

# The Triumph of the Gospel in the New Heavens and the New Earth (Video)

by John Piper

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*This sermon delves into the deep assurance and hope found in the gospel, emphasizing the ultimate gift of the gospel as the beholding and enjoyment of God Himself through Christ. It explores the concept of the new heavens and the new earth, highlighting the continuity and discontinuity between the current world and the future redeemed creation. The sermon underscores that the gospel secures our hope for the new creation through faith, but ultimately points to the eternal joy of being in the presence of God.*

**Duration:** 59:36

**Scripture:** Romans 8:18, Romans 8:21, 1 Corinthians 15:42, Philippians 3:21, 1 Peter 3:18, Revelation 21:1, Isaiah 65:17, Isaiah 66:22, Acts 3:19

**Topics:** "Hope in the Gospel", "Eternal Joy in God's Presence"

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## Description

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## Transcript

Before I read Scripture, I have a long introduction, and before I have a long introduction, I wanted to pray, which I probably will still do. And before I pray, I wanted to say something by way of personal testimony to the faithfulness of God, and now that Martin Lloyd-Jones has been mentioned, I have one other thing I wanted to do. So, I will read Scripture eventually.

Nobody should go without listening to Martin Lloyd-Jones. Every Monday morning, a new sermon from Martin Lloyd-Jones is on the web at [mlj.org](http://mlj.org), or [.uk.org](http://.uk.org), and he was the greatest preacher in the 20th century, in my opinion, and he's available. It's astonishing that you can listen to him while you run on your treadmill every Monday morning and hear the greatest preaching that was in the 20th century and have it affect you.

So, thank you for calling attention to the great doctor. Go there. We are shaped by those we hear.

The other little pre-prayer introduction was, I remember back two or three occasions in my seminary and Wheaton life when a testimony from a pastor had a profound effect on me to the effect that he loved doing what he does. And I just want to say that I wish all of you could be preaching this message, because you would then have the extraordinary blessing that I've had in getting ready, because to have to say things about great things is a great privilege. It makes you desperate, it puts you on your face, it gets your mind soaked in the Word, and the preacher is so blessed.

So, if you've wondered whether that might be God's calling on your life, then I would say it's a glorious calling. Don and I are the same age. Don is a teacher-preacher, and I'm a preacher-teacher, and we've gone our different ways, and I have delighted in the relationship the Lord has given us over the years.

But I took my turn in 1970, 1979, and 1980 away from academia as a calling, with fear and trembling that the pressures of the pastoral life and the multiplied administrative things and weddings and funerals and staff meetings and counseling and endless position papers to keep us all on the same page would rob me of the profoundest insights that I thought naively in my academic days came from having extended leisure to reflect upon the text. Insight is a gift, and God loves to give desperate pastors what they need. He loves it.

I do not doubt that today I have seen more of God, loved more of God, walked with more of God than if I had gone another route. And I'm thankful. I just want to say publicly that God has been faithful.

And when you thought, it'll never happen, this message will never come into being, this devotion won't happen, I won't know what to say in this counseling situation, I won't have anything in this hospital room, He's never let me down, ever. And in those moments, the best comes, the best, better than all the lingering. I studied four years at Wheaton and three years at Fuller and three years in Germany and six years I taught at Bethel Bible and Greek, and what I have seen of Him since those years is the best to see.

So that's a testimony before the kind of people probably who face those kinds of questions somewhere in your life, should I keep doing what I'm doing or should I go in that direction with my life? I just want to say, if you lean on Him and not on your own understanding, He will not only make your way straight, it will be straight into some of the sweetest, deepest insights and experiences with Him that you could have had anywhere. Now, let's pray. Father, thank you for Don's prayer.

I just want to personally ask for your help with a big issue, a big topic, way beyond me, us, and so, so glorious. Would you just come and help me? If there's anything new I need to see from the text that we'll look at, open my heart and mind now to see it. If there's anything I've planned to say that's unhelpful, may I forget it.

