

**Speaker:** Denvil

**Text:** Matthew 23–25, Revelation 21, 2 Peter 3

**Series:** Signs of the Times

**Date:** Sunday, February 8, 2026

## Summary

Denvil opens by grounding the message in the love of Jesus, emphasizing that our love for God is always a response to His love for us. The sermon begins in Revelation 21, where John describes a new heaven and a new earth. God dwells with humanity, wipes away every tear, and removes death, mourning, crying, and pain. This vision sets the tone for the message. Believers are invited to look forward to what God is doing, not with fear, but with hope.

Denvil then walks backward into Matthew 23 to establish context for Jesus' teaching in Matthew 24 and 25, the Olivet Discourse. Jesus confronts religious leaders who uphold the law but fail to live it with compassion. They burden people without helping them and appear righteous outwardly while remaining spiritually dead inside. Jesus grieves over Jerusalem, lamenting a culture so broken that it cannot recognize God when He comes.

As Jesus leaves the temple, He predicts its destruction. The disciples associate this event with the end of the world and ask when it will happen. Jesus responds by addressing both immediate historical events and the ultimate future. He describes signs of tribulation, spiritual collision between the seen and unseen realms, and the global proclamation of the gospel of the kingdom. These signs are not meant to cause fear but to prepare God's people.

Readiness matters. Through the parables of the ten virgins and the talents, Jesus calls His followers to stay ready and remain faithful. He then describes the final judgment using the imagery of sheep and goats. The defining difference is not religious performance but how people treat the least of these. Care for the hungry, the poor, the sick, and the marginalized reveals alignment with God's kingdom.

Denvil explains that **Jesus is not threatening His followers but encouraging them**. Like a parent warning a child about consequences, Jesus speaks so that people will act rightly now. The goal is not fear but faithful living.

Drawing from Second Peter 3, Denvil highlights a crucial truth. Peter says believers are looking forward to the day of the Lord. This forward looking posture only makes sense if God is not abandoning creation but restoring it. The Bible consistently teaches renewal, not replacement. **The Greek word for new refers to made new, not brand new**. Just as the flood cleansed the earth without eliminating it, God will purify and renew creation.

This restoration mirrors what God does in individual lives. The resurrection of Jesus reveals that God does not discard the broken but redeems and transforms it. Old things become new when Christ enters them. The new covenant fulfills the old by adding Jesus, not by erasing what came before.

Denvil emphasizes that new creation has already begun. Forgiveness, healing, reconciliation, and renewal started with Jesus and will be completed when He returns. This creates the tension of the already and the not yet. **Believers have tasted what is coming, which fuels their hope**.

Judgment, then, is not something Christians fear. Judgment has already occurred in Christ. **Those in Him are declared innocent, not because of their behavior, but because of His sacrifice.** The day of the Lord is terrifying only to those who have made peace with injustice, sin, and broken systems.

Looking forward to new creation shapes how believers live now. **Where the mind is set determines direction.** When Christians focus on God's promised future, they develop a larger imagination for justice, healing, generosity, and righteousness in the present. This forward vision creates holy frustration that leads to prayer, repentance, action, and compassion rather than apathy or anger.

Devil closes by reminding listeners that sickness, death, sin, and injustice have no rightful place in God's kingdom. Because Jesus has declared their end, believers refuse to normalize them. Instead, they pray for healing, serve the suffering, confront sin, and live as people who are actively making room for the future God has promised.

## Main Ideas

- God's love comes before our response
- Jesus confronts religious systems that burden people without helping them
- The signs of the times are meant to prepare us, not frighten us
- New creation is restoration, not replacement
- Judgment is good news for those who are in Christ
- Caring for the least reveals alignment with God's kingdom
- Looking forward to the future shapes how we live in the present
- Heaven is coming to earth, not the other way around
- Sin, sickness, injustice, and death have no rightful place
- Followers of Jesus live as previews of what is coming

## Referenced Scripture

- Revelation 21:1–5
- Matthew 23:1–39
- Matthew 24:1–14
- Matthew 25:31–46
- 2 Peter 3:11–13
- Isaiah 11:6–9
- Isaiah 65:17
- Matthew 19:28
- Acts 3:21
- Romans 8:21
- Colossians 3:1–2
- Matthew 6:10

## Questions

1. What emotions come up for you when you think about the return of Jesus and why?

2. How does the idea of God restoring creation rather than replacing it change how you view the world today?
3. In what ways have you already tasted new creation in your own life?
4. Why do you think Jesus connects readiness with caring for the least of these?
5. How does looking forward to God's future shape the way we respond to injustice and suffering now?
6. What are some areas of your life where God may be renewing rather than discarding?
7. How do you personally live in the tension between what is and what will be?
8. How can frustration with what is become fuel for prayer instead of anger or withdrawal?
9. What does it look like for heaven to come to earth through your daily choices?