



# Central Peninsula Church

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*Philippians 3:17–4:3*  
Justin Buzzard  
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## Bringing Heaven to Earth

*SERIES: Philippians: A People and A Place Transformed by the Gospel*

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Several decades ago an anthropologist by the name of Donald Brown took it upon himself to dig up and study all of the documented findings on every society and culture known to man. Dr. Brown devoted years of his life to this project. And what he found was a list of 372 human universals, 372 traits that are common among all societies and cultures. Upper class people who live in estates on the Peninsula and poor people who live in huts in the jungles of Papua, New Guinea share these 372 universal traits. Here's some of what Dr. Brown found.

Joking is common to every society. Every culture tells jokes and enjoys laughter. Tickling is a universal trait. In every society there are ticklish people who fall victim to those annoying people. Most of the time they're relatives who get a kick out of quickly moving their fingers against another person's skin in hopes of causing them to convulse, scream, or, if you're super ticklish like me, perhaps wet their pants! And in hopes of preventing such accidents, all societies include toilet training in the education of its children. There isn't a society that leaves this out, that thinks children can just figure this out on their own. Also on the list is the habit of sucking a wound, the habit of taking turns, the fact that in most marriages the husband is older than the wife, and every society has a word for pain. It's sad but true, every society has weapons, murder, and rape. Those are just some of Dr. Brown's 372 human universals.

Now those are interesting, but I think this is even more interesting. This week I was reading a book by a guy who studied Dr. Brown's long list of human universals, and through studying all the traits on this list he was able to funnel these 372 traits down to five fears and five corresponding needs that every society, every human has. Now, see if you agree that these five fears and needs are true of people here on the Peninsula and true of other places and societies that you've been to or that you know about.

First: the fear of death (our own and our family's) and the corresponding need for security. In every society people are afraid of dying, afraid of their loved ones dying, and they feel a need for security. So much of how you, me, and people everywhere operate on a day to day level can be explained by this deep down fear of

death and our urge to secure our lives and the lives of our loved ones. Agreed?

Second: the fear of the future and the corresponding need for clarity. All people groups think about the future and experience a level of anxiety and fear over what could possibly happen in the future. So it's not just you and me, but everybody wants to get some measure of clarity about the future, some sense that whatever's coming, things are going to be okay. It's actually this fear that I personally succumb to the most. I think that 75% of the sin in my life can be traced to a fear of the future, not trusting God, and making an idol out of this need for clarity about what's to come. Agreed?

Third: the fear of the outsider and the corresponding need for community. Children in every society fear strangers. In every society people feel the need to seek out community, to establish safe relationships, and we fear outsiders who could be a threat or danger to our community. Agreed?

Fourth: the fear of chaos and the corresponding need for authority. Every society dislikes disorder and chaos. All societies feel a need for authority, for an authoritative figure or figures who can take charge, provide order, and lead a way out of the chaos. In every culture you find figures who people look to for authoritative leadership, whether that's a president, a policeman, a pastor, or a psychiatrist. Agreed?

Fifth: the fear of insignificance and the corresponding need for respect. Every society makes a distinction between the individual and the group, believing that the individual has a worth and value that's distinct from the group. Every society has a word for self-image and operates under the idea that a positive self-image is better than a negative one. And along with this comes the idea that, to a significant degree, our self image is in the hands of other people—we pay attention to what other people think of us and we fear not being noticed, being insignificant in the eyes of others. So, in all societies people feel a need, a craving, for respect. You and I want, at least in some way, to be recognized and respected by others. Agreed?

Now, I think these five fears and five needs can travel through one more funnel and be filtered down to one universal longing that all societies, all people, share. What these fears and needs reveal is a longing for

heaven. We all long for a place where our deepest needs are met and we no longer have to fear death, the future, chaos, outsiders, or what other people think about us. It'll take heaven to meet these needs and calm these fears. The universal longing among all societies, the longing of this fearful and needy Peninsula, whether people are aware of it or not, is ultimately a longing for heaven.

