

The Urgency and Hope of True Conversion

2023.10.01 Morning Sermon in Matthew 3:1–12

1In those days John the Baptist came preaching in the wilderness of Judea, 2and saying, “Repent, for the kingdom of heaven is at hand!” 3For this is he who was spoken of by the prophet Isaiah, saying:

“The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make His paths straight.’”

4Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey. 5Then Jerusalem, all Judea, and all the region around the Jordan went out to him 6and were baptized by him in the Jordan, confessing their sins.

7But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come? 8Therefore bear fruits worthy of repentance, 9and do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. 10And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. 11I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. 12His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

Main idea: Imminence and eminence of the kingdom press the urgency of true conversion—for which our only and sure hope is the power and goodness of the King.

Introduction: Review from last week: for the kingdom to be good news for us, it is necessary that we have the nature of our mind changed—for which the Lord sends His Word to give us the external calling to be changed.

1. Urgency of Conversion: “for the kingdom of heaven is at hand!”

- a. Imminence of the kingdom. It’s here! Its nearness in the history of the world presses its nearness in the history of your life.
- b. Eminence of the kingdom. What’s here?
 - i. It comes as “wrath” (v7). It comes as a discriminating ax (v10). It comes as the tossing of the winnowing fork, which anticipates the burning of the chaff with unquenchable fire (v12).
 - ii. Christ’s assault on the kingdom of hell (cf. 16:18) presses you for allegiance to one or the other. The wonderful promise of deliverance for God’s remnant is perpetually tied to the dreadful promise of vengeance upon God’s enemies.

2. Hope of Conversion: “He will baptize you with the Holy Spirit”

- a. What the Pharisees and Sadducees couldn’t do for themselves (v7–8), John couldn’t do for anyone either (v11a). What is water able to do unto conversion?
- b. What God alone could do (v9b, cf. Jer 31:31–34; Ezek 36:22–28) ... Jesus Himself could (power!) and would (goodness!) do (end of v11)!
 - i. The pouring of the Spirit is the essential Christian baptism. It is the “one baptism” of Eph 4:5
 - ii. Christian water baptism is not connected backward to the baptism from John but “upward” to the baptism from Christ

1. A washing with water as a sign that the Lord defined in Ezekiel. But a sign, defined by One Who makes a promise, is also a seal of the reality and reliability of His keeping that promise.
2. Specifically, a seal of Ezek 36:26–28 augmented by the name revealed in Matt 28:19
 - a. Conscientious awareness of God as Father.
 - b. Conscientious awareness of and clinging to union with the Son.
 - c. Conscientious awareness of and enjoyment of the indwelling of the Spirit.
3. A new covenant under Christ. Not by wholesale replacement of the “old” covenant under Adam/Seth, Noah, Abraham, Moses, David. But by fulfillment for the remnant of Israel (promised to/through Abraham, Moses, David) and ingathering of the remnant from the nations (the promise/hope of Adam/Seth, Noah... as was always the hope throughout).
 - iii. A Christian will always feel the need of the new heart—even and especially after he has one (cf. Rom 12:2)! And his water baptism assures him that the Christ-King Who came, and died, and rose again, and ascended, and sits, and intercedes... He will certainly and almightily apply that salvation by His Spirit.

Conclusion: Behold the power of Christ, Who rules not only earth but heaven, with authority even to pour out a Person of the Godhead! Behold the divine goodness of Christ, Who does that pouring in everlasting, electing love!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 3 verses 1 through 12. These are God's words. In those days, John the baptist came preaching in the wilderness of Judea and saying, Repent. For the kingdom of heaven is at hand. For this is he who was spoken of by the prophet, Isaiah saying the voice of one crying in the wilderness.

Prepare the way of Yahweh. Make his paths straight. Now, John himself was clothed in camel's hair with a leather belt around his waist. And his food was locusts and wild honey. Then Jerusalem, old Judea and all the region around the Jordan went out to him. And we're baptized by him in the Jordan.

Confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, He said to them, brood of vipers. Who warned you to flee from the raft to come? Therefore bear fruits, worthy of repentance. And do not think to say to yourselves, we have Abraham as our father, For, I say to you, that God is able to raise up children to Abraham from these stones, And even now the axe is laid to the root of the trees.

Therefore, every tree which does not bear good fruit is cut down and thrown into the fire. Indeed. Baptize you with water under repentance. But he who is coming, after me is mightier than I. Who sandals? I am not worthy to carry. He will baptize you with the Holy Spirit.

And fire. His winnowing fan is in his hand. And he will thoroughly clean out his threshing floor. And gather his wheat into the barn. But he will burn up the chaff With. Unquenchable. Father. I'm in the sense this reading. Of god's inspired and inertward. We rejoice to know that he blesses the preaching and hearing of that word.

With faith by his holy spirit, please be seated.

Well, we are glad that's the Work of the lord. In the preaching and hearing of his word, is the work of the lord, and the preaching and hearing of his word. There's always. A disappointment. When you don't get to finish a sermon, although A grateful that i get to preach.

And a little bit more health this week than last week, but One of the difficulties is, The first part of The sermon in this passage, The necessity. Of true conversion. The necessity not just of having a new mindset and thinking, new thoughts, or thinking in a new way. But the necessity of having a mind that is of a new nature, A new sort of mind all together.

And that we must have the humility. To recognize that the kingdom of heaven, the kingdom of god, the kingdom of christ is not good news for us. Unless we be born again, the same thing that nicodemus needed the humility To admit before the lord. Jesus remember, when he wanted to know, when the kingdom was coming and and jesus's response was basically, well, you first need to know whether it's coming is good news for you.

Because unless you're born again, you cannot enter. The kingdom. And so, there is this necessity of the new nature. This, there is this necessity of not just humility, then But the necessity of the lord jesus doing something to us. That we are unable to do that. No one else.

Can do for us. That he give us. A new mind, a new nature. By his spirit. And so there was the necessity. Of true conversion. A conversion that actually changes, what kind of tree you are. So that the ax is not. Uh, does not select you for the burning.

But it leaves you as the good sort of tree that is Recognized because god has made you to bear the good sort of fruit. The necessity of true. Conversion. But now we have not just a necessity of true conversion which really you know we got three verses into chapter 2 last week.

I know we opened up from the rest of the passages as well we should. What it means. But in those days, john the baptist scheme preaching in the wilderness of judea and saying, Repent. But in this past, there's a holy spirit. Gives us not just the the necessity. Of true conversion, but urgency Of true conversion.

And then, Against that urgency. Hope of true conversion. Urgency. For the kingdom of heaven as a hand. And that is an urgency in two different ways. First, Because of the Nearness of the kingdom. That it is at hand and second. Because of the greatness. Of the kingdom. Because it is the kingdom of heaven.

And in this passage, we both have A. A pressing of the urgency of the nearness, the imminence Of the kingdom. And, A pressing of the urgency of the greatness of the eminence. Of the kingdom. And so we have the urgency of conversion. And then you have, By then we'll have this necessary thing in this.

Urgent thing. That we can't do for ourselves. And so it's there when we realize how greatly and necessarily and immediately we need this work, that is so great. That no man can do it. No creature can do it. And then we'll have this wonderful announcement. That there is a man.

They can do it because he is not a mere creature. His humanity is something that he has added to himself. That he is God. God, with the power of god. To pour out his spirit and he is god with the love of god. Reports that his spirit. To give life in that love.

And so, The hope of conversion. With which we hope. To finish today. So, the lord has sent John ahead, the word. To clear the way as he had said in isaiah 40 and john is announcing that the way needs to be cleared. And what that means is that the one who comes behind the messenger in isaiah, 40 is here.

I did not intend to say yahweh in verse 3. That's one of the quirks of The new king james when When the Greek new testament is translating an Old Testament passage, it does use a translation the word lord. Curious, it's not a transliteration. Uh, But in isaiah, 40, it is yahweh.

