



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 21: 1-8

"All Things New"

Revelation

TRANSCRIPT

Our text this morning is Revelation chapter 21, and we're going to look at verses 1 through 8. We're coming to the close of our study. I think we have two more after this, and we'll finish this great Book of Revelation. We're in chapter 21 this morning, beginning with verse 1.

"Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, 'Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.'

"And He who sits on the throne said, 'Behold, I am making all things new.' And He said, 'Write, for these words are faithful and true.' Then He said to me, 'It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes will inherit these things, and I will be his God and he will be My son. But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.'" May the Lord bless this reading of His word. Let's bow together in prayer.

[Prayer] Father, we come to You with thankful hearts, and we have much to thank You for and much to praise You about. We give You thanks for the rain that we are receiving today and have been receiving for so many days. It's a great blessing. It gives life to the earth and it brings refreshment, and we're thankful for that. Every good and perfect gift comes down from the Father of lights. It comes down from You. The rain, and also the blessings that we hope to receive this morning from Your word, the refreshment that comes from the great promises that are presented in this text, and the hope that we have of the future. What kind of life would it be without future hope? We have that. And it is true, as You affirmed to us in this text. We can believe the things that we have read. We can rest in them. We can build our lives upon the glorious future that is ours, and know that the present is every bit as strong as the future is. And we are truly blessed by You at every moment. Help us to understand that, Father, as we study these things this morning. Build us up in the faith. We look to You to do that. It's necessary to have teachers that instruct us in Your word. And yet, left to our teachers, or left to ourselves, we'd understand nothing. The page of Scripture would be confusing to us. We need a divine teacher, and we have that in the Holy Spirit, and we give You the praise that He dwells within every one of Your children, and that He is the one that gives us instruction, and we pray for His ministry that He will illuminate our minds, and He will guide us in our thinking, and help us to understand the things that we've read and how they apply to us, and be a great encouragement to us. Give us direction, and confidence in this life, and equip us for the day and the week to come. We pray that we would be fit servants of Yours, that we would be effective witnesses wherever we go. And we pray simply, Lord, that through the things we study, we will have joy in our hearts and we'll rejoice, because that's how we are to live. We have every reason to do that. We've been blessed abundantly by You, and we see that in our text this morning.

So, build us up in the faith. We pray for ourselves and we pray that You bless us materially. We have those needs as well. We are completely dependent upon You every moment of our lives for our material needs. We know You're faithful to provide. Pray for those that are sick, pray for healing mercy, and we pray that You'd give encouragement to them. We pray for those that are facing struggles of various kinds. We pray that You would enable them to stand, stand strong, to have wisdom, and to see Your hand of deliverance in their lives. Bless all of us as we face the week

to come, that we would face it with joy in our hearts, knowing that You are the provider, and You are faithful to us in everything. Make us thankful for the good things we have.

Now, Father, we pray that You'd prepare our hearts for our time of study together. May it not only be a time of learning, but a time of worship. May we have a sense of Your presence with us. We're told at the very beginning of this book that Christ walks among the lampstands, that He walks among His churches, and help us to remember that He is here with us. He's present. We pray that we'll sense His presence and that we'll be built up in the faith. Bless us, we pray. We pray these things in Christ's name. Amen.

[Message] Eschatology is the study of the last things. That's literally what the word means. I'm sure most of you knew that. It's what we've been doing for the past number of months as we've been going through this book, and whether you knew what the word meant or not, you certainly knew that this is the subject of the Book of Revelation. Chapter 21 is our passage this morning, and it begins what are the last of the last things, and reveals some things that may be a little surprising. I say that because when people think of eternity and the world to come, they often think like Greeks and not Hebrews. The Greeks were typically dualistic. They divided the universe into two realms: the temporal and the eternal, the earthly and the ethereal, the physical and the spiritual.

And you might think: well, what's wrong with that? That seems to be the way things do divide. But they thought the material was evil, so they considered the body to be bad. They called it the prison house of the soul. Death freed the soul to soar to non-material eternal existence. Well, people today often think in much the same way. They think of the eternal state like that, of disembodied spirits floating in an insubstantial kind of ghostly realm, which is not terribly thrilling, and not at all biblical. God created us physical, as well as spiritual beings. And in the last chapters of Isaiah, He promises to create new heavens and a new earth.

