

Yosemite Bible Conference 1991-13 Heaven

by William MacDonald

Heaven will be a place of unsurpassed splendor and indescribable beauty, where Jesus is in a real physical body, and we'll be there in glorified bodies, cleansed by the blood of the lamb.

Duration: 47:14

Scripture: Matthew 6:33, 1 Corinthians 2:9, Ephesians 2:7, 2 Timothy 3:16, James 1:2-3, 1 Peter 1:3, 1 Peter 1:8

Topics: "Heaven"

Description

In this sermon, the speaker discusses the wonders of God's creation and how everything in the universe reflects His glory. He mentions a specific example of a medication derived from a fungus in Japan, highlighting the intricate and unexpected ways in which God's creation can benefit us. The sermon then transitions to the topic of heaven and the common belief that we don't know much about it. The speaker emphasizes that while there may be some things we don't know, God has given us glimpses of heaven through scripture and promises to reveal even more in eternity. The sermon concludes by mentioning that Jesus is in heaven with a physical body and speculates on the possibility of embracing and expressing love for Him in that realm.

Transcript

Tonight, I'd like to speak to you on the place where many of you hope to receive your mail not many years from now, for that place is heaven. I said that to Don Robertson a little while ago, and he said, I hope there's no mail in heaven. He has plenty of job keeping up with it on earth.

Would you turn, please, to the first epistle of Peter, chapter one and verse three. First Peter, chapter one, verse three. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that does not fade away, reserved in heaven for you who are kept by the power of God, true faith, for salvation, ready to be revealed in the last time.

This you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it be tested by fire, may be found to praise, honor, and glory the revelation of Jesus Christ, whom, having not seen, you love. Though now you do not see him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith, the salvation of your soul. The last two meetings we were thinking about how we should possess our possessions here on earth.

We were talking about the wonderful inheritance that God has given us in the pages of the sacred scriptures, and tonight we're going to move on to the inheritance that's reserved in heaven for us, and seek to answer the question, what will heaven be like? There's a very widespread opinion that we don't know too much about heaven. I hear this all the time. People say, well, you can best describe heaven with a series of negatives.

There's no sun, there's no moon, there's no sea, there's no sin, there's no sickness, there's no suffering, there's no death. All of those things are true, but it is a bit negative, isn't it? Heaven is a lot more wonderful than that. People say, well, it will be wonderful, but we really don't know much about it.

Well, it's true that we don't know maybe all that we'd like to know. Maybe we wouldn't be satisfied to carry on our service for the Lord Jesus if we knew much more about it down here, and certainly we don't know enough to satisfy our curiosity. However, it really is surprising how much we can know about the place that the Savior has gone to prepare.

All kinds of straightforward facts are given in the Scriptures. If you just take them and just add a dash of sanctified imagination, a glorious picture comes before us, and that's what we want to do. We want to search out what the Scripture really says.

The central fact of heaven is that Jesus is there. There's no question in the world about that. He's there in unsurpassed splendor, and he's there in indescribable beauty.

Every physical beauty and every moral excellence is found in him. I think that's wonderful. When we go through life and fellowship with other Christians, you meet Christians, and some of them have wonderful qualities, you know, wonderful qualities, but nobody has them all.

Won't it be wonderful to be there with the Lord Jesus, the one who embodies every excellence, every beauty that could ever be found? He's there as a chief among ten thousand and the altogether lovely one. Heaven for me, heaven for me, Jesus will be what makes it heaven for me. All its beauties and wonders I'm longing to see, but Jesus will be what makes it heaven for me.

It's interesting to me that the vision of the exalted Lord Jesus is so supernal that writers almost mechanically drift from prose to poetry. Have you ever noticed that? In other words, prose seems to be too heavy, you know, too pedantic, too inexpressive, and generally speaking, people shift their gears into poetry when they think about the Lord Jesus in his heavenly glory. Next to Calvary itself, I think the most frequent theme in any of our hymn books is the face-to-face meeting with the Lord Jesus.