And if there's anything that would be helpful, would you give a booster to it so that it accomplishes more than I could dream? I ask this now in Jesus' name and for His great glory. Amen. The long introduction before the text.

The first verse of the Bible and the first chapter of the Bible says, In the beginning, God created the heavens and the earth. Then in verse 27, He creates man, male and female, in His own image. And then in verse 31, it says everything that He's made with that capstone is very good.

And then in chapter 3, Adam and Eve reject God as their supreme wisdom and their supreme beauty and their supreme desire. And then God brings on them and on all their posterity and all creation a curse.

Cursed is the ground because of you, says the Lord.

But in pain, you will eat of it all the days of your life. Now, in Genesis 3.15, there is held out this spark of hope that that's not the last word for the creation, not the last word for Adam and Eve and their posterity. I will put enmity between you, He's speaking now to this soul-destroying, creation-destroying serpent.

I will put enmity between the woman and between your offspring and her offspring, between you and the woman, and between your offspring and her offspring. He shall bruise your head and you shall bruise His heel. And the Apostle Paul hears in that the hope that he expresses in Romans 8.20 and 21, which go like this, for the creation was subjected to futility, not willingly, but because of Him who subjected it in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.

So here's the big picture. God created the universe out of nothing. It was very good the way He made it.

There was no death, no suffering, no pain, no evil. Then Adam and Eve did something in their hearts, horrifyingly evil, unspeakably wicked. They preferred the fruit of a tree to fellowship with God.

And God not only sentenced them to death, but He subjected the entire creation to futility and bondage to corruption. In other words, once there was no suffering, once there was no pain, no evil, no death, and now every single human dies and suffers before they die, and animals suffer, and rivers overflow their banks suddenly and sweep away villages, and avalanches bury skiers, and volcanoes take out whole cities, and a tsunami in one night kills 250,000 people, and storms in the Philippine waters sink ferry boats with 800 people on board, and AIDS and malaria and cancer and heart disease kill millions every year, old and young indiscriminately, and monster tornadoes level Midwestern towns, and droughts and famines bring millions to the brink and over the brink of starvation. Freak accidents happen so that a son of a friend falls into a grain elevator and drowns in the grain, and another loses an eye from a lawnmower, and a baby is born with no face.

If we could see at any given moment one ten-thousandth of the world's suffering happening at that moment, we would not be able to bear it. We would pass out or throw up. Only one person can bear that sight, God Almighty, and bear up and keep going.

Why? Why did God do this to the world? Why did he subject creation to such futility and bondage to corruption and decay? Creation didn't do anything. God said, Cursed be the ground because of you, poor ground. The creation was subjected to futility because of you, God said.

Why? God, you said on the day that you eat of it, you'll die. Just do that! Just, just death. Just a simple death.

Wouldn't that do it? Just life, then death, and no eternity or hell? But what's this kaleidoscope of agony? What is this? Why so many children with so many heart-wrenching disabilities? Sometimes I feel like my church has got something in the water. My answer is that God put the natural world under a curse so that the physical horrors we see around us, diseases, calamities, would become a vivid picture of how horrible sin is. In other words, natural evil is a signpost to the unspeakable wickedness of moral evil.

God disordered the natural world because the disorder of the moral and spiritual world is so great and we don't feel it. In our present fallen condition, our hearts are so dull and so blinded to the exceeding wickedness of sin. We can't see it, we can't feel how repugnant sin is.

Do you know anyone? Hardly anyone in the world feels the abhorrent evil that our sin is. Almost no one is incensed or nauseated at how they belittle the glory of God. How many people do you know that at the end of the day are shaking their fist in their face and wanting to almost throw up at how much they have demeaned God that day? Almost nobody.

