

The End of The Age

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 03 November 2024

Preacher: Wayne Thiessen

[0 : 00] Good morning. Let's do that again.

Good morning. We are alive. We are well in the Lord. Welcome to the service this morning.

It's good to see each and every one of you, of us, together, worshiping God together. Thank you. Thank you. Thank you.

Thank you. Thank you. I'd like to touch in just on next weekend, the Billy Graham crusade was mentioned, but just to give a few more details on that.

So the program is running on Friday night and Saturday night at 7 at the Bonnet Energy Center, downtown Grand Prairie.

[0 : 58] These are evangelistic crusades. So there will be music. There will be preaching. There will be preaching. And there will, at the end of the preaching, there will be an invitation to receive Christ.

And they have in place volunteers to pray with anyone that comes forward, to help guide them and so on.

So just so you know what to expect. So encourage you to come, to show your support, but also prayerfully invite others.

And if you have someone in your life that does not know Christ, invite them to come. Pray for them. And so that's what these are about.

So on Saturday morning, there is a youth fest. And Frank, do you know what time that starts? Is it at 10?

[2 : 03] It's 10, I think. And so there's a youth, children's slash youth activity under the same umbrella, just an event for children to come, Saturday morning at 10, at the same place.

So children, if you are interested, whisper to your parents. And so just so we know, we're praying that God would be glorified through this event.

That there will be genuine conversions as people see their need of a Savior. They see their sin. All right.

I have the housekeeping out of the way. The message title this morning is The End of the Age. The End of the Age.

And as we progress in this series, we're approaching the eternal state. And so with that, how many of us are waiting for heaven?

[3 : 23] So those that aren't raising their hands, we have to examine why not. Should we be waiting for heaven?

As we have an eternal perspective, and we are taught in Scripture, we are to keep our eyes on things above, on the eternal.

Now, Colossians 3, 1 to 4, explains that, or tells us, exhorts us to keep our eyes on the heavenly. And yet we need to go on in life here, till the Lord takes us to the heavenly.

But as we consider this transition into the eternal state, what is heaven going to be like?

And I'd like the children to respond first. What is heaven going to be like? Do you have an answer? Do you have an answer?

[4 : 30] Streets of gold. Streets of gold. Okay. Okay.

Big buildings and joy. Mansions. White carpets. Sorry.

Garments. White garments. Sorry, Tyson. White garments. We have more. No sorrow.

Okay. Thank you. Back there. Happiness. Okay.

We want no fear of animals. Okay. Very well. We'll never get hurt. We'll never get hurt. We'll never get hurt. Okay. We're here.

[5 : 30] Connor. Peace. Glorious. Glory forever. We'll never be upset. We'll never be upset. Won't that be nice, right?

And your brothers will never get upset, right? Okay. Okay. Okay. So, we'll never get upset. We'll never get upset. We'll never get upset. Okay. Okay.

Forever living. Forever living. Forever living. Eternal life, right? Yeah. We'll never get old either. Yeah. We'll never get old either. Parents, you have taught your children well.

There's lots of responses. Now, turning to the youth. How do we get to heaven?

What are the entrance requirements? So, I'm looking to the youth now. Okay.

[6 : 29] Believing in Jesus with our whole heart. Anyone add to that? Accepting Jesus. Repentance.

Okay. Believe that Jesus died for us. That he took our place, right? Absolutely. Yeah. So, there's a need to be covered by the righteousness of Christ. We have to have our sin covered by his blood.

Those are, that is the entrance requirement. To heaven. And without that, no one will see heaven. And so, therefore, all sin and evil will be banished and not be present there.

And the Lord God will make sure of that. So, very well. So, that's something that we look forward to. It's, we've briefly heard out of Scripture what we have to look forward to.

So, as we transition from the millennial kingdom, the reign of Christ, a reign of righteousness here on earth, to the eternal state, the new heavens, the new earth, the new earth, the new earth, the new earth.

[7 : 42] Where there'll be no more pain or sorrow.

No more pain or sorrow. We want to look at the events at the end of the thousand-year reign that usher in this final state. And there's, there's a few things that we will look at.

And this, by the way, is going to be a two-part sermon. I won't get through it this morning, unless you're willing to stay till one o'clock. So, we'll do it over two sessions.