In his commentary on the Book of Revelation, George Ladd wrote: "The Bible always places man on a redeemed earth, not in a heavenly realm removed from earthly existence." Now in Revelation 21, John sees that future earthly realm that was prophesied by Isaiah. He begins, "Then I saw a new heaven and a new earth; for the

first heaven and the first earth passed away, and there is no longer any sea." The first heaven and the first earth passed away in chapter 20 verse 11. You will remember from our studies last week that that happened when they fled before the throne of God.

The world that we know is not permanent. It is temporary. There's no lasting future here. Peter tells us in 2 Peter 3 that it will all burn up someday with a fervent heat. So, how shortsighted it is, how foolish it is to try to build a kingdom in this world. It's like building sandcastles on a beach. The waves come eventually and wash it all away. Peter tells us that not water, but fire will someday consume everything.

So, he says, we Christians, unlike non-Christians are looking for a new heavens and a new earth. That's what a wise person lives for. That's the vision John is given in Revelation 21. Not some fragile, airy realm, but a new earth, a solid place of real terra firma. I think CS Lewis may have been on to something when he gave a description of the heavenly realm, an imaginary one, in his book, "The Great Divorce," but one in which he describes the people there as "solid, and the grass as hard as diamonds."

The world to come will be one of substance. Very substantive. It will be real, more real than anything we know. What we know here is real. I don't mean to suggest it's not, of course. It's very real. But what is to come will be so much different from this, so much more substantive than this that it will make this world and this experience of ours seem like the shadows. That which is coming is solid and substantive.

And then, John says there's no longer any sea in this future realm. Now, that may be a little disappointing for you if you enjoy your holidays by the seaside. And I do. I always say it's a beautiful place to go to the sea. It's majestic. It's inspiring. I like very rugged coastline. And thanks to modern science, we know a lot about the sea. As we study that, we see much that's fascinating. Psalm 19 tells us that the heavens are declaring the glory of God. Well, so is the sea. And all of God's creation.

But while we know a lot about it, and we're inspired by it, it wasn't so much that way for the ancients. In fact, they had a fear of the sea. The sea was the abyss. It was deep. It was dark. It was a mysterious place. It was a dangerous place. They always put their lives at risk when they tried to cross it in their tiny ships that could

sometimes become like toothpicks tossed about on the waves in the storm. In fact, if you want to get a sense of what to be a seafarer in the ancient world, read Acts 27, in which most of that chapter is devoted to the storm that Paul and his companions were on as he was traveling to Rome. It was a difficult experience.

So, for the people of antiquity, the sea represented death and chaos. In Isaiah 57 verse 20, it is a figure for the rebellious nations and the wicked, who the prophet says are like the tossing sea. They are noisy. There's no peace among them. They are restless like the constant churning sea that tosses up foam, and mud, and muck.

But that will change. There will be peace. That's the meaning here. The old order will be completely changed. No storms. No chaos. No enemies or dangers. Instead, peace and joy.

And a glorious city. That's what John sees in verse 2. "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." Every bride is beautiful. I have performed a lot of weddings. I think the first wedding I did was in 1980. So, 27 years of weddings, and I've seen a lot of brides. I've never seen an unattractive bride. Their dresses are magnificent. Their faces are radiant. I guess it's always been that way because that's the image God chose to describe His eternal city: a beautiful bride.

He describes it in more detail in verse 9 through the end of the chapter. He only mentions it here. But what John says indicates that the city where we will be for eternity, our home, will be pure, it will be clean, and radiant. A glorious place. But, a place is just a place without the company of family and friends. That's really what makes life joyful and meaningful. And this city will be filled the saints forever. It will be an eternity of fellowship of the very best kind, of a kind we have never really known. And at the center of it all will be the Lord God. That's what John learns in verses 3 and 4. "And I heard a loud voice from the throne, saying, 'Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them.'"

In Israel's early history, God's dwelling place with the nation was the tabernacle. It symbolized His presence with the people and it moved with them wherever they went. He was constantly with them. His presence there was manifested with the Shekinah glory which radiated from the tent. And those two ideas are meant here. God will be directly present with us. We will know Him

directly. We will know Him face to face. We will see Christ. We will be with Him, and His glory will be present among us.