We don't see it, we don't feel it, but let God touch my little finger and he's in the dark. What are you doing? How is there any justice here? Diseases, deformities are Satan's pride and in God's overruling providence, they are God's portraits of what sin is like in the spiritual realm. And that's true even though some of the most godly people bear the most horrible deformities.

I preached this last three minutes or so on the fourth anniversary of 9-11 at our church. It was the first time it landed on a Sunday, the anniversary. 2005 was it? I said that knowing who's out there.

About three weeks later in a pre-service prayer meeting at the North Campus, a dozen people or so gathered for prayer. One of these moms was there with one of these children, flopping and noisy in his little carriage. And she prayed this, Oh God, help me to feel as intense and bad about my sin as I do about my boy's disability.

You see why I love being a pastor? This went down into her soul, put a whole new perspective. Every day she hates this. Every day she feels with everything in her, this shouldn't be this way.

And I've given her another, just one more way to put meaning on that. This is God's way to help you hate your sin. That's a picture of sin.

That's where sin is going. That's at the physical level what sin is at the spiritual level. But who feels that? Almost nobody.

That's how sick we are, how blind we are, how numb we are to our moral condition. Oh, that we could feel how repugnant and how offensive and how abominable it is to prefer anything to our Maker. Television, wife, ministry.

We ignore Him. We distrust Him. We demean Him.

We give Him less attention than the carpet on our living room floor when it's time to change it. We've got to see this or we'll never fly to Christ, and we will not want heaven for any other reason than relief. And those who only want heaven for relief won't go there.

So this is important. God mercifully shouts to us in our sickness and pain and calamities, Wake up! Preferring television to fellowship with me is like this, like this disability, this faceless baby. That's what preferring television to me is like, or that's what desiring heaven for relief alone is like in my eyes.

The natural world is shot through with horrors that aim to wake us up from the dream world that thinking demeaning God is no big deal. That's what it's for. Back to the big picture.

I'm almost to my text. Back to the big picture. God created the heavens and the earth out of nothing.

It was very good. It was so good. No pain, no evil, no death.

Full of everything good. And then this horrific heart choice of anything over God brought the whole creation, and God subjected it to futility and to the bondage of corruption. So what's to become of us?

What's to become of us? And what's to become of creation? What do you say to the parents whose child will never in this life have a mental power beyond six months old? Here's what you do.

Here's what you say. You open your Bible, and I invite you to right now to Romans 8 because everything else I have to say from here on out is an attempt at an exposition of these verses. It would be good for you to memorize Romans 8, the whole chapter.

It is the greatest chapter in the Bible, maybe competed for by Romans 3. So let's read verses 18 to 25. I consider that the sufferings of this present time are not worth comparing to the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God.

For the creation was subjected to futility not willingly but because of him who subjected it in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. Verse 23.

And not only the creation but we ourselves who have the first fruits of the Spirit groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. The hope that is seen is not hope.

For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Young pastors, this text is one of the most important texts to get clarity on for your pastoral ministry and for your people from the beginning of your ministry. Here's what I mean.

When I came to Bethlehem in 1980, it'll be 27 years ago in four weeks, one of the first sermons, I can't remember how quick, within a month or so, was called Christ and Cancer from this text. You can read it online. Isn't that amazing? Everything I've ever preached is online.

How humiliating. You can hear what I sounded like 27 years ago, like a hick in a high voice. I mean, maybe I sound that way now.

But there it is. Because of this reason, my church, 27 years ago, was 300 gray heads. I did a funeral every three weeks for a year and a half.

That's no exaggeration. So I knew that immediately, I'm going to be in the hospital every week, multiple times, and I want them to know what I'm not thinking when I come. Namely, if you had faith, you wouldn't be here.

I wanted to say right off the bat, I don't believe that. And this verse 23 is the reason I don't believe it. Not only the creation, but we ourselves, who have the first fruits of the Spirit, grown inwardly, waiting, waiting, waiting, for the adoption of our... the redemption of our bodies.