Today's text speaks to this longing. Today's text is about heaven. We'll see that today's verses address the five universal fears and needs of this world, and of your life and my life, by talking about heaven. But the way in which this is done is surprising. What the apostle Paul has to say about heaven in Philippians 3:17-4:3 is different, is unexpected, from what many of us might think he'd say. So, let's read this intriguing passage, and then we'll talk about it.

**“Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved. I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.”**

### **I. Thesis: Christians bring heaven to earth (v. 20a)**

There's a lot going on in these nine verses, but everything that's said here pivots on the middle, on verse 20 where Paul says “our citizenship is in heaven.” Two thousand years ago, the Philippians would have heard these words differently than we hear them. You and I read this passage, we hear verse 20, and we immediately think about going to heaven. We immediately think about waiting until we can go and live in heaven where we belong, where all our fears and needs will be no more. One day something like this will happen to God's people, but that's not what Paul's talking about here; that's not what the Philippians would've thought when they listened to sermons on this passage. We need a quick history lesson in order to

understand this.

In 42 BC, about a hundred years before Paul first visited Philippi, it was the setting for one of the great battles in the Roman civil war that broke out after the death of Julius Caesar. After winning this battle at Philippi, the two victorious generals, Antony and Octavian (who would later become Emperor Augustus) found themselves with a bit of a problem. They had a whole lot of soldiers there in northern Greece with nothing left to do. They didn't want to suddenly bring thousands of soldiers back home to Rome because it would've been dangerous to have such an influx suddenly take up residence in the unstable and overcrowded capital city. So, the generals' solution was to give their soldiers land in Philippi and to make Philippi a colony of Rome.

And once this colony was established other veterans from other battles and other migrants from Rome also made this new colony their home. By the time Paul arrived on the scene, Philippi had become a city full of Roman citizens. Close contact was maintained between Philippi and the mother city. The Philippian colonists were proud of being Romans and they did their best to order their civic life, the life of their city, so that it matched the way things were done in Rome. So, if someone in Philippi said, “We are citizens of Rome, our citizenship is in Rome,” they wouldn't mean, “so we're looking forward to going to live there, to live in Rome.” A colony works the other way around. The task of a Roman citizen in Philippi was to bring Roman culture, Roman ways, and Roman rule to Philippi—to expand Roman influence where they were stationed. The residents of Philippi were to make their city an outpost of Rome. Their charge as Roman citizens was to bring Rome to Philippi.

When these Christians in Philippi heard the words, “our citizenship is in heaven,” they would've thought not about going to heaven, but about their responsibility to bring heaven to earth. They would've thought about the task of making their church a colony, an outpost, of heaven on earth.

Do you remember a song that came out in the 80's by Belinda Carlisle called *Heaven Is A Place On Earth*? It's kind of a silly song, but the chorus actually teaches some pretty good theology related to this passage. I don't sing, but maybe if I sing this chorus for you it will help you remember this 80's prom song and get a better handle on today's passage. Okay, here it goes:

*Ooh, baby, do you know what that's worth?  
Ooh, heaven is a place on earth  
They say in heaven love comes first  
We'll make heaven a place on earth*

*When I survey the Wondrous Cross  
On which the Prince of Glory died;  
My richest gain I count but loss,  
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God;  
All the vain things that charm me most,  
I sacrifice them to his blood.*

*See, from his head, his hands, his feet,  
Sorrow and love flow mingled down.  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown.*

*Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.*

Making "heaven a place on earth" is the chorus of today's passage. What this passage teaches us is that Christians bring heaven to earth. However imperfectly, the local church is a colony, an outpost, of heaven on earth. So our question this morning is how? How do we bring heaven to earth? How do we, Central Peninsula Church, bring heaven to the Peninsula? Our passage gives us three ways of doing this. And we'll see that these three ways directly address the five universal fears and needs felt by people here and people everywhere. The three ways we as a church can bring heaven here are: through a cross, a king, and a book.

## **II. A Cross (vv. 17-19)**

First, a cross. We bring heaven to earth through a cross. It's only through a particular piece of wood that this earth's fear of death can be calmed and need for security can be met. We see this in verses 17-19.

As this passage opens up, Paul's continuing to address the false teachers who had begun to cause trouble in the Philippian church. Paul's continuing to talk about the importance of imitating the right kind of people, like Timothy and Epaphroditus and himself, over against imitating the wrong kind of people, the false teachers, who, in a phrase, Paul says in verse 18, are "enemies of the cross of Christ."