What that will be like is impossible to visualize. It's impossible to know. It's all beyond us. But we can say this: that God's presence with us is what will make heaven, heaven. It's what will make the world to come the world to come. His presence. We will know Him. That's really the essence of eternal life.

I think I've cited John 17:3 on various occasions recently, but it gives us the essence of eternal life where Jesus says that eternal life is knowing the only true God, and knowing Him, knowing Jesus Christ, the one whom God sent. So that's the essence of it. It's a relationship. It's knowing Him, the very God of the universe. We'll have that great privilege. We have it now, but not like we'll have it then. He will be among us, and we will be His people.

That is covenant language. It's a way of saying that He has bound Himself to us, and we will be forever the object of His care and blessing. Nothing can separate us from Him. Nothing can separate us from His care and blessing, now and forever. Well, the nature of that care is explained in verse 4 where He says he wipe away every tear from their eyes." This is one of the great promises of Scripture. In fact, this is the second time in the book that it is stated. John made that statement back in chapter 7 and verse 17 when he is describing heaven. So, twice he has made that statement which underscores the importance of it, the significance of it. And it's not even original with John. He's citing Isaiah 25 verse 8 where God promises to swallow up death for all time, and wipe tears away from all faces.

Tears represent all human sorrow. They represent tragedies. They represent the evil which is such a part of this life. The world is rightly being called a veil of tears. It's a valley, as it were, that we pass through that's often dark, and that's full of danger, and full of sorrow and pain.

But all of that will end. That's the hope. He will wipe away every tear. Not tears in some general way. It is singular. It is each tear. He will give full attention to every detail of pain and sorrow, and remove it. God is not some distant deity. He's not some great God who's managing the world in some general way. He's not some God who's taking care of the big things but ignoring the smaller things, the details. Not at all. He is engaged intimately in every detail of life. He is involved with our

lives, and He is concerned. The Lord is a God who binds up the brokenhearted. He is the great physician who heals our hurts and wounds, and makes everything right.

He's doing that now. Everything is working together for good. We're assured of that by the apostle Paul in Romans 8:28. The day is coming, that future day, when everything will be fully and completely, and finally resolved. That's our future. Our existence with God will be so transformed that all those things, those hurtful things, will be left behind in a previous world, in the shadows of this world that is our existence today, that will be eclipsed by the glory to come. And we will understand how all of this fit within God's plan for our life, and it will make sense. Right now, many things don't. But they will. And all sorrow will be replaced with joy.

I think that's how we're to understand this. I think I explained that back in chapter 7, but how is it that He will wipe away tears from our face? I don't take that literally, but I think it's a way of saying He'll explain it all, put it all in perspective, and we'll understand why things happen the way they did, and we'll rejoice, even though at the present time, we don't. We will then.

We read there will no longer be any death. That's what Isaiah promised. The last enemy, as Paul called death, will be defeated forever. And so will all of its consequences. There will no longer be any mourning, or crying, or pain. The first things have passed away, John writes. It's a way of saying that life will be untroubled. The world to come will be one of unhindered joy.

But you'll notice: this description is given of the world to come, is described largely in negative terms. What it won't be. Because what it will be is inconceivable to us. We really can't understand the positive, the full description of it. So, the negative replaces any attempt to give a positive description of what is coming. We could not comprehend it.

As Paul wrote in 1 Corinthians chapter 2 and verse 9, "Eye has not seen and ear has not heard the things which God has prepared for those who love Him." We've never seen anything like this; we've never heard anything like it. We couldn't understand it if we saw it or heard it. It's beyond our comprehension. We have nothing with which to draw analogies, comparisons with. And really, I think the lack of description that's given here testifies to the greatness of it. It's beyond us.

Now, there is a positive element to this description, and the positive description is given in the word "new." It's used in verse 1 to describe the future

heaven and earth. It's used again in verse 5 where God speaks. John sees Him sitting on His throne, a symbol of His sovereignty. The one who rules all things and creates everything says, "Behold, I am making all things new."