That was the universal experience of this church. Still is. Only now they're young, it seems like.

So, in your ministry, nail that near the front end. Your people need to know what you think about them getting sick. It's more complicated than this, but that's important.

And they need to know where you stand, so that when you stand by their bed, they have a theological framework for what you mean when you say what you say. And if you've done that well, you don't have to say, you can kiss them. So, the text is important, and I want to put it in four observations.

Four observations to try to get at the meaning of the new heavens and the new earth and the relationship of the gospel to it. Observation number one, God promises that there will be liberation of the creation from its utility and its bondage to decay. God promises that there will be liberation for this creation from its futility and its bondage to corruption.

Verse 21, first half of the verse. The creation itself will be set free from its bondage to corruption. The material world, the natural world, will be freed from the curse of the subjection to futility and corruption.

That's Paul's way of saying the new heavens and the new earth are coming. The earth, sky that we know, will be freed. This earth, that's what he says, this earth will be a new earth.

This earth will be a new earth. Let me just read you the new earth. New heaven passages.

Just the verse. Isaiah 65, 17. Behold, I create a new heavens and a new earth and the former things shall not be remembered or come to mind.

Isaiah 66, 22. As the new heavens and the new earth that I make shall remain before me, says the Lord, so shall your offspring and your name remain. Second Peter 3, 13.

According to his promise, we are waiting for a new heavens and a new earth in which righteousness dwells. Revelation 21, 1. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the sea was no more. Verse 4. He will wipe away every tear from their eyes.

Death shall be no more. Neither shall there be mourning or crying or pain anymore for the former things have passed away. Acts 3, 19.

Repent, therefore, and turn again that your sins may be blotted out. The times of refreshing may come from the presence of the Lord and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all things about which God spoke by the mouth of the holy prophets long ago. So Paul's words in verse 21 of Romans 8, the creation itself will be set free from its bondage to corruption, means this old earth will become a new earth.

He understands the word new to mean renewed, not like I got a new car. It's not the same car when you get a new car. New, *kynos*, can mean renewed.

New because it's been fixed. So one of the things you say to this mom with this disabled baby, child, seven-year-old, whatever, you know the Bible teaches that even though your son has been denied a lifetime of leaping and running on this earth to the glory of God, there is a new earth coming freed from every disease and every disability and he will not just have a lifetime but an eternity to run and leap to the glory of God. And this world will have seen like a light and momentary affliction in comparison to the eternal weight of glory.

That's observation number one. This creation will be liberated. Number two, this liberation of the natural order from its bondage to corruption will be a participation in the freedom of the glory of the children of God.

This is mind-boggling. Verse 21, the whole verse now. The creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.

Now the order here is very important. Just as the creation followed fallen man into corruption, the creation follows redeemed man into glory. One might be tempted to say, if one were given to quick logic instead of disciplined exegesis, one might be tempted to say to the parent of a suffering child, you see what the Bible says? It says that the natural order, the creation, it's going to be set free from its bondage to corruption.

Well, your body and your child's body are part of that natural order. Isn't it? Aren't they? Yes. Well, then you too, you too are included.

You will be drawn into that liberation. Isn't that wonderful? It's just not the way Paul's thinking at all. It's emphatically not what he says.

What he says is that our bodies will be redeemed in this new order. We wait eagerly for adoption as sons, verse 23, the redemption of our bodies, and our bodies are not drawn into this newness by being part of creation, which generically gets fixed. It's the other way around, amazingly.

It's the other way around. The creation, the universe, is drawn up into the freedom of the glory of the children of God. End of verse 21.

The creation itself will be set free from its bondage to corruption, and the creation, all the galaxies, all the oceans, all the mountains, all the cells and atoms, will obtain your freedom. You don't obtain its freedom. It obtains your freedom of the glory of the children of God.