Now, you could test that out. I have tested it out, and I'm amazed as I thumb through the hymn book and scan down through the lines how many of the verses, maybe it's verse five or six, but it's there, that face-to-face meeting with the man of Calvary. And yet, you know, even poetry falters when it seeks to describe him, and the words bend under the weight of the superlatives.

We're all familiar with those wonderful lines by Cary Brecht. Face-to-face with Christ my savior, face-to-face what will it be when with rapture I behold him, Jesus Christ who died for me. I'm sure you think about that, don't you? About being ushered into his presence and looking upon the face of the one who went to Calvary's and poured out his life unto death for a wretch like me.

Dear friends, the price was too great. It was too great a price to pay for one like me, but there it is. And we have these wonderful verses of poetry that seem to express it, and some of them do express it so well.

We're not so familiar, perhaps, with this lovely verse. Not merely one glimpse, but forever at home with him ever to be, at home in the glory celestial where shimmers the crystal sea. But there, even there in that glory, will anything ever efface that rapturous moment of moment my first, first look at his face.

We've seen him down here with the eyes of faith, but what will it be to pass into his presence and see the blessed Lord Jesus for the first time? If you read the hymns of Sandy Crosby, the blind poetess, you'll find that this was one of her favorite themes. She loved to dwell on the fact when her eyes would be opened and the first one she would see would be the Lord Jesus Christ. She said, Oh, the soul-thrilling rapture when I view his blessed face and the luster of his kindly beaming eyes, how my full heart will praise him for his mercy, love, and grace that prepares for me a mansion in the sky.

And we could go on for hours just quoting verses of poetry that tell, hymns that tell of the blessedness of that. Let me just give you one more. Show me thy face, one transient gleam of loveliness divine, and I shall never think or ask of other love than thine.

All lesser light will darken quite, all lower glory dim, the beautiful of her will ne'er seem beautiful again. I don't mean this in an irreverent way, but I wonder, I wonder when we meet him, if we can just cast reserve aside and hug and kiss him, remembering who he is and what he has done for us. The Lord Jesus is there in heaven in a real physical body, a material body, a tangible body.

He spoke of it as a body of flesh and bones. He said, a spirit has not flesh and bones as you see me have. He made no mention of blood.

Of course, his blood was shed for us at the cross of Calvary. It's the same body in which he rose from the grave. In some ways, it's similar to the body which he received at birth in Bethlehem.

In other ways, it's very, very different. His glorified body has the same physical resemblance. He was recognizable as the Lord Jesus, and in his resurrection body, he could eat food and drink as well, and that resurrection body is suited to life here on earth, accompanied with the disciples after he rose from the dead.

But in other ways, that body is quite different, isn't it? The Lord Jesus with that body could enter a room when the door and the windows were all closed, and he could disappear instantly. This body, this resurrection, this glorified body, is suited to life in heaven as well as on earth. It's marvelous, isn't it? So that's what our resurrection bodies will be like too.

After his resurrection, he showed his body to the disciples, especially to Thomas, and he showed him those wounds of love divine. What a striking difference! The striking difference is that throughout all eternity, the Lord Jesus will bear the wounds of Calvary. Eternal reminders to us of the cost of our redemption.

It's enough to strike us dumb when we think of it. And yet it's true, it's very, very true. The only marks of suffering and death in heaven, reminders to us of how greatly the Lord Jesus loved us, that he would bear our sins in his body on the tree.

I think Spurgeon said it well. He said, Oh, to see the feet that were nailed and to touch the hands that were pierced and to look upon the head that wore the thorn and to bow before him who is ineffable love, unspeakable condescension, infinite tenderness. Oh, to bow before him and to kiss that blessed face.