Now, there are different words in Greek for the word "new." This word has the idea of fresh, rather than recent. It has the idea of recent as well, but the emphasis of it, the main thought of it is that of freshness. God is going to completely transform and renew the universe. All things, He says, will be made new, will be made fresh. And that includes us, and the world in which we will live. Everything is going to be renewed, changed, transformed. It won't be unconnected with this world. Just like the resurrection body that we will have is this body that will be transformed. The Lord will take that which is left, the molecules that still exist, and He will reform them, fashion them into something glorious beyond comprehension, and it will be fit for a universe that will be transformed.

This universe is not going to be folded up like an old garment, set aside of, and then God will, by divine fiat, speak another universe into existence. It's this universe that will be transformed. It'll be a renovation of this world. But the transformation will be so complete that it will be so different that it will be new.

Someone has compared it to the transformation that occurs when a piece of coal or carbon is placed under pressure and made into a diamond. It's the same piece of carbon, only new, completely different. That's this world to come.

But you should notice that God puts this statement and describes His action in the present tense. It is the promise of a future act. It's what God will do. But, He doesn't say "I will make," but, "I am making" present tense. And the significance of the present tense, grammatically, is action that is durative. It's ongoing. It is continuing action. So, the sense here is that God will constantly be making things new, constantly be making them fresh.

The eternal state will not be static, but active. We will experience endless change, continual growth and expansion. It will be an experience unlike anything we really know now. It will be an existence of constant transformation from glory to glory. Now, I say it's different from what we know now. We do experience that. Paul tells us in 2 Corinthians chapter 3 and verse 18 that as we study Christ, as we study His word, we're transformed from glory to glory. It's this ongoing thing. But then we will see Him face to face, and that experience will be radically different.

We'll go from glory to glory in an unending experience of increasing knowledge, and energy, and joy. And every experience will be new, fresh.

Now, that is a positive description. But still, it is beyond our ability, at least it's beyond my ability to understand. Nevertheless, God says it is true. Whether you understand it or not, He said, "Write," this is what He told John, "Write, for these words are faithful and true." They're trustworthy. They are reliable. We can base our life on them. We may not fully understand the things of the Word of God, and we certainly won't. In fact, we can study every day diligently as we should. We should spend our time in God's word, and we will learn things. But if we spend every day and every night studying, we will never come to the end of it. This is an eternal book. No scholars ever reach the point where he can say, "I understand it all." There may be scholars who say that, but they don't. They don't understand everything. None of us do. We cannot fully understand these things; we understand so little, really.

But we will understand nothing at all in His word unless we first believe it. That's how we begin. You want to understand the things of this word? Then you must begin by believing it. Begin with faith. Begin believing that the Bible is God's word, that it is true. And then, we gain understanding. And that's what the Lord is encouraging. He's encouraging us to believe these things. They seem fantastic to you? Believe them. They're true. And if we do, well, we'll have a solid foundation on which to build our lives.

To encourage that confidence, the Lord says in verse 6: "It is done." These things will all take place as surely as if they had already occurred. They are so certain as though they are done. And we can believe that because of who it is that said that. It's not the preacher that's saying that. The one who says this is the one who describes Himself as the Alpha and the Omega, the beginning and the end. Alpha and Omega are the first and last letters of the Greek alphabet. It's a way of saying that He's eternal. He began everything. He will end everything. And everything in between is being held together by Him, and guided by Him to that Omega, to that end.

The present picture of things may appear to us to be chaotic and confusing. It is. Who can watch the news or who can read the newspaper and not puzzle over the way things are going, and wonder where they're going, and where they're headed. It's a very discouraging thing. If that's all we have, if all we knew about life was what the newspaper told us, it would be a very despairing thing.

But, what we learn from the Word of God is that God encompasses everything. He has a plan, and is working it out flawlessly. It is done. And we're to believe it. Now, that encouragement leads to the next statement, or group of statements which have been called pastoral in their purpose. They are promises, and they're warnings. God says, " I will give to the one who thirsts from the spring of the water of life without cost." Now, again, that goes back to the Book of Isaiah. John drew heavily from the great prophet, Isaiah, and this goes back to that quote in Isaiah 55 verse 1 where God invites all who are without money, but who thirst to come to the waters and buy and eat, buy wine and milk without money and without cost. Buying without money is an obvious paradox, and it's intended to show that the blessings of God, the blessings that He promises, while they are valuable, they are worthy of purchase. Nevertheless, they can't be bought or earned. They can only be received as a free gift.