The freedom of the glory of the children of God comes first. Then, having glorified His children with the new and glorious bodies, which Jesus said will shine like the sun in the kingdom of their father, then the whole creation is fitted as a suitable dwelling for the glorified family. So, you say to the parents of the disabled child, your child will not be changed to fit the new glorified universe.

The new universe will be changed to fit the glory of your child. The point of verse 21 is that God loves His children and provides what's best for them. You see that phrase? Just don't miss that.

We fly over things. Stop and muse. The freedom of the glory, not of the saints.

The freedom of the glory, not of the redeemed. The freedom of the glory of the children. He's thinking five verses earlier.

Right? Romans 8, 16, and 17. The Spirit Himself bears witness with our spirit that we're the children of God. And if children, then heirs.

Heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we might be glorified with Him. The point of verse 21 is that the new heavens and the new earth are the inheritance of the children. The universe isn't... Get this.

Let's keep things straight here in your eschatology and your environmentalism, which you should care about and not belittle like some right-wing talk show host. But get it straight. The universe is not important in itself.

It's important as the playground of the children of God and the temple of the children of God and the farm of the children of God and the craft store of the children of God. It gets its importance by God fitting His children with the glory of His Son and then looking at this creation and saying, I want you to be this way for my family. The inheritance of the children is what matters here.

The designs of the universe, the designs of God are for a universe for His children. Your disabled child won't have to adapt anymore. His body will be totally redeemed and new and everything in creation will be adapted to Him.

Number three. The arrival of the new liberated creation is compared to a birth. So, there's not only continuity with this world but discontinuity.

Verse 22. For we know that the whole creation has been groaning together in the pains of childbirth, suno dine, until now. When a child is born, the child is human and not a horse.

There's continuity. But he's not the mother. There's discontinuity.

Now, I don't think it would be exegetically warranted to force this metaphor to mean there is an exact one-to-one correspondence between this world and the world that's coming and a mother and her child. But, surely, the choice of that verb does signify that we should at least look around the New Testament for evidences of discontinuity as well as continuity between this earth and the new earth. And they abound.

Let me give you a few. For Paul, the most important place is 1 Corinthians 15. He says in verse 35, someone will ask, how are the dead raised? With what kind of body do they come? In other words, if you're going to have a new earth with new bodies, what are they like? How do they come? And here's the answer that he gives.

Verse 37. What you sow is not the body that is to be. That's discontinuity.

Pretty clear. But a bare kernel, perhaps of wheat or some other grain, but God gives it a body as he has chosen into each kind of seed its own body. Now, that sounds very creator-like, not just redeemer.

And frankly, I am thankful he said it that way because you and I both know that almost all of our ancestors' atoms are in other people and animals and plants. If we were shut up to God finding the bodies that have died of our loved ones and then making them new, we would have a problem. But God is God.

And I think Paul is trying to say this in a way that by the end you're going to hear the key word, but it's very strange. Very strange. Verse 42.

What is sown perishable is raised imperishable. It is sown in dishonor. It is raised in glory.

It is sown in weakness. It is raised in power. It is sown a natural body.

It's raised a spiritual body. But notice, it's it, it, it, it, it, it. It is sown, it is raised.

It is sown, it is raised. This is not the new car. This is you.

If there is a natural body, there is also a spiritual body. Body continuity, natural spiritual discontinuity. Verse 49.

Just as we have borne the image of the man of dust, Adam, we shall bear the image of the man of heaven, Christ. Those images are not identical, but there's continuity. We're in the image of Christ and Adam.

Adam was created in the image of God. I tell you this, brothers, flesh and blood cannot inherit the kingdom of God. Something's got to change so that this is just not what it was anymore.

Behold, I tell you a mystery. Is that the only place? I didn't do my homework here. I'm just going to guess.

Is that the only place in the New Testament where musterion does not mean, as we all learn in seminary, not something you can't understand, but something that has been long concealed and is now revealed? Is this the only place where it means, and is still concealed, and will be? Because John said, chapter 3, verse 2 of the letter, it does not yet appear what we shall. We just know when we see it. 2 Peter 3.7 draws out some more discontinuity.

