Freedom. Release. From the bondage to decay and frustration. And then Paul goes back to that theme.

That believers. We too are groaning. And waiting eagerly for the redemption of our bodies. That Christ will bring about. Yes. Our bodies. But also nature.

Is to be saved. From the ruin of the fall. It will be changed. Restored. Renewed. Regenerated. Set free. And it will be made a fitting environment.

[27 : 42] For the glorified resurrection bodies of all the saints. Be a place. A perfect environment. For perfect inhabitants. Part of their eternal inheritance.

What a day of rejoicing that will be for the creation itself. You know how the Bible portrays it. It gives creation a mouth. And hands. Isaiah 55. 12.

You will go out in joy and be led forth in peace. The mountains and the hills. They will burst into song before you. And all the trees of the field will clap their hands.

For instead of the thorn bush. Will grow the pine tree. And instead of briars. The myrtle will grow. And this will be for the Lord's renown. For an everlasting sign.

Which will not be destroyed. Let the rivers clap their hands. Let the mountains sing together for joy. What is this talk?

[28 : 37] Instead of the thorn brush. There's a pine tree. That's the curse reversed. Isn't it? Where once there was a frustration of the end of creation.

And its fruitfulness. Now. Where there was just scrub brush. There's now pine trees. And myrtle trees. Fruitfulness. Breathtaking beauty.

And order. And productivity. Now let's turn to the passage that was read for us. 2 Peter. And all of that. Right here on this earth.

That you and I walk each day. This is what is planned. For this world. 2 Peter chapter 3. The passage that was read for us.

When Christ returns in judgment. This world is going to share in that judgment. You remember. This world has already seen. A global judgment.

[29 : 34] In Noah's day. It was destroyed and judged by water. Water covered the face of the whole earth. When Christ comes back. It will be judgment by fire. Verse 7 tells us.

The present heavens and earth will be reserved for fire. Being kept for the. They are reserved for fire. Being kept for the day of judgment. And destruction of ungodly men.

Verse 10 says. The heavens will disappear with a roar. The elements will be destroyed by fire. And the earth. And everything in it will be laid bare. Verse 11 says.

Since everything will be destroyed in this way. And then verse 13 says. But. In keeping with. His promise.

We're looking forward to a new heaven. And a new earth. The home of righteousness. Now how is all of this going to fit in. With what we've. Seen so far.

[30:28] Up to this point. That of a renewed. Restored earth. It almost sounds more like. This earth is going to be annihilated. Rather than renewed.

And regenerated. And restored. And liberated. But not so. Peter is right in line. With what Peter said. In Acts 3. 21. And with what Paul says.

In Romans 8. And what Jesus says. In Matthew's gospel. Because. Here in. Second Peter 3. Destruction.

Does not mean. Annihilation. It does not mean. A creation. Of an entirely. Different. Heaven and earth. I want you to notice something. In verse 6.

Peter speaks. Of the pre. Flood. World. Of Noah's time. Being destroyed. That's the same word. He uses later. Of this earth.

[31:24] That's going to be destroyed. By fire. Look at verse 6. By these waters. Also. The world. Of that time. That's of Noah's time. Was deluged. And destroyed.

Okay. Do you have that in your picture? Noah. Building the ark. That world. That's supporting the ark. That world. Was destroyed. By water. But I ask you.

When those waters. That covered the earth. Receded. And Noah's ark. Came to rest. On dry land. Was that an entirely. Different world?

Was it not still. Mount Ararat. That his boat. Lodged. Upon. Is it not. The same world. That Adam. And Eve. Inhabited. That God created. In Genesis. Chapter 1. Yes. Yes. It is.

[32:20] The same world. It's. Not some. Altogether. Different world. That replaced. An annihilated. Old world. Oh. But it was new. And that it had new properties. And new qualities.

And drastic changes. About it. So destroyed. Here. Does not mean. Annihilated. This is the same. Earth. That once was covered. By waters.

In Noah's day. It's the same. Old. Earth. That was created. By God. And inhabited. By Adam and Eve. And yet. Peter speaks of it. As having been destroyed.

By water. The same earth. But with qualitative. Differences. New.