Do you love him tonight? Do you long to see him fall at his feet? But the story repeats as a lover of sinners adores thy wounds, thy wounds, Lord Jesus. Those deep, deep wounds will tell the sacrifice that freed us from sin and death in hell. And when we see him, we'll have to exclaim, the half had not been told.

Thy glory exceeds all that our ears have ever heard. How happy we who know thy word, trust thy faithful word. Millions of years, my wondering eyes shall o'er thy beauties rose and endless ages I'll adore the glory of thy love.

And I tell you, the central attraction of heaven will be the Lord Jesus Christ, God's beloved son and the eternal lover of our souls. But there will be other residents in heaven as well. And you read about them in Hebrews chapter 12, verse 22.

Let's turn to that Hebrews chapter 12 and verse 22. I suppose I shouldn't break in at verse 22. It's been describing the terrors of the law in the Old Testament dispensation, and it contrasts it with our position in Christ.

It says in verse 22, but you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, other residents, unfallen angels populating the courts of heaven. We don't know too much about them, do we? Unfallen will be there with them. We'll know about them then.

Innumerable company of angels to the general assembly and church of the firstborn who are registered in heaven. And incidentally, that word firstborn is plural, firstborn ones. The Lord Jesus is often spoken of as the first firstborn, but this is the firstborn ones who are enrolled in heaven.

Speaking of the church, speaking of those from Pentecost to the rapture to God, the judge of all. For us, he will not be there as the judge of all with a frown of justice on his face. He'll be there as a loving heavenly father.

And we have the word of the savior for that shall not come into condemnation or judgment, but is passed from death unto life. God, the judge of all to the spirit of just men made perfect. These are the Old Testament saints, aren't they? The spirits of the Old Testament saints are made perfect today, but their bodies aren't made perfect yet.

And they won't receive their glorified bodies before us, but they, without us, the writer to the Hebrew says, should not be made perfect. There might be a seeming contradiction here, but there is no contradiction. The spirits of just men made perfect.

Read it. It says they're spirits. The spirits are made perfect.

They were saved through faith in the Lord on the basis of the revelation that he gave to them, but their bodies are awaiting the glorified state. To Jesus, the mediator of the new covenant and to the blood of sprinkling that speaks better things than that of Abel. So you have other residents in heaven as well, and it'll be glorious, won't it, to see our loved ones again.

Some of you who are young, perhaps this doesn't mean so much to them, but as you get older, you find more and more of your contemporaries, even on the other side, even your parents, loved ones who've gone on before. What a meeting that will be. I often think of that when I go to airports and I see people getting off the flight and their loved ones are waiting there for them.

And it's really kind of moving to watch them and to see them throw their arms around one another. Sometimes even the tears of joy begin to flow, and that's nothing compared to what it will be in heaven. To have that welcoming committee leaning over the ramparts of glory, familiar faces of those who've gone before.

And it was sad when we said goodbye to them at the river, but I tell you, the reunion will more than make up for it all. And it thrills me to know that as we fellowship together in Emmanuel's land, we'll know one another under better circumstances than we've ever known down here. All of our fellowship, all of our happy times have been marred, haven't they? Nothing perfect in the way of friendship down here.

It'll be absolutely perfect there. You know, the Bible is just as specific in telling who won't be there. And I think we should think about that for a moment, too, if you'd like to turn to Revelation 21 and verse 8. Interesting.

Bible specifies who will not be in heaven. And the first that it lists, I don't know what it says in your Bible, the King James, it says the fearful, the fearful. In the New King James, it says the cowardly.

Well, that's interesting, isn't it? We don't think of fearful people as people that would be excluded from heaven necessarily. They aren't. What does it mean? I think these are people who allowed their fears and hesitations to keep them from accepting Christ.

They were afraid of what their friends would think. They were afraid of the conflict it would cause in their family. What it would mean to leave the church of their father or mother.

The fearful excluded from heaven. And notice that these people are listed with the most outrageous sinners in this passage. The fearful listed with the homosexuals, with the adulterers, with the murderers, with the abominable, all sharing one destiny.