By the same word, the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. Jesus said, talk about discontinuity, in the resurrection, they neither marry nor are given in marriage. They're like angels in heaven.

I just finished a ten-week series on marriage. Almost finished. I made a big deal out of this because I don't want people to idolize marriage.

I want them to idolize Jesus. And marriage is a picture of him and his church. And when that marriage happens, this was not needed anymore.

So don't make it too big. And then I preached a series, a sermon on singleness, which was very easy to do after that. John, the apostle, says, I'm still on discontinuity and continuity, the first heaven and the first earth had passed away and the sea was no more.

I don't know if I like that. And so I use a little hermeneutical prestidigitation here. What, you're going to just make it a lake? Pacific Lake? Atlantic Lake? And I wonder if he doesn't mean that.

I don't believe him. I just know, it seems like we're going to miss something if the crashing of the waves in the Psalms don't shout the glory of God anymore. So I'm tempted to think that what was so threatening about this Leviathan laden deep unknown on the other end is just that.

If you get the Leviathan out of there and you know there's a coast on the other side and nobody's ever going to drown, cool. Surf. I just, I don't know, I'm speculating.

Somehow or other, discontinuity with the present ocean. And more, and this hurts more, the city has no need of sun or moon. To shine on it.

For the glory of God gives it light. And its lamp is the lamb. And night will be no more.

That's different. No sun, no moon, no night, just the Father and the Son so radiant they produce something like light. And I promise you whatever He replaces the sun with or whether or not He means changing the sun here like the ocean in some way, you won't regret it.

No night, no sun, no moon, no sea, no marriage, spiritual bodies, world brought through fire, we're talking discontinuity. And massive, glorious continuity. Philippians 3.21 He will transform our lowly body to be like His glorious body by the power that enables Him to subject all things to Himself.

What sort of body was Jesus' resurrection body? One, recognizable. Two, spatially inexplicable. Arriving, disappearing in ways you can't explain.

And most refreshing and imagination tickling, Luke 24, 39-43 See my hands and my feet. It is on myself. Touch me and see.

A spirit doesn't have flesh and bones. As you see that I have. And when He said this, He showed them His hands and His feet.

While they still disbelieved for joy and were marveling, He said, Do you have anything to eat? And they gave Him a piece of broiled fish. And He took it and He ate it. Parents of disabled children, a child who has never fed himself, can't hardly keep it in his mouth, and they ask, Will he ever grow up? When does he grow up? How does grow up work? Will he eat on his own? Will he eat? Will he be able to make anything? He never made anything.

Like one of those little dandelion things, where you poke a little hole in the top, stick the next dandelion in, poke a little hole, a chain, dandelion. He never done anything like that. Can he do that? And we say to her, Dad, God will make this world in a way that nothing is wasted.

He doesn't create material things to waste them. Your son will eat with Jesus, fish, if nothing else. I'm sure there will be something else, unless he gives me a new palate.

God will give him full development. What stage? Will he be 18 forever? Or 29 forever? Or 34? You have any idea what the optimal age is for children in the kingdom? My answer, it will be such a level of development that will be for his maximum joy and God's maximum glory. So we close by asking one more question and giving one more observation.

What's the deepest assurance we can give to these parents, or yourself, in your suffering? And what's the highest hope for their son and for themselves? Which brings us now to the fourth observation and to the gospel. Fourth observation, finally. The hope of having redeemed bodies in the new creation is secured by our salvation, which we received through faith in the gospel.

But this is not our best hope, that is, receiving new bodies, is not our best hope. I'm directing your attention, finally, to verses 23, second half of the verse, and 24. We wait eagerly for adoption as sons, the redemption of our bodies, for, ground, ground clause, for, this is their assurance, this is the rock under their feet, for in this hope we were saved.