But not other. So when Christ returns. And the present world. Is destroyed by fire. This does not mean. That this earth. Will be. Annihilated. But rather. That it will be purged.

[33:15] By the fires of judgment. Not replaced. But restored. Renovated. As we saw. In. From Jesus. And Peter.

And Paul. And the world. That emerges. Out of judgment. Then. Will be this. Same world. But the changes. Will be so drastic. And the regeneration.

And the restoration. Process. Will be so glorious. That it can be called. A new heaven. And a new earth. Liberated. From bondage. To decay. And frustration.

The curse. Removed. Reversed. A perfect state. New. In that sense. New. And the very word.

Used here for new. New heavens. And new earth. Is *kinos*. Which means new. Of new quality. But it doesn't mean other. There's a different word. That would be used.

[34:09] For other. It's similar to you. Believers. When you were regenerated. When you were born again. In the new birth.

God made. Such drastic changes. On your mind. And your affections. And your will. That you became. A new man. In Christ. You're not the same person.

That you used to be. We say. You're a new creation. The Bible speaks. And when the Bible. Says that the old man. The old you. Died. And you became. A new man. In Christ. We're not to take that.

To such literal extremes. That we. Try to make the Bible. Saying that. This is an altogether.

Different John. Different genes. Different cells. An entirely different person.

That old. That old person. Just. Disappeared. And was replaced. By a new me. No. That's not what the Bible. Is teaching. There's continuity. It's the same me.

[35:06] But it's me. Reborn. It's me. Regenerated. It's me. Restored. Sin. Has been dealt with. New affections.

Have been given. A direction. New direction. To the will. And the changes. Are so drastic. That the Bible. Refers to us. As a new man. In Christ. There's. There's. Saul of Tarsus.

And he's using his mouth. To blaspheme. Jesus. He's using his hands. To persecute. Christians. But a few days later.

He's using that mouth. Same mouth. To preach. The gospel. Of Jesus. In his hands. To minister. To the saints. Well.

Is it the same Paul. Or isn't. Well. Yes. It's the same Paul. But he's been changed. He's been made new. In the same way. This earth. Is to be made new. It is to be regenerated.

[36:02] It is to be restored. To its. Pristine. Condition. You say. But I thought that. Our hope was in heaven. And not in this earth. And we're to be heavenly minded.

And not earthly minded. Well. Right now. Our inheritance. Is being reserved for us. In heaven. It is there. And we are expecting a savior from there.

But at Christ's return. And at the restoration of the earth. Our inheritance comes down. From heaven. To earth. Turn to Revelation 21.

As we come to the end. Of the Bible. What do we find? Revelation 21. Immediately following. The final judgment.

Of chapter 20. We read. In verse 1. Of Revelation 21. Then I saw. A new heaven. And a new earth. For the first heaven.

[37:01] And the first earth. Had passed away. And there was no longer. Any sea. Many changes. Many qualitative. Differences. And I saw. The holy city.

The new Jerusalem. Coming down. Out of heaven. From God. Prepared as a bride. Beautifully dressed. For her husband. And I heard. A loud voice.

From the throne. Saying. Now. Now. The dwelling. Of God. Is with men. And he will live. With them. They will be his people. And God himself. Will be with them.

And be their God. And he'll wipe away. Every tear. From their eyes. There will be no more death. Or mourning. Or crying. Or pain. For the old order of things. Is passed away. And he who is seated on the throne.

Said. I am making everything new. I am restoring everything. I am regenerating everything. So the Bible.

[37:57] Here. We have. The bride of Christ. Coming down. From heaven. To earth. It's repeated in verse 10. Coming down. From heaven.

It's here. On a new earth. That God will dwell. With man. In a new way. He says. Now. The dwelling of God. Is with men. And he will live. With them.

Well. God has always dwelt. With men. His people. But in a different way. He will then. Dwell with them. And so.

The Bible ends. With a redeemed humanity. Dwelling on a redeemed. Earth. Purged of all evil. With God. Dwelling in the midst. Of his people.

Now that has been the goal. Of God's eternal plan. Of redemption. For a long time. And it will now. When Christ returns. Be gloriously fulfilled.

[38:52] Mission accomplished. From Genesis 3. You had men. Separated from God. By sin. Distance. Put between them. Chased out of the garden.