Who is coming. And this is, A dreadful thing. For any creature, let alone any sinner to hear. The one before whom in chapter 6 of isaiah, even the holy flame angels. The angels whose name means burning once, The one from whom they hid their face. He is coming He is almost here.

John is his advanced guard. And so he is announcing repent for the kingdom of heaven is at hand. These pressing, the urgency first. The imminence. The nearness of the kingdom. It's at hand. It's here. It has near in the history of the world as the primary thing that he is saying.

That. The day that any reader of the Old Testament would tremble at. Because it is not just today of great, deliverance and great salvation of the arrival of a great king. But it is a day of wrath and it is idea of darkness and it is a day of vengeance.

That day. Is coming. The kingdom of heaven. As a hand and yet. And God's mercy, as we hear by the end of verse 12, by his help lord willing. First, the kingdom comes in grace. We just come. In grace. And it is coming in glory and it is still a hand.

It is near. These are. The last days. But jesus was about to show up. And he presses home, the nearness at the kingdom to them as a press home. Now, the nearness of the kingdom to you. Because you are about to enter eternity. The lord may tarry. Some days or weeks or years.

Or thousands of years. But this is the last age. Of human history. The moment you die. The moment you enter eternity. How long will your life in this world? Have seemed to you then. Yes, it seems like a long time children. You see the gray hairs? In the room.

And it seems like they have been around a very long time. But learn from the word of god to number your days before you reach 70 or if by strength 80 learn to number your days. Now Learn to compare the grain of sand. That is your life in this world with the whole beach of sand.

That is eternity. Learn to compare the drop of water. That is your life in this world with the whole ocean of water. That is eternity. Because you will, then look back on this life as if it were a blink and as if it were a moment, Indeed, we won't just do that with our life.

We will do that with the entire history of this world. From the creation until now. We will look upon it and say. How short it was even if jesus should carry 10 thousand years, even if he should tarry a hundred thousand years, What is that? Compared to eternity. No, we measure the history of this world according to the work of god.

God, who created? And then man falling god immediately. Promising the crushing of the serpent's head. Immediately promising that there would be an entire line of the seed of the woman. Lowercase s. Who buy the victory of the seed of the woman capital s in crushing the serpent's head. Would destroy the works of the devil.

Then god is. As the. The line of Of cane is set over against the line of satined. You remember the line of seth beginning in the same way in Genesis 5 as this gospel has been gone The. The book of the generations of the genealogy of or what came of And and you have the line of sat and the line of came and almost seems The devil will prevail, there'll be one man left and all the earth.

And yet god's determination to save is what drives all of human history. All of world history. And he preserves Noah because he's bringing jesus and jesus is then the true Adam or the true sat and And the preservation of noah did not press the circumstant. Because how immediately the whole of humanity.

Again, unites itself against god, And yet god disperses humanity and then he picks one of the families into what she's scattered us. And from abraham, and from his seed, He promises that he will bring blessing to all of the families of the earth. And jesus being the true abraham.

And then, as the Life of the nation of abraham, the family of abraham, the family of promise, not of the flesh. It doesn't follow. Esmile it follows Isaac. It doesn't follow. Esau it follows jacob. And within every family, there is the desire that our children. Would be done, only the children of the flesh, a children of the promise.

Conduct every one of our households. By god's grace as covenant homes. And then they comes to david. The kingship that was planned before the rebellion of israel through which it came. Don't forget. When god tells samuel going to be upset to him and rejected you, they projected me. The kingship was something god planned for moses had written.

Instructions for the king in Deuteronomy. He said what king, well, the king that god is bringing Even if he brings him. Through the people's own rejection of him. Because god is overruling. The sin of man god is over ruling. The fruit of the work of the devil, he has crushing the serpent's head.

He is bringing His salvation, he has gathering for himself. Those glorious children among whom jesus will be the firstborn that we have been hearing about Romans chapter 8, And now the kingdom comes. And there is the same thing all the way throughout the scripture. That the kingdom is good news for those whom God is saving in jesus christ, but it is dreadful.