One of the few places where Paul uses saved bluntly in the Aorist. What does that mean? What does it mean, in this hope we were saved? It's a dative, not in El Pity, it's just Te El Pity. Perhaps, I'm inclined, to a dative of reference.

With reference to this hope we were saved, meaning, when we were saved, this hope was secured for us. And since we're saved by banking on the gospel of Christ crucified and risen, 1 Corinthians 15, 1 to 3, in this you were saved, the gospel is the foundation that produces the salvation on which this hope is secured. Which is, I presume, why I was assigned this topic, the triumph of the gospel in the new heavens and the new earth.

If there were no gospel, Christ had not died and risen for sins, we certainly would not be included in the new heavens, and I think there would be no new heavens and no new earth. But, last observations. We can't leave it there.

The gospel is the rock of our solid assurance of the hope of the new heavens and the new earth. We will be raised, bodies will be redeemed, the gospel of Christ crucified, providing pardon, providing righteousness, vindicating this by resurrection. All of that is true, it's just not the main.

The ultimate gift of the gospel is not the new heavens and the new earth. The ultimate good of the gospel is not the redeemed body. The ultimate good of the gospel is not forgiveness of sins, not redemption, not propitiation, not justification.

These are all means. The ultimate good of the gospel is God himself beheld in the glory of his crucified and risen Son, enjoyed because of his infinite beauty, treasured because of his infinite worth, and reflected because we're being conformed to the image of his Son. Christ suffered once the righteous for the unrighteous that he might bring us to God.

There is no end after that. Everything before that is means. And I'm concerned, and I just want to close with this in one last paragraph, I'm concerned that we reformed types so love the doctrine of justification, so love propitiation, so love penal substitution, as I do and will write with all my might to defend, that we stop the message there and leave people with perhaps the sense that what the gospel does for them is get them out of hell, relieve them of their guilt, clothe them with a righteousness that lets them have relief in heaven forever, perhaps virgins or perhaps golf or perhaps mom, but they don't crave Christ.

That's my concern. The gospel terminates on 1 Peter 3.18 that he might bring us to God. I close with this paragraph.

The ultimate reason there is a new heavens and a new earth is because the risen Christ will never lay down his human body, but keep it as an everlasting emblem of Calvary where the glory of God's grace was displayed most fully. Don't let anybody tell you we will not sing of the slaughter of the Son forever. Sphagizomai means slaughter.

The lamb slain before the foundation of the world stands like a lamb slain, the Lion of Judah, forever. And we will sing of it forever. He will hold out his hands and his feet and eat fish forever.

And the cross will never cease to be the center of everything as the revelation, the apex of the revelation of the glory of the grace of God. The whole material universe was created in the first place and then given new form so that the Son of God could be incarnate, could suffer, could be crucified, could rise from the dead, could reign as the God-man, could be surrounded by a countless host of redeemed people with glorified bodies who will sing with these glorified lips and who will love each other with glorified hands and who will play with glorified bodies to the glory of God because evidently in God's scheme of things to have created mere spirits would not display all of his manifold, kaleidoscopic glory as well as if there had been a physical universe where the Son of God could physically be slaughtered. Father in heaven, we want to be there.

Hasten the day of God. Wrap it up. If there is anything that we can do, if there is anything that we can do that would complete your purposes and bring down King Jesus and transform all these children, help us to do it.

Don't let us spend our time entertaining ourselves. Let us spend our time displaying in our bodies. It is my eager expectation and hope that now as always Christ might be magnified in my body whether by life or by death for to me to live is Christ and to die is gain.

You can't say that. Oh God, don't let us try to say it while we are swallowed up in an entertainment. Pray these things in Jesus' name.

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Video: [https://sermonindex2.b-cdn.net/fdN2hp6Tw\\_0.mp4](https://sermonindex2.b-cdn.net/fdN2hp6Tw_0.mp4)

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