And. And. Cherubim. Set to guard the way back in. With flashing swords. Lest they get in. And eat of the tree of life. And live forever. And as we come to the end.

We see. God and men. Dwelling together. Again. Man. Redeemed man. Being given the right. To enter into the city gates. And to eat.

Of the fruit. Of the tree of life. And to live. Forever. Forever. God and man. Together. Forever. When John is shown.

This new Jerusalem. He's not only struck. By what's there. But by what's not there. And one of the things. That's not there. Is a temple. Verse 22. I did not see a temple.

[39:50] In the city. Now that would have been. Shocking to John. Because the temple. Was always the primary. Building. Of Jerusalem. The most important.

Building in Jerusalem. Jerusalem. Here's the new Jerusalem. Where's the temple. John says. There isn't a temple. There's not a temple. In Jerusalem. In the new Jerusalem. What kind of a

Jerusalem.

Is this. Well remember. The temple. Was a place. Where God. Dwelt on earth. It's a place. Where he. Peculiarly.

Manifested. His glory. In a special way. And. And often. Met with man. In the temple. Temple. When the new Jerusalem. There is no temple.

Why not? Verse 22. Goes on to tell us. Why not? Because the Lord God almighty. And the lamb. Are its temple. There.

[40 : 43] In themselves. Is the perfect. The perfect. Outshining. Of their glory. And it reaches. To everyone. In the whole. New Jerusalem. The whole. New heavens.

And earth. Becomes. The new. Temple. In which. God's glory. And God's presence. Is manifested. Every square inch. Is full.

Of God. And his glory. There is no need. Of the temple. God. Is now. Dwelling. With man. Forever. So. Paradise. Lost.

Has now been. Paradise. Restored. What will be the glory. Of Jesus Christ. In finishing. The work. Of destroying.

The works. Of the devil. His glory. In redeeming. Restoring. Sinners. And their environment. A new humanity.

[41 : 35] With a new. Heaven. And a new earth. And more glory. Will come to Jesus. For fixing. A broken world. Than if. It had never been. Broken. Broken. By sin.

In the fall. In the first place. That was the reason. For. The fall. In God's purposes. That. By it. He might. Reveal.

More glory. In the sending. Of his son. To restore. Sinners. And their environment. And there. Is far more. Of the attributes. Of God. That have been.

Demonstrated. And will have been. Demonstrated. In that day. Because of the fall. Because of Satan's. Destruction. Of man. In his world. Oh. How much.

We've. We've seen. Of God's holiness. And wrath. And justice. Because of the fall. How much. We've seen. Of the. The redeeming. Love. And grace. Of Jesus.

[42 : 29] That we've not. Had seen. Had there not. Been a fall. And when Jesus. Restores it all. To perfection. He will be glorified. Forever. The paradise.

Regained. Is even better. Than the paradise. Lost. In the old. Paradise. The possibility. Of sin. Was present. Not so.

In the new. Paradise. It's impossible. To sin. It's impossible. To lose. That fellowship. With God. And Jesus Christ. And his spirit. Well I trust.

That. This reminder. Of heaven. On earth. Will help us. In our. Thinking. About. Heaven. I challenged you. With that. Teaching. From scripture. Last week.

We need. If we're just. A breath away. From this glorious. Endless bliss. Should we not. Be thinking. About it. More often. Well sometimes. Our thoughts. About heaven. Are so ethereal. And non.

[43 : 25] Non real. That. That we have a hard time. Connecting. And what do we even. Think like. The bible. Is much more. Down to earth. Even as. The new jerusalem.

Comes down to earth. And so we are to think. Of the. Final state. Of the righteous. As this earth. With. The curse removed. This earth.

Redeemed. And restored. To its. Perfect. Condition. When the desert. Will blossom. Like a rose. And barren fields. Will be as fruitful. As a forest.

With growth. And when the wolf. Will lie. Will live. With the lamb. And the leopard. Will lie down. With the goat. And the calf. And the lion. And the yearling. Together. Since then.

Everything is to be destroyed. In this way. What kind of people. Ought you to be. Well you ought to be. You ought to live. Holy and godly lives. As you look forward. To the day of God.

