



COSMIC REBIRTH RESOURCE PACK

This Resource Pack contains:

- A Lead Article
- Questions for Discussion and Reflection
- Sample Answers and Leader Notes
- An Opening Script and Scripture Look-Ups
- A Printable Scripture Sheet
- A Pastoral Prayer
- A Curated List of Worship Songs

LEAD ARTICLE

COSMIC REBIRTH

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In the Gospel of Matthew, Jesus frequently upends human expectations regarding power, wealth, and status. One of His most profound theological declarations occurs in Matthew 19:28, a verse that bridges the immediate concerns of His disciples with the grand, cosmic climax of salvation history. Prompted by Peter's blunt question regarding what the disciples would receive for abandoning their livelihoods to follow Him, Jesus responds:

"Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel" (NIV).

This passage serves as a foundational text for Christian eschatology. It reveals that the ultimate goal of God's redemptive plan is not the abandonment of the physical

world, but its radical transformation. Through this single declaration, Jesus anchors the reward of Christian discipleship to a future event of cosmic proportions: the *palingenesia*, or the regeneration of the universe. Project Palingenesia is God's blueprint for a New World.

The Meaning of *Palingenesia*

To fully grasp the weight of Matthew 19:28, one must examine the specific term Jesus uses for "the renewal of all things." In the original Greek text, the word is **παλιγγενεσία** (*palingenesia*), a compound word combining *palin* (again) and *genesis* (birth or beginning). Literally translating to "born again" or "regeneration," this term carries deep cosmic and political weight.

In secular Greco-Roman philosophy, particularly among the Stoics, *palingenesia* described the periodic destruction and subsequent rebirth of the universe. However, Jesus strips the term of its cyclical, fatalistic pagan connotations and infuses it with Jewish linear eschatology. In Christ's vocabulary, *palingenesia* is a one-time, definitive historical event. It represents the reversal of the Fall of Genesis, a moment where creation is delivered from its bondage to decay and birthed into a state of perfected glory.

Old Testament Foundations

Jesus' promise of a renewed world did not emerge in a theological vacuum. It represents the fulfilment of extensive Old Testament prophetic traditions. When Jesus speaks of the "renewal of all things," He directly evokes the visionary language of the prophet Isaiah. In Isaiah 65:17, God declares, "See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind." Isaiah paints a vivid picture of this reality as a place devoid of weeping, premature death, and labour in vain—a world where the wolf and the lamb feed together (Isaiah 65:25). By referencing the *palingenesia*, Jesus identifies Himself as the architect and ruler of this long-awaited, prophetic new creation.

The Son of Man and the Twelve Thrones

Jesus couples the renewal of the cosmos with a vivid image of divine governance: "when the Son of Man sits on his glorious throne." This title, "Son of Man," is a direct reference to the apocalyptic vision found in Daniel 7:13-14. In Daniel's prophecy, the Son of Man approaches the Ancient of Days and is given everlasting dominion, glory, and a kingdom over all nations. Jesus applies this identity to Himself, asserting that the ultimate authority over the renewed cosmos belongs to Him.

Furthermore, Jesus extends this authority to His disciples, promising that they "will also sit on twelve thrones, judging the twelve tribes of Israel." This imagery serves several theological purposes:

- **Vindication of Sacrifice:** It directly answers Peter's anxiety about what they had lost. The disciples left temporary earthly security for eternal, cosmic authority.
- **Restoration of Israel:** The mention of the twelve tribes is seen by many as signifying the ultimate reconstitution and healing of the covenant people of God under the true Messiah.
- **The Principle of Servant Leadership:** In the context of Matthew's Gospel, authority is inextricably linked to suffering. The disciples who shared in Christ's earthly humiliation will also share in His cosmic exaltation.

New Testament Cross-References and Amplification

The concept of cosmic renewal introduced by Jesus in Matthew 19:28 echoes powerfully throughout the rest of the New Testament, demonstrating a unified apostolic theology of restoration.

1. Acts 3:21 – The Restoration of All Things

During his sermon at the Jerusalem temple, the Apostle Peter proclaims that Jesus must remain in heaven "until the time comes for God to restore everything, as he promised long ago through his holy prophets." Peter uses the phrase *apokatastasis panton* (the restoration of all things), which perfectly parallels Jesus' concept of *palingenesia*. Both terms emphasise that the second coming of Christ is inherently tied to a universal cosmic reset.

2. Romans 8:19-23 – The Groaning Creation

The Apostle Paul expands on the mechanics of this renewal in his letter to the Romans. Paul notes that creation was subjected to frustration and is currently "groaning as in the pains of childbirth" (Romans 8:22). The choice of childbirth imagery directly mirrors the "rebirth" implied by *palingenesia*. Paul explicitly states that creation itself will be "liberated from its bondage to decay and brought into the freedom and glory of the children of God" (Romans 8:21).