Then it says the unbelieving. Who are these? Well, it's obvious these are the ones who spurned the gospel invitation. They willfully refused Christ as their substitute.

I had a doctor visiting me this last week, and he told me of how he went to visit a man with AIDS. And the man was dying. He was close to death.

And my friend pled with him, pled with him to open his heart to the Savior. And that man dying of AIDS ordered him out of the room. They would not have him.

Didn't want him around at all. The unbelieving. They willfully refused Christ as their substitute.

The abominable. Who are these? These are people whose lives are degraded, disgusting, despicable. The abominable.

Murderers. These are malicious and savage violators of the sixth commandment. The sexually immoral.

And this, of course, includes fornicators, adulterers, homosexuals, lesbians. Indeed, all who engage in sex outside of marriage. Excluded from heaven.

Sorcerers. What's that? It's a broad name for all of those who involve themselves in the occult. Fortune-telling.

Ouija board. Crystal ball. Palm reading.

You name it. Witchcraft. Sorcerers.

Any form of spiritism. Idolaters. Who are these idolaters? You say, well, we're in our lightened age.

We don't bow down to a graven image. Don't have to bow down to a graven image to be an idolater. An idolater is anyone in whose life God is not on the throne.

Everyone in the world either loves God or hates him. But there's nothing in between. And if anyone or anything is sitting on the throne of a person's life other than the Lord, he's an idolater.

Liars. Compulsive deceivers. They practice deceit as a way of life.

And then it says dogs. In Revelation 22, 15, this probably describes male prostitutes as it does in Deuteronomy 23 and 18. Does this mean that these people can't be saved? Does this mean that these people have committed the unpardonable sin? Doesn't mean that at all.

It means that if they die without repenting and believing on Christ, they're not only shut out of heaven, but doomed to the lake of fire as their final destiny. I wonder if that's true of somebody here tonight. I wonder if you found yourself there.

Maybe not murderer. Maybe not even sexually immoral. I don't know.

But fearful? Unbelieving? Same destiny as all the rest. I could not do without him. Jesus is more to me than all the richest, fairest gifts of earth could ever be.

The more I find him precious, the more I find him true, the more I long for you to find what he can be to you. Why would you do without him? Is he not kind indeed? Did he not die to save you? Is he not all you need? What will you do without him when he has shut the door and you are left outside because you would not come before? When it's no use knocking, no use to stand and wait for the word of doom told through your breath that terrible too late. Why would you do without him? Is he not kind indeed? Did he not die to save you? Is he not all you need? Now, I said that the central attraction of heaven was that the Lord Jesus is there.

I'd like to tell you the central wonder of heaven. That is, we who are believers will be there. That's a central wonder of heaven.

We used to sing a chorus. I don't hear it anymore. Wonderful savior, wonderful friend, wonderful life that never will end, wonderful place he's gone to prepare, wonder of wonders, I shall be there.

I think we should sing it, do you? Tune is the chorus of blessed assurance. I can't think of the words of the chorus now, but anyway, let me give you the words again. Wonderful savior, wonderful friend, wonderful life that never shall end, wonderful place he's gone to prepare, wonder of wonders, I shall be there.

This is my story. This is my song. That's the tune.

Ready? Wonderful savior, wonderful friend, wonderful life that never shall end, wonderful place he's gone to prepare, wonder of wonders, I shall be there. Ungodly sinners, unworthy of the least of his mercies, gathered from every tribe, nation, kindred, and tongue, will be there as everlasting trophies of the grace of

God. How greatly Jesus must have loved us to bear our sins in his body on the tree.

Believers of all the ages, cleansed by the blood of the lamb, and in heaven robed in garments of white. It's enough to make angels gasp. We'll be there in glorified bodies, just like the body of the savior in resurrection, and there'll be nothing comparable to a wrinkle, wart, birthmark, or any such thing.