This life that He gives is all of grace. It is the richest life. It is a refreshing life. It is true life. It is life with meaning, an ultimate purpose. There will be no spiritual emptiness. Only fullness. That's what's to come, and that's really what we have now. The world can't give that. It promises that, and it does so in a very attractive and convincing way. Remember back in chapter 17, the harlot? How she was dressed in these beautiful colors, these opulent garments. Very attractive. The kind of thing that would draw people to her. And, she's described as having a gold cup in her hand, which is very appealing. An attractive cup, and you assume that what's in it is refreshing and good.

But it's a cup. And a cup is small, and a cup is limited. And what we know is in her cup is poison. What the Lord gives is revitalizing, and it is unlimited. It's not a mere cup; it is the spring of the water of life. It is life in abundance. That's what Christ came to give: the abundant life. That's John chapter 10 and verse 10. "I came that they might have life and have it abundantly."

And here, it is pictured as a refreshing drink from an ever-flowing spring that continually bubbles up to life. It supplies us freely. God gives gifts, not loans. He gives freely, not grudgingly. That is the kind of God that we have. I think we need to realize that. The nature of God. He is a gracious and merciful God. He only wants our best, and He wants us to have it in abundance. Even in the midst of life's present

situations, when it seems not to be the case. That is the case. He knows what He's doing in our lives.

So, we are to trust Him. Those who do are given the promise of verse 7. "He who overcomes will inherit these things, and I will be his God and he will be My son." The word "overcome" recalls the messages to the seven churches that were given back in the first chapters of the book, chapters 2 and 3 where they those, those churches, those believers, were told that those who overcome, who persevere to the end, will inherit eternal blessings.

So, as the book ends, and you must remember that early Christians were reading this, as we have been doing. They were thinking along these lines. They've come to this point when they first get this letter, and they begin reading it before the church. They come to these lines as well that we're looking at. And as this book ends, those churches that face grave danger, danger that we don't face. These are people that dwelled where Satan dwells, and face all kinds of trials. They are here again, once again in this book, encouraged to be steadfast in their faith. Their face was being challenged, and they're encouraged to be steadfast, to be overcomers, and we are to do that as well.

The warning to those who fail is given in verse 8. "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." The cowardly may lead the list because John was thinking of his readers and the dangers that they face from the antichrist of their day, the emperor, and the threats that were made to their lives. Trials in life, they test the reality of a person's faith, whether it is genuine. And those who are not genuine, those who are not true believers will come under the great test, and they won't pass the test, and they will not inherit these things of the world to come.

So, this is the way of urging Christians to be sober, to be alert and diligent, just as Peter urges us to do in 2 Peter chapter 1 and verse 10 where he tells us to make our calling and election sure. Genuine believers persevere in the faith. That doesn't mean they don't stumble along the way, because they do. In fact, we all stumble daily along the way. We're continually falling, and the Lord is constantly picking us up and dusting us off, encouraging us on. We fail, but our faith doesn't.

The reason is not in us. It's not because we strengthen our faith and we make ourselves believe, and we cause ourselves to triumph. Not at all. It is all the Lord's doing. It is because we are in Him. We have that beautiful description of us in John 15 about the vine and the branches. And he says, "Apart from Me, you can do nothing." You can't believe apart from Me. You can't sustain your faith apart from Me. You can't produce fruit apart from Me. It is all a work of grace. He supplies us with everything we have, and He is faithful to do that. He will do that. Supply our faith. But we are to look to Him constantly and persevere. Those who don't are unbelieving, and they have the destiny of all unbelievers, which is the lake of fire, the second death which is eternal death.

This is a real and a somber warning. And yet, in that, we see God's grace. The eternal place of the unbelieving is restricted. The place of believers is boundless. It is a new heaven and a new earth. Perdition is a pit. It's been described as a spot in the universe of God. It is a lake. It's not an ocean.

Many Calvinist theologians have made these observations in order to show the abundance and the effectiveness of God's grace in saving the lost. Jonathan Edwards, who was one who believed in the abundance of God's grace, denied the belief of some, that only a small part of the human race will finally be saved. And many Calvinists have been of the firm conviction that many more will be saved than will be lost.