We're going to look at the final revolt led by Satan. We're going to look at the final purging or cleaning up of creation.

The judgment of sinners. And then, ultimately, the creation of a new heavens and a new earth. So, four things that progress us out of the millennial period into the heaven forever and ever.

[9 : 02] And so, let's, let's see how far we get. So, the first one I've called the last deception. And so, it takes us to Revelations 20, verse 7.

And now, when the thousand years have expired, Satan will be released from his prison. And so, in verse 2, we read that he was put into prison.

He was chained, bound for a thousand years. And contrary to some teaching out there, Satan is not bound today.

We are not in the thousand year reign. And just to be very clear, Satan is very, very active today.

Deceiving whomever he may. We need to be very clear on that. If Satan was bound today, Jesus Christ would be reigning out of Jerusalem.

[10 : 18] And he's not yet. That day is coming, hopefully soon. Okay? So, that's the first thing that we read here. Satan will be released from his prison.

It's an amazing two verses.

It's an amazing two verses. It's an amazing two verses. As we see, Satan released for a short season.

And he's released from his prison. And what does he do? He remains true to his character.

After a thousand years of being shut up. He's true to his character. And what is his character? Father of lies. Father of lies.

[11 : 33] And? Deceiver. And he is a? A murderer. A murderer. Those are his tools.

Deception by lies. And then ultimately death. And so, as he's released, he goes out, deceives the nations.

Deceives the nations. And then he brings the nations together against that holy city, Jerusalem.

Against the camp of the saints where the Lord will be ruling. And he has deceived them into thinking that Satan has one more chance to set up his earthly realm.

He's going to take over. We're going to defeat Christ. And we're going to take over the world. And what's going to happen? God will send down fire from out of heaven and destroy them.

[12 : 49] And it's the last human evil event here on earth.

The question that has to come to mind is why? Why? Why? Why is God allowing him that short season?

It's perhaps a concept that we don't fully grasp, understand. Let's look at the context. For a thousand years, a thousand years, there has been peace.

There has been righteousness on this earth. The whole earth is full of the knowledge of the Lord. All nations are required to come and worship in Jerusalem.

How can Satan, in a short season, deceive all these people from coming against a righteous king here on earth?

[14 : 13] Any thoughts? How is that possible? Deception?

Deception, yeah. Seeds of doubt. Why is God allowing this? It reveals our sinful nature a little deeper, our depravity.

the depraved human heart. And so in a time of righteousness, will our children and grandchildren necessarily give their hearts to the Lord?

By the way, when things are going very well in society, in our lives, does that draw us nearer to God or further away? We have a time of righteousness where peace will dwell.

And this will reveal mankind's need of salvation. That even though Satan is bound, the human heart is wicked.

[15 : 45] Jeremiah says, desperately wicked. Who can know it? And so to the saints, it may come as a huge surprise.

We've been living peaceably with all the nations, and all of a sudden, boom, they've surrounded the camp. They've come to kill and to devour.

And it very clearly shows that every individual needs to become broken before our Redeemer.

broken meaning a realization of the depth of the sinfulness of my heart. Today, tomorrow, and even in the millennium, that need will be there.

salvation by grace. But becoming broken before the Lord. But becoming broken before the Lord. Seeing our sinfulness.

[16 : 57] And so it's going to be highlighted big time. And the devil, in verse 10, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophets are, and they shall be tormented day and night forever and ever.

So when fire comes down out of heaven to devour, Satan is not consumed physically. I'm not sure if he'll have a physical body at this point or not.

But he will be captured and cast into hellfire where his buddies are, which will happen a thousand years sooner.

And the saints have a right to rejoice. This is our adversary. And God has a plan for him.

We need to know that. God has a plan for him. He is sentenced. His time is limited. And so he will join the false prophet and the beast, the antichrist, in that lake of fire.

[18 : 18] That is the first thing that happens here at the end. Moving on to the second. Verse 11.

Then I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

So it's preparing for the great white throne judgment. But I want to just zero in on some interceding facts.

Before God's face, the earth and the heaven fled away, and there was found no place for them.

And we want to look at God's creating a new heavens and a new earth a little bit later. But there's two events here.