A.T. Pearson said it well. He said, think of it. When the omniscient eye looks upon us at last, he will not find anything that to his immaculate holiness can be so much as a pimple or a mole on a human face.

And then he added, how incredible. How incredible. He won't find anything comparable to a mole or a wart on a human face.

And F.W. Grant said, no sign of old age, no defect, nothing will suit him then but the bloom and eternity of an eternal youth, the freshness of affections which will never tire, which can know no decay. The church will be holy and blameless then. What hath God wrought will be holy at last.

That thrills my soul. I long for that. Forever gone will be impure thoughts, mixed motives, sinful acts.

Never again will we grieve the heart of Christ by our perpetual proneness to wonder. Selfishness will vanish in a moment of time. How wonderful it will be to have bodies that are no longer subject to sickness, forever free from germs, viruses, infections, malignant tumors, coronaries.

No more pills, antibiotics, tubes, x-rays, intravenous injections or life support systems. Hospitals will be redundant and doctors and nurses quite unnecessary. Suffering will be forever over.

That was part of our training time. This will be our reigning time. No more broken bones, arthritis, aches, pain, only a memory.

And if you think that's wonderful, sorrow will be gone forever. No more separation. I often wonder what it meant, what it means in Revelation.

It says there'll be no more sea. What's the matter with the sea? Well, sea is quite nice, but it does speak of separation, doesn't it? Loved ones separated from others over in Europe or in Asia and other parts of the world. No more separation.

Broken hearts will be no more. The Savior will wipe away all tears. Norman Clayton said it well.

God shall wipe away all tears some bright glorious morning. When the journey's ended and the course is run, no more crying, pain or death in that home of gladness, trials cease. All is peace when we see his face.

Death will never separate loved ones. No funeral parlors in heaven, no morgues, no cemeteries. There we will nevermore dine.

John tells us in his first epistle, we shall be like him for we shall see him as he is. That's marvelous. One sight of the Savior is to transform us into his image.

That doesn't mean we will look physically like him. That is, we will have our own identity. We will be forever identifiable as the individuals we are now.

We'll be like him in moral, spiritual perfection. That's the sense in which we will be like the Savior. And we will know as we're known.

There'll be recognition in heaven, won't there? We will know one another. Married partners will recognize one another, although the relationship will not continue there as it is on earth. We will never have the attributes of God.

We will never be omniscient. We will never be omnipotent. We will never be omnipresent.

But we will have powers we don't enjoy now. We have five senses now. Who's to say we won't have 50 senses then? Who's to say that we won't be able to transport ourselves by the thought? Exploring God's universe.

And not only that, but we'll be able to recognize people we've never met before. If the disciples were able to recognize Moses and Elijah on the Mount of Transfiguration, why shouldn't we be able to do it in heaven? That rather throws me. Jesus said many will come from the east and the west and sit down with Abraham and Isaac and Jacob and the kingdom of the Father.

I take that literally, don't you? Sit down means fellowship at a table. Imagine sitting down with Abraham. I want to talk to Abraham.

Last time I was in Israel, Brother George Wald, we were coming up from Bethlehem and we came to an eminence there, which is the first place on the road from Beersheba, where you can see Jerusalem. And he said, I think this is where Abraham told the young men to wait. And Abraham looked forward and he saw Mount Moriah, where he was going to offer his son as a burnt offering to God.

I tell you, I never got over it. And I thought of something more wonderful than that. How God looked down on Calvary and saw where his son would actually die for a race of rebel mankind.

I'd like to have Abraham tell me the story of Genesis 22, of the emotions that surged through his soul. And then I'll remember that God spared Abraham's heart a pang. He would not spare his own.

We'll have resurrection bodies that are unfettered by gravity. And I think that I would suggest to you this, that the redeemed of the Lord will just have an eternity to explore the infinitude of space. You know, as a model of universe we live in, there are a hundred billion galaxies.