One of the great theologians of the 19th century, William GT Shedd, made that point here in this verse in verse 8 by comparing the description of the damned with that of the saved. The lost are identified as cowardly and unbelieving, but he writes, "No metaphors and amplifications are added to make the impression of an immense multitude which no man can number." That's not said of these, he points out. There will be multitudes, no doubt. But as Charles Hodge wrote, we have reason to believe that the number of the finally lost, in comparison with the whole number of the saved will be very inconsiderable.

I read somewhere, and I couldn't find it, where Hodge made the comparison between hell and prison. We have a large prison population today, but it can't compare with the general population. And his point was: that's what hell is like. It will be like an eternal prison, and the number, compared with those who are saved and those in that eternal prison, is relatively small compared to the saved. It shall be

far greater. Now, that's, I must confess, speculation on the part of those men, and none of that is to lessen the danger of hell and the lake of fire. It is real. But, it's all to stress that God is merciful and desires salvation, not damnation for His creatures, and He will accomplish that.

Hell is the consequence of sin. Its reason is found in the action of the creature, not the creator. And men sin freely, and they will perish justly. But, God is abundant in mercy. He requires only faith for salvation and accepts the smallest faith. Faith like a mustard seed. He welcomes the smallest repentance. How foolish it is to reject His mercy and continue in unbelief, to hold onto this world which is destined for fire. And in doing that, lose the world to come, in all of its glory, which it will be new, and will be fresh, and it will be something beyond our comprehension.

That's foolish, I say, but that's what people do. They cannot see beyond a day. They think that life will just go on, and on. I think we're all guilty of that to some extent. We all know, and even the unbeliever knows that life is temporal, that we all someday die. But that's tomorrow. And they don't think about tomorrow. So, they live for the present. They live for this world.

I mentioned earlier, the sea, and going to the sea, and that I like the sea coast. I was on it last year. We took a trip up to Maine, visited Acadia National Park. And part of that park is Mount Desert Island. It's a beautiful place. And because it's a beautiful place, back in the 19th century, it became a playground of the rich. All the wealthy families of the East built homes there. The Vanderbilts, the Morgans, and many others. They all built what they called cottages there, which were lavish mansions, just fabulous places. The place rivaled Newport Beach.

They didn't see, they didn't foresee what was coming. 1947, a fire swept across the island. It burned for 11 days. It burned up 10,000 acres. And all of those magnificent homes, those rich mansions which they built for themselves, were lost. Burned up. Gone.

Would they have built houses there if they'd known a fire was coming? Well, you would think not. But then, people today build only for this life, and a terrific fire is coming, all-consuming. Everything in this world will be burned up and lost forever. But for those who believe, all who trust in Christ as Savior, they have a glorious future. All things will be made new. So, if you're here without Christ, that can be your future. Through faith alone in Christ alone, in fact, that can be your

present. That can be the reality of this life. And as Paul says in 2 Corinthians 5:17, "If anyone is in Christ, he is a new creature. The old things passed away. Behold new things have come." They've already come. We are forgiven. We are clean. We are fully and forever accepted by God. We are His sons. We are His daughters, so look to Him. Believe in Christ. And you who have, I hope that's all of you. I hope this is an auditorium filled with men and women who have put their faith in Christ. If that's true, then live for Him.

How many of us who have believed in Christ, who are new creatures in Christ, are living for that new heaven and that new earth, and how many of us are caught up in this world? So many of us are. We're like those people who built their cottages on that nice island that was doomed. And when we live for this world, well, we may be producing lots of things, and we certainly will be. And if we're diligently living for this world, we'll produce a lot of things, but nothing that will last. It'll all be burned up. Well, may God deliver us from that. May He give us a clear vision of the future of the glorious things that He has prepared for us. And by His grace, may we live for them. Let's bow together in prayer.

[Prayer] Father, we do confess that we are prone to wander. But, we do give You praise and thanks that You've sealed our hearts, every one of us who put our faith in Christ, and You'll keep us, and You'll bless us. You're blessing us now, and You will bless us greatly in the future. We have a glorious future, a new Jerusalem in a new heavens, in a new earth. We give You the praise and thanks for that. Pray that we'll live for it. We pray these things in Christ's name. Amen.