[19 : 16] There's two new heavens and two new earths, so to speak. One happens at the beginning of the thousand-year reign, and one at the end.

This is at the end. And so to understand that, there's a renewing at the beginning, and then there's a total destruction at the end.

And why is that needed? Does anyone know why is that needed? Why did heaven and earth flee from God's presence?

Any thoughts? It's tainted. What does that word mean? Putting you on the spot, Johnny. It's filthy.

It's full of sin. The existing creation is sinful. Man has tainted it with their sin. Even the very creation itself has become warped.

[20 : 36] There's... You know, even man's activity today is destroying God's creation to an aspect at least. And so there's a need to banish it, to put it away forever, to destroy it from God's sight.

God cannot come in the presence of sin. And so heaven and earth will flee away. So when Adam and Eve sinned, God placed the curse upon the earth.

And the curse, he said to the husband, that by the sweat of your brow, you're going to earn your living.

It's going to be hard. Thorns and thistles will come up. We all experience that every day. The wife, the woman will have her set of issues.

Life will be hard. And we're there. So I want to go back to the beginning of the millennium. And Jesus needed to restore the earth to a degree.

[21 : 48] And as we've discussed already, the seven-year tribulation events have done much damage to the earth. And yet, the millennium is described as a place of prosperity.

And so Jesus will refurnish, renew the earth at that time.

Turn with me to Matthew 19. Matthew 19. Matthew 19. Verse 27 and 28.

Matthew 19. It's probably the clearest passage to this renewing. Then Peter answered and said to him, See, we have left all and followed you.

Therefore, what shall we have? What's in it for us? And Jesus said to them, Assuredly, I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed me will also sit on twelve thrones judging the twelve tribes of Israel.

[23 : 17] That word, regeneration, it means to, it has different connotations, but it means a new birth or a renewal, recreation, or regeneration.

And so, so there will be a makeover of the existing earth in the regeneration, in the thousand year reign. And, and Jesus very clearly puts it in context, when I will sit on my throne and you will judge with me.

You'll sit on twelve thrones. In the regeneration, this will happen. And so, that is phase one of doing away with the curse.

And, and so as, as we've learned, life will be prosperous, people will get much older, says a child will die young at a hundred years old, animals will be at peace, the rains will never fail, the crops, the gardens will be bountiful, and yet, what are some things that God will not remove there?

Free will. Okay. What else? You're right. You're right. death.

[24 : 51] People will still be dying through the thousand years. And sin will still be present, even though it will be subdued by the righteousness of our Lord's rule.

See, sin, sin does not have to be exposed to be there. It can be right here. in my thoughts, in my heart.

You know, when we have a bunch of rules and regulations, and we subdue, or we submit under that, it does not remove sin, but it removes the expression of it.

It does not change the condition of the heart. And so, Jesus, when he has a righteous rule, will suppress the expression of sin.

People will not dare. But is their heart changed? And so, we see in the regeneration, there's a partial lifting of the curse pronounced in the Garden of Eden.

[26 : 06] And life will be good and bountiful, and yet certain elements will not be lifted. And so, Isaiah 65 reads about the new heavens and the new earth.

Let's turn there as well. Isaiah 65. Verse 17 and onward.

I think we read part of this earlier, maybe a month back. Isaiah 65, 17, for behold, I create a new heavens and a new earth and the former shall not be remembered or come to mind.

So, just reading that verse, it would sound like the end of the millennium. The very final act. But as we read further, but be glad and rejoice forever in what I create.

for behold, I create Jerusalem as a rejoicing and her people a joy. I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no longer be heard in her nor the voice of crying.

[27 : 20] No more shall an infant from there live but a few days nor an old man who has not fulfilled his days. For the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed.

So, even there we see sin and death present. They shall build houses and inhabit them. They shall plant vineyards and eat their fruit.

They shall not build and another inhabit. They shall not plant and another eat. For as the days of a tree, so shall be the days of my people. Long life.

And my elect shall long enjoy the works of their hands. They shall not labor in vain nor bring forth children for trouble. For they shall be the descendants of the blessing of the Lord and their offspring with them.

And so, Isaiah's description would then match the regeneration. Preparing for the thousand year reign. A partial removal of the curse.