Terrifying. Horrible news. For those who remain in their sin. For those who remain. In the first Adam. For those. Who are not given. The new nature. That belongs to the new humanity that comes from the last atom. By his spirit. And so this world is here for a very brief time compared to eternity.

Just like you are here. For a very brief time, and you do not know. You do not know that you have 70 or 80, or 100 years, Lord willing in a few moments, time will be Praying interceding for a sister from another congregation. Who had no idea just Some weeks ago.

Apart from Of an unusual work of God and his providence, for which we'll ask. She would be leaving her eight children from 13. Down to months. And the prognosis they gave her was Three weeks or with the most aggressive, most effective treatment maybe a year. And there are quicker ways.

That the lord has taken people. We simply do not know. What we have? The kingdom of heaven as a hand. It may be a hand in three weeks for you. It may be at hand in a hundred years for you. And god give you that long to walk with a grace of christ.

To be a new creation citizen of the, you kingdom. Living as a picture of christ in a creation that is bound aruption to gay. God, give you that long. But it's not long at all. Don't you realize how close you are even now to entering eternity? It may be today.

And then a second that you die and you have entered eternity, will you think? Will you then think? That the few moments. That intervned between now and that moment that day, that second has been a long time. One day, we will see all of human history, all of world history.

In terms of what god has done. And here we are on the last. Great work of god and history. Jesus says come. He's obeyed. He's died. He's risen again. He's sitting On the throne of glory. The the new testament refers to the time of the apostles as the last days.

Paul pleading with the Corinthians and first corinthians 10, urges them, to take the example of a church in the wilderness that had signs, that announced conversion but did not have life. That was the fruit of conversion and he said these things happen to them, but they are recorded for us that those are examples for us upon whom the ends of the ages has come.

Now some say, oh well, it's been in 2000 years. That's not very last daisy. Well, you're not thinking like someone who is going to enter eternity. And you're not thinking like someone, Measures the ages of human history, not in the term of the chronology of men, but in the term of the works of god.

And the next work of god is the end.

How long will we think our 70 or 80 or 100 years were And so the, urgency that john pressed, To these people in that, that region east of jerusalem between jerusalem and the Jordan river. More than 1900 years ago. Thank you, children's catechism. People. I don't know how it was in your house but before she got the 1900 down.

Our children's, catechism person would use numbers that seemed big to her. Yeah, 14. Or the combinations of multiple names of numbers smashed together because she's kind of observed. That's how the adults do it with big numbers. But really, what is the difference? When their numbers when they're finite?

It is just as urgent today. The end of your days. Is near. And the end of this world. Is near the kingdom is near. That's the nearness of it. Repent. For the kingdom of heaven is at hand. It's here. It's like, Delilah. Samson, the philistines are upon you. Well, of course it was you.

You planned for the Philistines to be upon him. Well, the lord The lord is near. The kingdom is upon you. You don't have time. To enjoy the things that you in fleshly earthly-mindedness want to enjoy. The the time for sin, the time for darkness is over, your salvation is nearer to you now than when you first believed.

You live now as a citizen of that, eternal kingdom. You live in this world as one in the image of god. Yes. That's bound to corruption and decay, but it's his and it's where he puts you, and you serve him as one whose united to christ, Yes, you battle against your sin day by day, even though it will be jesus himself who are the last moment.

The the as soon as you die will make you perfect and holiness. And 99.9999999% of your sanctification will take place instantly. But does that keep you? Does that keep you? From serving him as one who belongs to the new heavens and the new earth in which righteousness, dwells in, which you will have that holiness, which is necessary to see the lord.

Of course not. Because the kingdom of heaven is at hand, it's nearness. It's nearness presses upon you. Both the urgency of conversion. If you haven't been And the urgency of living, according to that new mind living according to that new nature. If anyone has had an in christ new creation, the nearest of the kingdom.

But then there's urgency that comes not just from how close it is. But how great it is. What is the kingdom? At least as far as this particular passage is concerned. He actually describes it. Primarily as wrath. Now we're going to get to, to the hope of of true conversion, god helping us and we're going to hear about jesus.