I didn't say a hundred billion stars. I said a hundred billion galaxies. I didn't say a hundred million galaxies.

I said a hundred billion galaxies. And every galaxy has a hundred billion stars in it. Now, why did God do that? Why did God make a universe? The heavens declare the glory of God and the firmament show us its antiverse.

You know, I believe that in eternity we're going to explore that marvelous universe. Once again, we're going to think of what a small place the earth occupied in that universe. And that it was on this earth, the cross of Calvary was erected.

It was on this tiny planet that the Savior died. And effected the whole plan of redemption. What is to forbid us to think that we will do that? Man will finally reach the stars.

Somebody wrote this. Even though interstellar space travel will continue to be impossible in this present order of things, it will not be impossible in the future age. Our present body and all other physical systems are limited in movement by the ever-present gravitational and electromagnetic forces which govern their behavior.

All believers will then, however, have new bodies which are spiritual bodies, no longer subject to the constraints of this present system. So I think it's appropriate for us to look forward to that. What an expression of the greatness of God, building a universe as we live in.

I would have been satisfied with less stars than that. But it really boggles my mind that he, that he calls every one of them by name. He calls every one of them by name.

And the same passage where the psalmist tells us that he knows all the stars, he counts all the stars, says he heals the brokenhearted. Only the Spirit of God would ever put two thoughts like that together. The same God who is infinitely high is intimately near.

Same God who flung the planets, the stars into space, cares about that broken heart of yours. To have us in the glory with him will be the culmination of God's plan of the ages. And as the Savior looks upon those with those kindly beaming eyes, he'll see the travail of his soul and he'll be satisfied.

Isn't that wonderful? When he looks on those whom he's redeemed with his precious blood, the fruit of Calvary, the fruit of his work there, it'll be absolutely satisfied. Next, I'd like to suggest to you that heaven is going to be a place of tremendous progress. Some people have very dull, insipid ideas of heaven.

They think of themselves as being in heaven as eternal pouch potatoes. A life of lassitude and inactivity, it doesn't appeal to me at all. My God is a God of progress.

And he's going to have a mildest program for us throughout eternity. Well, it says that in Ephesians 2.7. Then in the ages to come, he might show the riches of his kindness to us through Christ Jesus. And if God's going to be showing something to us, we're going to be learning throughout all eternity.

And we're going to be thinking about some of the things that God's been showing. Of course, the first class he'll introduce us is called Grace and Kindness. His grace and his kindness toward us through Christ Jesus.

And that subject is inexhaustible. But I think there'll be other subjects as well. It'd be a marvelous course on the Bible.

What a marvelous book. And how little we know of it, really. We've only scratched the surface.

If we've done that, the surface. But you think of men who lived hundreds of years apart, thousands of years apart. And they write this book by inspiration of the Spirit of God.

It has a common theme. No contradiction. The numbers, the numbers have a significance.

And they all follow the same significance. And they never met one another. Nobody ever introduced them.

Even things like colors in the Bible have a significance. But the men who wrote the Bible didn't collaborate on that. And they write different eras in the history of the world.

And I want to tell you, in this book are locked marvelous things that God has prepared for us. Eye hath not seen, ear hath not heard, neither hath entered into the heart of man the things that God has prepared for us. But God has revealed them to us by the Spirit in the New Testament.

The truth of the New Testament. And one of the great joys of life is to go to this book. To read a familiar verse and then to have it just explode before you.

Have that great meaning come out that you never saw before. I believe we'll have this throughout all eternity. The Bible will form the subject of endless study.

There are treasures in the scriptures that we haven't even begun to see. Many questions still unanswered. They'll all find their answers there.

And I believe that God in eternity is going to teach us the wonders of his natural creation. Now, we live in a marvelous world. In fact, it's so marvelous we can't even take it in.

The marvels of God's creation. There's a brother up in the Hillview Assembly in Cupertino. He just had a liver transplant.