[28 : 24] As we look at the end then, in Revelation 19, that the heavens and the earth fled from the presence of God from his throne.

And this is now speaking of God destroying the existing creation entirely and creating something brand new from nothing.

Recreating from nothing a brand new heavens, a brand new earth, and as we read in chapter 21, a new city, Jerusalem.

And so this would line up with 2 Peter. Let's turn there. 2 Peter. 2 Peter chapter 3.

2 Peter chapter 3. I'd like to read this starting in verse 1.

[29 : 48] Beloved, I now write to you this second epistle, in both of which I stir up your pure minds by way of reminder, that you may be mindful of the words which were spoken before by the holy prophets, Old Testament, and of the commandment of us, the apostles of the Lord and Savior, the New Testament.

Knowing this first, that scoffers will come in the last days, walking according to their own lusts and saying, Where is the promise of His coming?

For since the fathers fell asleep, all things continue as they were from the beginning of creation. So scoffers will come in the last days.

What does that look like today? What are scoffers saying? God is good?

Dead. God is dead, okay? God is dead? Anything else? Anything else?

[30 : 59] God did not create. Or God had to use evolution to create. God's power is limited to evolution.

Those kind of things. You know, one thing I've thought of, a theme that has dominated national elections and world political scenes, is that save the environment.

God, you don't exist. Mankind will save the environment. And even though we know that it's a farce, it's a political maneuver, it is also putting God aside and saying, We're scoffing.

We're scoffing. We are in charge of our destiny. So I look at that political hot cake and see it just for what it is.

You may not agree. We'll have coffee someday if you don't. But that's how I see it. It's an attempt by mankind. Okay, where's the promise of His comings?

[32 : 20] For since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they, notice the wording, For this they willfully forget.

What does that mean, willfully? They choose to forget. And what is it? That by the word of God, the heavens were of old.

Creation. God created. They willfully forget. The heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water.

And today the world mocks the concept of a global flood. They do. It could not have happened.

By the way, if you have an opportunity to go to the Creation Museum in Kentucky, there's a very large section on this aspect, proving scripturally that it did happen.

[33 : 30] I found that very interesting. And so, willfully forgetting. They're deliberately, intentionally pushing that aside, the knowledge of the Lord.

And then, But the heavens and the earth, which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

So, putting in perspective, God is not bound by time. We need to remember that. And we cannot spiritualize this verse and say that, therefore, one day, in Genesis chapter 1, was actually a thousand years.

And so God created the earth over 6,000 years. Excuse me. But it's addressing scoffers who are saying, Jesus said, I will come soon.

[34 : 48] Paul said, Jesus is coming soon. And we're almost 2,000 years later, and He has not come. Keep in mind, that in God's economy, time is nothing.

For Him, it's like two days. Or like will be two days for us. It's only a little bit of time yet. In light of eternity.

And so we are to keep in mind, don't forget that. The Lord is not slack concerning His promise, as some count slackness, but is long-suffering toward us, not willing that any should perish, but that all should come to repentance.

We see again the heart of God. There's a reason why He did not come a thousand years ago, or 500 years ago, or even yesterday. There are more souls to be one.

God is waiting for more souls. All should come to repentance. And so as we anticipate having a weekend of meetings in town, let's pray for that.

[36 : 07] That more souls will surrender to God. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat.

Both the earth and the works that are in it will be burned up. In context, We had discussed way back in the series, the day of the Lord is a very long time period, and He begins at the rapture, the tribulation period, His return back to earth to rule, right to the end of His rule.

is all the day of the Lord in Scripture. The day of the Lord will come as a thief in the night. It will start that way. As a thief in the night.

But in that day, not the day of the rapture, or even in the tribulation period, but in the day of the Lord, then He describes the destruction of the heavens and the earth.

And at the very end, and they will melt, the elements will melt with fervent heat. And the heavens and the earth will disappear. They will flee from God.

[37 : 43] You know, when Moses desired to see God, God told him, no one can see my face, and live.

And in the Garden of Eden, when they sinned, they hid from God. And God banished them from the Garden, from Paradise.

And so, God will destroy fully and restore and restore restore His creation by creating it brand new.

And so this then falls in line with with chapters like John 14. Let not your heart be troubled.