Not thrashing in hopes of burning chaff, although he's going to burn it with unquenchable fire. That's that's the conclusion to the passage. That's, That's the word with which he leaves us with, which he sends us from this passage unquenchable fire. Yes, the point though is the grain that He gathers for himself.

His grain. His bar, his barn, his fork.

But primarily throughout the passage, the kingdom is wrath. Repent for the kingdom of heaven as a hand. We might say to the believer. To the one who. Who has jesus as his everything? Though, the one who's Who has jesus as his righteousness? If you believed in jesus, you have been made, not just the righteousness of a man, but the righteousness of god, It's the righteousness of a person.

Yes. In human actions because jesus obeyed as a man in our place as men and will hear about that Lord willing the the end of chapter 3 and into chapter 4 with jesus's obedience and jesus's resisting temptation. Praise god.

But the kingdom for us, for, for one who has christ is, you know, we would say rejoice for the kingdom of heaven as a hand But the message of this passages, repent. For the kingdom of heaven, as at hand, And we know that that's the case, even with believers.

Not because we need a new new nature, not because Uh, you would you need to be reconverted? There's no such thing in the bible. If the sun has set you free, you are free, indeed. Your made new once and for all but you still must grow in the grace of the lord jesus christ and and the knowledge of the lord jesus christ.

You are either sowing to the flesh or to the spirit both remain in you. Remember what we've been hearing on the wednesday nights from from romans a christian is not in the flesh, he is not in his sin, he is in christ. You do not have two natures at once.

That is a that is contrary to the definition of nature. And yet, even for those who are in christ, who are in the spirit, the flesh remains in us. And so there is this continual sewing to the spirit not living, according to the flesh, which if we do, we will die and he does not just mean physical death.

That someone who lives according to his flesh does not have the new nature. Because the new nature comes from christ. Comes from the spirit of christ. Now, it doesn't mean if you're not sinless, you will perish in your sin. But if by the spirit, we put to death, the deeds of the body, We will live.

And so the, the greatness of the kingdom presses home to us, not just the urgency of initial conversion but the urgency of living As a converted person. The kingdom comes as wrath verse 7. He sees Pharisees and Sadducees coming to his baptism and we thought a little bit

last week about, you know, the all these baptisms that they had, why would they add one more?

Uh, they're hoping in their religious. Exercises and hoping in their covenant status. How these things cannot save. And he says to them brood of vipers who warned you to flee from the raft to come. Therefore, bear fruits, worthy of repentance. And so the, the kingdom of heaven that is at hand in verse 2 is described as the wrath to come in verse 7.

The kingdom of heaven. That is at hand in verse 2 is described as an ax. Laid to the root of the trees verse 10, why? Because you can tell, which trees are going to get burned and which are not by the fruit that they're bearing. Therefore every tree which does not bear.

Good fruit, this cut down and thrown into the fire. Until the kingdom is described as wrath and acts and fire. And unquenchable fire. Jesus came to assault the devil.

God. Brings his kingdom. In vengeance on his enemies. You're just saying it and psalm 92, didn't we? It's good to thank the lord. It's a psalm for the sabbath. Finally figured out that. If? It's easier for us to remember to read the super scripts. If we just put them in the first verse, like, they are in the Hebrew.

Oh y'all. Hey, how great are your works? Your thoughts are very deep. A census man does not know nor does a fool understand this. When the wicked spring up like grass. When all the workers of iniquity flourish, it isn't, they may be destroyed forever. We're in the midst of singing, the same thing, and our serial reading, and and singing through Through the psalms in which we have.

Have come up to psalm 102. Throughout the bible. God's coming in his kingdom. Is a coming that is in vengeance and judgment and wrath. The glorious miracle. And again, this matthew 3 is has significant ties to john three. Is that when god sent his son into the world as king the first time, It was not to condemn the world.

Which jesus is coming to do. It was that the world through him might be saved.