And he has to take a medication so that his body won't reject the liver. What's the medication? It comes from a fungus in Japan. Now, who would ever think that a fungus in Japan would have any significance? You know, when God created the universe, he had that all in his mind.

Had it all in his mind. And everything about it, every created thing about it, speaks of the glory of God. The wonders of his power.

The psalmist says, oh Lord, how manifold are your works. In wisdom, you have made them all. The whole earth is full of his glory.

And it is. The whole earth is full of his glory. The psalmist said, I will praise you, oh Lord, with my whole heart.

I will tell of all your marvelous works. And the Lord has shown us just enough to tickle our fancy. And in eternity, he's going to tell us the whole story.

And it's going to be wonderful. He's going to take us to the astronomy classroom and the biology classroom. It's going to take us to all of the classrooms of science.

And I want to tell you something. He's going to show us that evolution was the greatest hoax that was ever perpetrated in the human race. It's absolutely astounding that intelligent men.

Can you ever think of it? Fred Greenlaw gave me a book to read recently. It's called The Cosmos by Carl Sagan. And you know, I feel like writing to Carl Sagan.

And of course, Carl Sagan has no room for God. Marvelous description of the universe we live in. It's staggering.

I'm still breathless after reading it. He said, I'm going to write to Carl Sagan and thank him for making more of a worshipper than I ever was before. Well, that wasn't exactly Carl Sagan's purpose in writing the book, you know.

But he does that to you. By honesty. Now, why doesn't Carl Sagan allow God? Why is it that you can't get a PhD in any science in the United States, at any university in the United States, that doesn't hold evolution? Well, I think I can tell you.

Because they did not want to retain God in their knowledge. Romans chapter 1. Man knows that if there's a God, he's accountable to him. And he does not want to be accountable to God.

He wants to be the master of his faith and the captain of his soul. And so, this tremendous hoax, incapable of proof, has been perpetrated on the human race. And you know, it's interesting to read these books by these secular scientists.

They come ever so close to instantaneous creation, to a designer. They gasp. One of them said, speaking of the marvels of the human brain, and he said that the human brain is so great that it's incapable of understanding itself.

Good. Good. And they warn against any thought of combining, of comparing the human brain with a computer.

You hear that, don't you? You know, what kind of a computer would you have to build to do the things that the human brain does? Well, they say you'd have to build a computer the size of the Empire State Building, and it still wouldn't do all of those things. And now they say, look, don't try to do that. Any explanation like that falls of its own weight.

There's no way. It would take an eternity to design something like that, they say. Ungodly scientists.

They come ever so close. They won't admit God. They talk about nature.

They won't say the word God. That's why I say that in heaven we'll find out that evolution, of course, we know it now, but it'll be very, very obvious evolution was the greatest hoax that was ever perpetrated of the human race. Next time, in the will of God, I'd like to go on to some of the wonders of God in creation, and then follow that with some of the wonders of God in providence, too.

And I believe we'll see that, too. How God wove the pattern of our lives with mercy and with judgment. And a marvelous thing, a marvelous sequence and timing of moves.

We'll find it all then. We'll find out ways in which he protected us and we weren't even aware of. I hope this gives you great thoughts of God.

Sometimes I think we go through life too hurriedly and too frantically. We stop to look at a flower. We fail to stop to look at a flower.

Fail to look up at the stars at night. Fail to worship the great God. Shall we bow now and thank him and worship him? Our Father, our hearts are subdued when we think of your greatness.

Your greatness in creation, your greatness in providence, your greatness in everything you do, and most of all, your greatness in grace and love and mercy. We think of the grace that is not satisfied just to save us from hell and leave us here on earth, but not satisfied till you have us home in heaven, conformed to the image of your lovely son. Oh, we pray that we might have great thoughts of you, that our hearts may overflow in worship, praise, thanksgiving and adoration for who you are, for what you've done for us.

We ask it in Jesus' name, amen.

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