Paul says four things about these enemies of the cross. Look at verse 19. Paul says their end is destruction, their god is their belly, they glory in their shame, and their minds are set on earthly things. It's the first thing that Paul says here that's the most important: "their end is destruction." Paul's saying that people who are enemies of the cross are headed for destruction. Paul's talking about more than death; he's talking about hell. This word "destruction" is the same word Jesus uses to describe the landscape of hell, to describe what an eternity of death will be like.

Paul's making the point that anyone who's not a friend, but an enemy of the cross, has every reason to fear death and feel very insecure about what will happen at that moment that they breathe their last breath. If we really swallow this, it's going to stir something up in us. If we take a minute to both survey the wondrous cross and survey the destiny of those who don't cherish this cross, who remain enemies of the cross, it will affect us in an important way. So, let's survey the cross together:

That cross removes our fear of death and gives us the security of eternal life. We'll sing this hymn in heaven. In heaven I'm convinced that we'll spend an eternity singing about the cross because it was on this piece of wood that Christ conquered death.

And if you're a friend of this cross and you swallow the fact that we live in a place where more than 90% of the population are, whether out of ignorance or arrogance, enemies of this cross, at some point, what happened to Paul will happen to you. In verse 18, as Paul begins to talk about these enemies of the cross and their destination of death, he says, I tell you this "with tears." Paul can't talk about the cross and people who haven't discovered the security of the cross without tears in his eyes. This stuff isn't just in his head, it's in his heart. Paul's got the heart of Jesus. Remember when Jesus looked out over the city of Jerusalem, over a city of people who had rejected God's ways, a city that would soon scream for his crucifixion? Remember that when Jesus surveyed that scene, he wept? Jesus loved his enemies. He looked out over a whole city of people who were enemies of the cross and it moved him to tears.

Most of you here know the cross of Christ and you know this city. I'm not a touchy feely guy, but when you look out over this city, do you ever tear up? People here are dying. People here are afraid of dying and they should be, without the cross. People here are trying to secure their lives and the lives of their loved ones against the approach of death through everything but the cross. Does that get

to you?

We'll bring heaven to this Peninsula when we cherish this cross to such a degree that we no longer fear our own death, but we fear the deaths of others. To no longer fear our own death and to have a holy fear over the deaths of others, over the souls of this city, that's a lifetime of discipleship. It's a lifetime of letting the wondrous cross disciple us into being a church that shows a heavenly compassion for this city.

A long time ago there were two men who were so moved by the cross that they quit fearing their own death and began compassionately fearing for the souls of their city. In 1555, under the reign of England's Bloody Mary, Nicholas Ridley and Hugh Latimer were arrested because of their views of the cross of Christ, because they saw the cross as purchasing full security against death, unlike the Roman Catholic Church taught. After they were arrested, when they were questioned about their views, Latimer said this: "Christ made one sacrifice for the sins of the whole world, and that a perfect sacrifice; neither needeth there to be, nor can there be, any other propitiatory sacrifice." These two men were deeply troubled that the Catholic Church was leading people away from seeking security from death in the cross alone. And with their words of compassionate protest, Ridley and Latimer were burned at the stake.

As he was being tied to his stake, Ridley prayed out loud, "Oh, heavenly Father, I give unto thee most hearty thanks that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, have mercy on this realm of England..." Even at the moment of his own hot death, Ridley was moved with compassion for his city, because they didn't know the cross. And, as the flames were lit, Latimer looked over at his friend Ridley and said, "Be of good comfort, Mr. Ridley, and play the man! We shall this day light such a candle by God's grace, in England, as I trust never shall be put out." Then they burned. And to this day we remember this candle, we remember two men who were tied to a stake of wood because they were so moved by the wood of the cross. Their deaths played a significant role in bringing a bit of heaven to England and changing the spiritual landscape of a whole country.