Christ. Is assaulting. The kingdom of hell. This is how he describes it later. In matthew 16. Using warfare language.

He's asking. People say that he is human, say that he is and Um, Peter has the right answer verse 16. You are the christ, the son of the living, god, Jesus answers and says to him bless your use simon. Son of jonah flesh and blood has not revealed this to you.

My father is in heaven. And i say to you that you are peter and on this rock, i will build my church. And the gates of Hades shall not prevail against it.

Preaching the gospel. Is war. Jesus is a king. Who builds his church. By raiding another kingdom. And that kingdom, resists. And that kingdom regists. In revelation chapter 12. The the saints overcome by the blood of the lamb and the word of his testimony and love, not their lives, even unto death.

And a couple verses later when the serpent is cast down from heaven, which, which jesus remember when he sends out the 70. Just so you can line up your timing says that that he saw as a fruit of the ministry that was taking place at that time. The the accuser of the brethren has been dislodged from the place that he is permitted to go.

When we see him in Job, and he has been replaced by our advocate. Christ to die, who has risen, who sits at the right hand of majesty and intercedes for us. But the serpent is raging. He rages after the woman, he rages after the children. And he is still unable to withstand the onslaught of king Jesus who is building his church.

But the preaching of his shed blood,

Note that it's Jesus, who builds the kingdom. You run into believers all the time, don't you? Who think that we are the ones waiting? Waging the assault on hell. Now, the spiritual warfare in Ephesians 6s. Standing, withstanding standing. It's Jesus. We win by dying. Right? They overcame him by the blood of the lamb and the word of their testimony and love, not their lives, even unto death.

Why aren't we winning anymore? Is the same as why aren't we? Why aren't we winning more than we are as the same? As why aren't we dying more than we are? In the economy of how Jesus wins. He is waging war. This is a world at war.

When Christ is assaulting the kingdom, what that means is if you're on the wrong side, Unless by the mercy of the King you are brought. You are given new life. You are called not just by sermons like this one where the Bible is read and the Bible is proclaimed and Christ's servant pleads with you and that's one type of calling, it's a general call.

But unless you are called by the Spirit who brings that word, home to your heart and who gives you this new mind, this mind of a different nature than that with which you came into the world. You will be the enemy who's destroyed. When the kingdom has come, not just in grace, but in glory Praise God.

That you children get to memorize the shorter. Catechism And you can unconfuse yourself about the kingdom in a few sentences worth of memorizing. What we pray for in the petitions. That the kingdom of grace may be advanced ourselves and others brought into, and kept in it. And that the kingdom of glory may be hastened.

And it's not hastened. By our making this more and more glorious. But you had better be a member of the kingdom of grace, by the time. The kingdom of glory comes. The urgency. Of the eminence, the greatness. Of the kingdom. The wonderful promises of deliverance for God's. Remnant is perpetually tied to the dreadful promise of vengeance upon God's enemies.

There are many places to see this one where we've been recently because of the end of Leviticus 9 in the beginning of Leviticus 10 and the display of God's glory. Being good news, if you come through Christ and bad news, if you come in any other way, Which we Which we get a picture of in the public worship of God.

Just as they got a picture of and the public worship of God. And they have been a boy, who came with everything else. Correct right. Day. Write assembly members of the right, family? The rain, the right clothes. They had the right shovels, they're offering the right incense. Just one uncommanded thing.

And suddenly the glory was not the glory, that was unto their blessing. The blessings that were pronounced. At the end of chapter 9, the glory destroyed them, And you have the same thing in second Thessalonians 1. Is he says, beginning in verse 3, we are bound to thank God always for you brethren as it is fitting because your faith grows exceedingly and the love of every one of you all abouts towards each other.

It's the same thing that elder rinsler was saying if they end of the sabbath school, That as we see god produce fruit in you, we see something that is not perfect yet, but it belongs to a perfection that will be completed. It's the same dynamic as what we heard this past Wednesday evening that any love for the lord.