[44 : 22] Are you looking forward. To a new heaven. And a new earth. The dwelling place. Of righteousness. Then. You ought to make every effort. To be righteous now. Make every effort.

To be found. Spotless. Blameless. And at peace with him. Now. That means. When you sin. You come to. Christ.

To have that sin. Washed. Whiter than snow. That means. You seek Christ's power. To keep you from sinning. Lost sinner friend.

What ought you to do? Well. Repent at once. Turn to Christ. Take words with you. And. And come to him. And say to him. Forgive all our sins. And receive us graciously.

Heal us from our waywardness. I trust in Christ. And what he has done for sinners. Oh. You ought to come to him at once. Because these things will happen.

[45:19] Peter says. And so we end this series. On back to basics. We began five months ago. We. We end where the series began.

It's all about him. It's not our party. And heaven is not our party. It's his. It's about him. And his glory. And. The Lord alone. Will be exalted in that day.

He's the focus. And central. Figure. Of the worship of heaven. And all glory and praise. Goes to him. Who sits upon the throne. And to the lamb. Worthy of the lamb. That was slain.

To receive power. And wealth. And wisdom. And strength. And honor. And glory. And praise. And yet the fact is. Is that we are there with him. He has invited us.

To the. To his party. And he has caused us. To be. Prepared. As his bride. To sit down with him.

[46:16] And to enjoy this party. This wedding feast. Forever and ever. With him. He has fit us. By his own. Life.

And death. Yes. It's his party. But he welcomes us. And we're glorified in him. And he. In us. We. Who should have spent. Every moment of eternity. Suffering in hell. Will be enjoying. The bliss.

That we described. This morning. All because of Jesus.

So he's the center. And our presence. There with him. Will just inflame. Our praise for him. The eye. The bride eyes. Not her garment. Wow. Look at me. No. The bride eyes.

Not her garment. But her. Dear bridegroom's face. I will not gaze. At glory. But on my king of grace. Not at the crown. He gifted. But on his pierced hand.

[47:14] The lamb is all the glory. Of Emmanuel's land. So our series. Ends in heaven. A fitting place. To end. I wonder. Will you end there?

Is that where you will end up? For all eternity? Who is it that are given the right. To enter through the gates. Of the new Jerusalem. And to eat from the tree of life. It's only those who have washed their robes.

And made them white in the blood of Jesus. Who trust in what Jesus did on the cross. To take away their sins. It's only those who have been born again. Given a new nature. So that they can enjoy.

The spiritual thrills. And bliss of heaven. And it's only those. Who persevere in holiness to the end. For without holiness. No one. Will see the Lord.

Only those who overcome. Will inherit. All this. If you're one breath away. From heaven. Dear Christian.

[48:11] And surely. You should think of it more. If you're one breath away. From heaven.

Christian. Then surely. You should worship Jesus more. And if you're just one breath of heaven. Away from heaven.

You should surely. Talk about it more. The spirit. And the bride. Say come. Isn't that interesting. Way for the book to end. Those who have tasted.

Just the appetizers. In this life. Of the feast that's coming. Want others to know. And to go with them. Come with me. They say. The spirit. And the bride.

Say come. Whoever is thirsty. Let him come. And whoever wishes. Let him take the free gift. Of the water of life. Isn't God good.

To offer. This eternal life. To all men. Whoever is thirsty. You come and drink. You come to Christ. What a blessed.

[49:06] God. And savior. We have. We are like the lepers. Outside of Samaria. When the city was besieged. By the Syrian army. The city was being starved. To death.

There was no food inside. Lepers. Lepers. Couldn't live inside. So they. We were banished. And they lived outside. The city gate. So they were really. In a hard place. They couldn't get in the city. But if they did.

There's just death there. And so they thought. Well if we go over. To the Syrian. Enemy. All that could meet us. There is death too. So. Let's venture.

And let's go over. To the Syrian. It's death here. It's death there. Let's try one. And they head out. Into the Syrian camp. You remember. When they got there. The Syrians were gone. They. They fled. And they left all their provisions.

In their tents. And these lepers. Are just. With joy. Gorging their stomachs. On all the good things. And stashing it away. For themselves. And then one of them.