The purpose of that illustration isn't to persuade you to become just like Latimer and Ridley. You and I probably won't be called to face a death like theirs. We live in different times. But, we know the same, wondrous cross that these men knew and the more we survey this cross, the more we'll bring a bit of heaven to where we live. It's the cross that gives us the simultaneously courageous and compassionate heart of a Latimer and a Ridley—to look our own death straight in the eye and not blink, but to look out over the souls of our city and need kleenex. Do you have neighbors that, best you can tell,

are headed for destruction rather than heaven? Be heaven for your neighbors. Survey the cross, survey what Philippians 3:19 tells you about your neighbor's souls, and let that move you to tears and to prayer and to neighborly conversations about a cross that takes away the fear of death.

### III. A King (vv. 20b-21)

The second way we can bring heaven to earth is through a king. It's through a returning king that this earth's fear of the future and fear of chaos can be calmed. It's only the return of the king that will meet people's need for clarity and authority in these very uncertain times in which we live, whether we're talking about chaos in the Middle East, or terrorism here and abroad, or the uncertainty that many of us feel on the Peninsula when we think about our housing, our health, our finances, or relationships, the pace of change swirling about us, or the challenge of raising kids in this culture.

In verse 20 Paul talks about a coming Savior and Lord. If you can remember back a couple of sermons, we talked about how in the 1st century the Roman emperor was called "Savior" and "Lord." These were titles reserved for the emperor, the king, of Rome. And when danger, chaos, uncertainty loomed on the horizon for a Roman colony like Philippi, that colony called upon the king to come from Rome to Philippi and protect the colony, to save them from danger, and rule over them as Lord and establish Philippi to be in as firm a position as Rome herself.

This is the image Paul has in mind in verses 20 and 21. The church in Philippi is a colony of heaven on earth and Paul wants to draw this colony's attention to their true king who reigns in heaven and who has already booked his tickets to soon return and straighten out the mess. Paul wants them to have clarity on this, to bank on the return of their king, and live accordingly. Because this king reigns over more than Rome and more than Philippi, he reigns over heaven and earth. This king, verse 21 says, when he comes back, he'll do two things: he will transform our broken bodies to be like his glorious body and with great power he'll subject all things to his rule. He'll put everything back together, he'll make everything the way it's supposed to be—he'll make heaven a place on earth. Jesus, our Savior, our Lord, and our King—he's coming back to this earth.

It's been said by many that we live in the age of anxiety. It's been heavily researched that more than any other generation before us, we're a people who breathe anxiety. What anxiety is, basically, is fear of the future. Some fear is healthy. It's healthy that you fear getting hit by a car and that that fear

prevents you from walking out in front of oncoming traffic. But that healthy fear becomes unhealthy, it becomes anxiety, when you spend time thinking, “what if I walked out in front of oncoming traffic?,” “what if this happened to me?,” or “that happened to me, or to someone I love?” It’s the anxious “what ifs” that have come to characterize how many of us approach the future.

I want us to think about this for a minute. What are your “what ifs”? In what ways are you anxious and fearful about the future? We feel a universal need for clarity about the future, so what most of us do with our “what ifs” is try to get absolute clarity about them. We want to be certain that oncoming traffic will never hit us, that that accident will never happen, that the money will be there, that that relationship will happen, or that that sickness will never affect our family. We spend a lot of time trying to get clarity on these what ifs—we take precautions, we educate ourselves, we seek reassurance, whatever it will take, to give us clarity about what’s to come. There’s a word for this. It’s called control. We try to control our future. That’s the reason some of us here aren’t too fun to be around. We try to be the king. We’re an anxious people who want clarity on all our “what ifs,” but we seem to have lost clarity about our king. Have we forgotten our king? Have we forgotten that he’s the one who’s in control of all our “what ifs”? Have we forgotten his return? If we can get it into our heads that our king is coming back, that he’s just around the corner, it will change how we conduct ourselves as an outpost of heaven.

When I was a boy, a couple of times a month, my mom and dad would leave the house and go out for a date. And my brother and I had this favorite babysitter, Amy, who would bend the rules while my parents were away. I’ve actually been too afraid to ever tell my parents this story, so you guys get to hear it first and my mom and dad will be surprised when they listen to this podcast later this week! What Amy the babysitter did was let my brother and I stay up as late as we wanted to and do whatever we wanted to do. And as long as we knew that my dad was far away, this seemed like a good idea. We made ourselves king of the house. We’d jump on the couches, eat junk food, watch TV shows we weren’t allowed to watch, shoot our bb-guns where we weren’t supposed to, ignore our bedtime, and more. We took control, or so we thought.