However, however, small and incomplete and riddled with, as we are with remaining sin, but any true love for the lord begins. In a work from in a plan from all eternity. That those who love God are only that way because they are the called, according to his purpose. And that from four knowledge to glorification is all certain And it is marvelously, glorious.

And so here's rejoicing over the glory. So that we ourselves supposed to be among the churches of god for your patience and faith and all your persecutions and tribulations that you endure, which is manifest evidence of the righteous judgment of god that you may be counted worthy of the kingdom of god.

So, as god, who's producing things in you, now that belong to the kingdom, that is coming. The kingdom of which you are already a member, And of which in which you will be glorious forever. Worthy of the kingdom of god, for which you also suffer since it is a righteous thing with god.

And this is the same coming. And the same kingdom. A righteous thing with god to repay with tribulation those who trouble you. And to give you who are troubled rest with us. When the lord has revealed from heaven, with his mighty angels, inflaming fire taking vengeance, on those who do not know god, And on those who do not obey the gospel of our lord, jesus christ.

These shall be punished with everlasting, destruction from the presence of the lord, and from the glory of his power, there's no way from there. Some translations, you know, take the flexibility of the preposition and wreck the theology of the passage No, it's because he has come. It's because he is present is because he is glory, and it is from his presence.

And from his glory, that the destruction comes forever. This is why you can't be an annihilate bell. You can be inconsistent. This is why you mustn't. Be an annihilationist christian. Because an annihilationist. Doesn't believe that we are eternal people doesn't believe that there is unquenchable fire.

This everlasting destruction in the presence of the lord. And from his glory, is because the lord Yes, he is infinite eternal unchangeable in his being. It is impossible that anything would exist apart from his presence. And it was because he has infinitely glory. He's not going to tone down his commitment to himself and the brilliance of his glory.

For the sake of the wicked. Even now he is only restraining it because he is gathering to himself. His elect whom he is saving. You and i would be destroyed. If in our presence condition. The fullness of god's glory was suddenly displayed upon us. And so it is because he is still doing the work.

Of saving those who need set upon his love set upon whom he has said his love and sanctifying them so that they have that holiness. Which they must have to see the lord. This is why the world still exists today, but one day all of the restraints will be moved.

And when the restraint of the intensity of the being of god, and when the restraint upon the greatness of the glory of god, is finally removed. How will it be with you? Well, you on that day? Be someone who is not only covered by the blood of the lord jesus and made righteous with the righteousness of the lord jesus, but has been pressed into the shape of the lord jesus.

Made holy like he is holy knowing god. Like jesus knows God, loving god. Like jesus loves god. So that he is the firstborn among many brethren, and when the glory of god is displayed upon you, it's joy. For you. Because there's only two possibilities. There is either that. Or there is a glory of god that is against you forever.

When he comes in that day to be glorified in his saints continuing in second Thessalonians 1 I told you to bring your bibles. When it comes in that day to be glorified in his saints and to be admired among all those who believe because our testimony among you was believed.

Therefore, we also pray always for you that our god would count you were the of his calling It's the same thing. He was thanking god for earth earlier. In verse 3 and verse 5 and he's praying to god. Now for it and fulfill all the good pleasure of his goodness and the work of faith with power that the name of our lord, jesus christ may be glorified in you.

And then something that almost sounds like blasphemy. And you. In him. That the name of our lord, jesus christ may be glorified in you and you in him. You. Who believe in jesus will be glorified in him in the last day. And it cannot be in any other any other way.

Because if you are not glorified in him, you will not be able to endure his glory.

When he says repent. For the kingdom of heaven, as at hand, Is pressing a home, an urgency not just of the imminence, the nearness Of the kingdom. That you are about to enter it. And the moment you do, you will realize how short your life was. You will realize how short this world was.

Even if it's hundreds of thousands of years from now, But also because of its greatness. Because all of the restraint. Upon the intensity and the display of the glory of god will be removed.

The two comings of christ show us. This age of restraint. For the purpose of the saving. Remnant, Is coming into the world, not to condemn the world. But that the world through him. Might be saved. But he's already come near. In grace, hasn't he? And he is about to come near and glory.