I'm going to prepare a place for you. And if I go and prepare a place for you, I will come back and receive you that you may be there where I am.

[38 : 53] The new heavenly Jerusalem, the mansions of God, the eternal state, a brand new creation, is awaiting all of God's children.

No more will we be suffering from poor circumstances around us. Life will be perfect and glorious forever.

forever. Our fathers in Scripture looked forward to that.

And I want to turn to Hebrews 11 as we close off this second point. Hebrews 11. verse 13 through 16.

Speaking of Abel and Enoch and Noah and Abraham being in the faith. Verse 13 in chapter 11 says, These all died in the faith, in faith, not having received the promises, but having seen them far off, were assured of them, embraced them, and confessed that they were strangers and pilgrims on the earth.

[40 : 31] They did not experience salvation. They did not see God's provision clearly. In Sunday school this morning for the adults here, we talked about Abraham going to offer up his son, Isaac, on Mount Moriah.

And when Isaac asks his dad, dad, we have the wood, the fire, but how about the offering? And he answers his son and says, God will provide a lamb, the burnt offering.

And it was prophetic of Jesus Christ. Abraham, I think, after that event understood God was going to provide payment for sin.

And that even his son Isaac was a type of what was to come, of God's provision. I believe Abraham understood that.

So these all died in the faith, not having received the promises. verses 14, but those who say such things declare plainly that they seek a homeland, and truly if they had called to mind that country from which they had come out, they would have had opportunity to return.

[41 : 55] But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

Lot's wife, desire to go back, and she did. In her heart, she went back, and she turned into a pillar of salt.

Abraham and Isaac and Jacob had no desire to go back. They looked forward, even though they had no place that they owned in the land of Canaan at that time, they were strangers.

They lived in tents. But they didn't look for permanent dwelling, they looked forward to a heavenly city. And God says, I am not ashamed to be called their God.

And therefore, I prepare a city for them. The new Jerusalem. Abraham. So we will inherit that with Abraham, and Isaac, and Jacob, and Joseph, and many, many more.

[43 : 16] God's plan is in process. I'm going to save the actual great white throne judgment lesson for my next message as we continue.

But let's close this morning turning back to 2 Peter 3. Just close off with some thoughts that come out there.

2 Peter 3. 2 Peter 3. So as we've had teaching on the future of this earth, it puts things in perspective.

Everything is going to dissolve and be burnt up and be gone because it's tainted. Therefore, in verse 11, since all these things will be dissolved, what manner of persons ought you to be?

in holy conduct and godliness. That's speaking to us this morning as we wait for the return of our Lord and as we realize that everything around us is temporal.

[44 : 36] It's going to burn up. What manner of persons ought we be? We ought to be people of holy conduct and godliness showing that we're waiting.

showing that our faith is in the heavenly city, not here. Verse 12, looking for and hastening the coming of the day of God because of which the heavens will be dissolved being on fire and the elements will melt with fervent heat.

So as we look forward to that day, God will do his thing. nevertheless, we, according to his promise, look for a new heavens and a new earth in which righteousness dwells.

Therefore, beloved, looking forward to these things, be diligent to be found by him in peace without spot and blameless.

and consider that the longsuffering of our Lord is salvation, as also our beloved brother Paul, according to wisdom given to him, has written to you.

[45 : 51] I'll read the next one as well. as also in all his epistles, speaking in them of these things in which some things are hard to understand, which untaught and unstable people twist to their own destruction, as they do also with the rest of the scriptures.

So when it comes to theology and God's plan for his people, he says unstable and untaught people will twist it and twist God's plan.

So we need to be very, very careful that we are not deceived with that. But we know from the depths of our heart what God has in store for us, that we don't put our faith in the wrong thing.

And so may the Lord, encourage us and bless us as we, as his people, hasten his coming, looking forward to his coming by being lights in this world.

May the Lord bless you. Let's close. Father, as we've looked at the very end of this existing creation where you will destroy it and all evil with it will be banished.

[47 : 30] Thank you, Father, for unveiling your plan to your people that we can understand it, not only understand, Lord, but we can look forward to it.

and Father, when we look forward to it, it changes how we think and how we live. Father, may your light shine brightly through us as we hasten your coming.

give power, strength to your people today. In the name of Jesus, amen.