There was one thing that could end the chaos in a second. We lived on a cul de sac, at the end of a long road, and our living room had 7ft. tall windows that looked straight out that long road, all the way to the end, about 400 yards away. And late at night, the second we saw our dad’s headlights turn onto that long, dark street,

my brother and I became different people—we made a mad dash to clean up our mess, jump into our beds, and do our best to pretend to be asleep. Everything about our behavior, everything that was going on in that house, changed the second we saw the headlights, the second we were reminded that our dad, the real king of the house, was on his way home.

Paul wants the Philippians to remember that the real king is coming back. This is why in verse 1 Paul commands the Philippian church to “stand firm in the Lord”—in the king. Paul wants this colony of heaven, these Christians, who just like you and I, were facing a whole load of fears about the future, a whole bunch of anxious what ifs, and the temptation to think control was in their hands, Paul wants them to see the headlights on the horizon and to, therefore, stand firm—to not be ruled by fear or caught in the chaos, but to live with firm confidence in the returning king. We might not be able to get clarity on all of our what ifs, but we have clarity on the biggest what if of all. We know how the story ends. We have some questions about a few details in the middle, but we know that our king is coming back and he will make heaven a place on earth. And knowing this, having clarity about how the story’s going to end, this enables us to stand firm—to live with less anxiety, to quit trying to control everything, to stand right now as citizens of the heaven that’s to come.

If we stand firm in the king like this, it’ll draw more citizens into this outpost of heaven we have going here. We live in a place where people are afraid. People here are anxious about the future. When most people here on the Peninsula look out the front windows of their life, they don’t see the headlights. They don’t see a good and powerful king whose arrival will extinguish anxiety, fix the chaos, transform our bodies, and with the sound of his voice make all things the way they ought to be. When we remember that the approaching lights are just around the corner, when we get clear that our king will return when he knows it’s best to return, when we stand firm in the king, people here will notice. They’ll catch a glimpse of heaven.

#### **IV. A Book (vv. 2-3)**

A cross and a king and now, the third way we bring heaven to earth is through a book. And this book addresses our fear of insignificance and our need for respect and community. Actually, this book radically transforms how we go about looking for significance, how we do relationships, and how we live in community with each other.

In many ways, this whole letter has been headed towards 4:2. Since the beginning of this letter, Paul's been addressing the fact that there's disunity and discord in the Philippian church. And now, Paul applies everything he's been saying about this to two people in the church who are not getting along. Their names are Euodia and Syntyche. These two characters are women and as a female staff member told me this week, we shouldn't be surprised that two church ladies are upset with each other. Actually, my wife once pointed out to me that the first time you read about two women interacting together in the Bible, they're fighting with each other—Sara and Hagar. But it's also true that the first time you read about two men interacting together in the Bible, someone gets murdered; Cain kills Abel.

We don't know what the conflict was between Euodia and Syntyche. But whatever it was, it was a big deal. It had been going on for a long time, long enough that news of this conflict spread all the way from Philippi to where Paul was, in Rome. And Paul can't stand knowing that two Christians, two women who according to verse 3 were well schooled in the gospel, can't get along. Paul must have known what he was doing here. He addresses the issue publicly, he calls out these two women by name and tells them to get over it and "agree in the Lord." Actually, the conflict is significant enough that Paul asks someone in the church who he refers to as a "true companion" to get involved, to help, to act as a mediator between these two women and help reconcile the relationship.

When this letter was first read before the church at Philippi, you have to wonder what happened when they got to this verse. Did everyone turn back and look at these two women? Did Euodia try to look Syntyche in the eye while Syntyche looked away? The Philippian church was small, they just had one service, so you couldn't go to the second service in order to avoid someone you're not getting along with.