And that's wonderful news that the next chapter is going to be jesus is going to be described as preaching the gospel at the kingdom.

Now, i think

I think we could finish. The hope of conversion. And we'll touch on it lightly now, but we'll come back. Again, next week and finish it because There's some work to be done in. Understanding the new covenant. And what this? Um, making children of abraham out of stones as talking about and how Ezekiel 36.

And the water and the spirit. Become. Um, the, the foundation of jesus, pouring the spirit to give hearts of flesh instead of hearts of stone. And there's just, there's just so much wonderful work to do. But the greatness of the wonderful work is. You can't give yourself a new heart.

I can't give you a new heart, but jesus. Jesus is the mighty one. Jesus is the one. Can actually baptize. And you can't hear it in the english, but this is the reason why. This is one of the reasons why matthew. Records. The part of outlifting, the sandals. Versus the part about untying.

Untying the sandals because the removal of the sandals is the word *baptizo*. Which rhymes with the word *baptizo*. And John is saying that he is unable to do for his hearers. Just as I am unable to do for you. But what was John hoping? John was hoping that the one mightier than he would pour out his spirit on them and give them new life, new minds so that when the kingdom comes in glory, it will be good news.

And this is what we are hoping. Do you not see? That God, who is appointed to you that time and the boundaries of your living. Has appointed to you a day that he wrote in his book before any of your days came to be in which you would come and Jesus, who sits on the throne.

Would by his appointed servant on earth preach, these things to you even as his spirit helps us in the preaching and helps us in the hearing. That you have every reason. To be confident of the good intentions of the Lord Jesus to you. That he holds himself out to you in his word.

And he says, that his spirit whom he pours in his almighty power and his Divine love. Will give you life. To belong to him and believe in him and become more like him. And that in the last day when he appears, you will be glorious. Like he is. And not only will he be glorified in you and will his word be glorified in you, but even you will be glorified in him and his glory will be good news and blessing.

So that Moses and as Moses and Aaron standing at the altar, after the fire comes down and they bless the people and then Moses and Aaron went in and they came out of the tabernacle and they blessed the people. So now Jesus in glory, is the great high priest and this is why we have a benediction At the end of the service.

Because Jesus in his authority and his power and his love as our priest. Pronounces God's blessing upon us in him because we are the ones we have just gathered to God through him and that's the difference. Between the glory of God. Being your everlasting destruction and the glory of God being your everlasting blessing.

Because you have come through him. Will you not now? Believe in the Lord Jesus Christ. Cling to him alone. For all of your life. Knowing that when you do it was he who gave you the clinging? You don't have to do all that math, he's the one who gives it.

Cling to him, trust him. Receive his righteousness counted for, you know, that his sacrifices wiped out, your guilt, know that his spirit who gives you life to do that in the first place. Will complete the work that he has begun. That this kingdom that is pressed upon. You is such urgency in its nearness and his greatness.

Will be good news for you. Because in Jesus, we have hope of true conversion. The Lord's sparing us another week. Well, here more about the certainty of that hope. The greatness of that hope. But if he doesn't, Do not come. To that day without him as your hope. Do not wait.

A week. Or a day. For an hour. Believe in the Lord Jesus Christ. And you shall be saved. That's great.

We praise you. Lord Jesus that That which only the living God can do you have done because you are not And we thank you that that which was Required of us, but we couldn't do. You became man to do in our place.

When we ask, That you are savior. Who are both one God and The one man, the mediator, the one mediator. That you would help us by your spirit. Whom we know you were determined to give and love to give And who loves us? Your ministers to us. We pray that you would give us more and more understanding Of yourself and how you work.

And what the Out working of that looks like in our lives. But we thank you that it depends not upon Our understanding it, but upon you're doing it. And so at the end of it all oh lord we throw ourselves. Entirely upon your mercy entirely upon your power. We depend upon you.

Glorify yourself by saving us, we pray. In your own name. Lord, jesus. Amen.