Here's the irony in all this. Look at what Paul says in verse 3. He says that Euodia and Syntyche's "names are in the book of life." What's the book of life? Well, throughout Scripture we're told about a book, the book of books, a book that God keeps and that God authors and in it he writes the names of all the people who will enter his kingdom and enjoy eternal life. And Paul's pointing out the irony, the tragedy, that these two people have their names published in that book, and yet they can't love each other, they can't agree in the Lord—they're not acting like citizens of heaven.

Do you see how this book can bring heaven to earth? Do you see how knowing about this book calms our fears of insignificance and meets our need for true community?

Have you ever been picked last? Remember back

in elementary school, when everybody was standing out on the playground as you were getting ready to play a game and someone was first captain and someone was second captain, and the first captain picked who he wanted on his team first, then the second captain, and back and forth it went until just one person was left and finally, your name was called and one of the captains had to notice you and put you on his team? Do you remember how that felt? It hurts to not be picked, to not be noticed, and to live in this fear that nobody recognizes you or cares about you.

That's how most people on this Peninsula feel. It's this fear of insignificance that drives people to try to make a name for themselves in all the wrong ways: through money, success, the right job, the right gear, the right connections, the right resumé. But this never works. Because if your name, your identity, your significance, is wrapped up in your possessions or your performance, then the second you lose those things, the second you can't perform, your sense of self is gone. You're ruined. You've lost your name. The fear comes back.

This Peninsula doesn't need another self help book about how to have better self esteem. This Peninsula needs to know about the book of life. If you know that your name is written in God's book of life, whoa—that gets rid of your fear of insignificance. That's the most significant respect and recognition you could ever receive. God notices you. When you've got Jesus standing in front of you as first captain, he sees you. If you've surveyed his cross and trusted your first captain, you've already been picked, your name's been called, it's recorded in the book and nothing can erase it.

I can't believe my name is up there. I'm a jerk, and yet "Justin Buzzard" is written in that book. A lot of you are jerks, and your names are written up there! And when you get this, that you've received the ultimate recognition, that God's written your name in that book, you bring a bit of heaven to earth. You don't need people's approval anymore. You don't need to be picked first. You're not a slave to what other people think about you. And you have the humble confidence to repair your broken relationships.

In heaven, there will be no broken relationships. There won't be any conflict. When we're with the king who noticed us and wrote down our name, pride and fear and grudges and gossip will melt away. We'll have true community. And what this passage asks us to do is to make this heavenly community a place on earth.

We don't know if this "true companion" successfully mediated the conflict between Euodia

and Syntyche. I like to think that once these two women were reminded that their names were in the book that they worked it out, they reconciled. And I like to think that we would do the same, because the Peninsula won't recognize heaven in us if we can't get along any better than anyone else. Is there anyone here you need to reconcile with? Do it. Take the initiative and repair the relationship. Remember the book. Remember that your name is in the book and whoever you're in conflict with here, their name is in the book, too. Above all, remember how much it cost for your name to be written in that book.

It cost God a great deal to write our names into his book. Way back in the book of Deuteronomy, Moses talked about this book. At a moment in which the people of Israel's sins were at a peak, Moses was moved with compassion for the people he was leading and he said to God, in Exodus 32:32, "But now, if you will forgive their sin—but if not, please blot me out of your book that you have written." Did you hear what Moses said? He said, God, blot my name out of your book of life, let me pay the penalty for the sin of these people, if it costs me my life, my name, to have their sin forgiven and their names written in the book, I'll do it.

But of course this never happened. But many years later someone greater than Moses, a king actually, came to earth. And this king did what Moses talked about but never did. This king hung and bled on a wondrous cross, and for those few hours, the name Jesus was blotted out of God's book so that our names could be written in. Jesus is the truest companion of all. He mediated a conflict far greater than the conflict between two church ladies. He mediated the conflict between God and us, between God's holiness and our sin. This companion, this king, hung on a cross and gave away his name so that we could have a name that will never be forgotten, that's engraved forever in the book of life.

Every person on this planet has deep fears and big needs. Ultimately, people are longing for heaven. And our privilege as a church is to bring heaven here, right now, as we direct this Peninsula's attention to a cross, a king, and a book. As we survey this cross, await this king, and remember this book, we'll begin the process of making heaven a place on earth.

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