3. Revelation 21:1-5 – All Things New

The ultimate realisation of Matthew 19:28 is visualised in the Apostle John's apocalyptic vision. In Revelation 21:1, John witnesses "a new heaven and a new earth." As the New Jerusalem descends to earth, the One seated on the throne echoes the exact promise of Jesus, declaring, "I am making everything new!" (Revelation 21:5). This is the final consummation of the *palingenesia*—the permanent dwelling of God with humanity in a healed physical reality.

Theological and Practical Implications

The doctrine of the *palingenesia* in Matthew 19:28 carries profound implications for how believers view the physical world and Christian discipleship.

First, it refutes the notion of an exclusively ethereal, disembodied eternity. The biblical hope is not an escape *from* the earth into a cloud-based heaven, but the redemption *of* the earth. God values His physical creation enough to rebirth it. Scholars such as Randy Alcorn believe that heaven and the new earth will ultimately overlap.

Second, it redefines the nature of Christian hope. The promise of the renewal of all things provides believers with the endurance to face earthly suffering and loss. Just as the disciples were comforted by the certainty of future glory, modern readers are reminded that any sacrifice made for the sake of the Kingdom is a temporary investment that yields an eternal, cosmic inheritance.

A Present Challenge: Anticipatory and Contributory Restoration

Crucially, this certain future does not relegate the Christian to passive waiting; rather, it issues a profound challenge to actively engage in the restoration of both human and non-human creation in the present time. Because Christ has inaugurated the Kingdom of God, current efforts toward healing are both **anticipatory** and **contributory**. They serve as signposts pointing toward the ultimate *palingenesia*.

- **Human Restoration:** To live in light of Matthew 19:28 means participating in Christ's ministry of reconciliation right now. This requires confronting systemic injustice, alleviating poverty, binding up the broken-hearted, and pursuing peace. When believers work to heal fractured human relationships and alleviate societal suffering, they offer a tangible preview of the perfect governance of the twelve thrones.
- **Non-Human Restoration:** Because Jesus promises a regenerated *cosmos*, creation care ceases to be a peripheral political issue and becomes a central theological imperative. Christians are challenged to resist ecological exploitation and actively participate in environmental stewardship, conservation, and sustainable living. Caring for the earth is an act of prophetic anticipation. It declares that the physical world matters to God.

By working to restore what is broken in both the human community and the natural world, the Church does not merely wait for the future; it pulls the future into the present. These actions contribute to the unfolding reality of the Kingdom, demonstrating that the restoration promised by Christ has already begun its transformative work in the hearts and hands of His followers.

Conclusion

Matthew 19:28 stands as a monumental declaration of Christ's ultimate victory. In a single sentence, Jesus weaves together the threads of Old Testament prophecy, apostolic theology, and cosmic destiny. The "renewal of all things" guarantees that the brokenness, injustice, and decay of the present age do not have the final word. Instead, history is moving toward a glorious rebirth—a day when the Son of Man will

reign from His throne, surrounded by His faithful servants, over a thoroughly redeemed and perfected creation.
The best is yet to come!

QUESTIONS FOR DISCUSSION AND REFLECTION

Here are several discussion and reflection questions tailored to the themes of the article, divided by category for easy use in a study group, classroom, or personal journaling:

Theological & Scriptural Understanding

- **The Cosmic Scale of Redemption:** The article notes that *palingenesia* refers to a "universal cosmic reset" rather than an escape from the physical world. How does viewing salvation as the *renewal of the earth* change your understanding of God's ultimate plan compared to the common idea of "going to heaven" away from the earth?
- **Authority through Suffering:** Jesus links the future authority of the disciples (the twelve thrones) directly to their choice to leave everything behind and follow Him. In what ways does this passage redefine what it means to be successful or powerful in the Kingdom of God?
- **Connecting Old and New Testaments:** How does knowing that Jesus' words fulfil specific prophecies in Isaiah 65 and Daniel 7 deepen your trust in the consistency of God's promises throughout scripture?

Practical & Contemporary Application

- **Anticipatory Action:** The essay challenges believers to engage in "anticipatory and contributory" restoration. What is one practical area in your local community where human relationships or social structures are fractured and could benefit from this kind of restorative action?
- **Theological Imperative for Creation Care:** If caring for the environment is "an act of prophetic anticipation" that declares the physical world matters to God, how should this shift a Christian's daily habits regarding consumption, waste, and conservation?
- **Balancing Now and Not-Yet:** How can believers avoid the two extremes of either becoming passive (waiting for God to fix everything later) or becoming entirely self-reliant (thinking humanity can build a perfect utopia on its own strength)?

Personal Reflection

- **Counting the Cost:** When Peter asked, "We have left everything to follow you! What then will there be for us?", Jesus didn't rebuke him. Instead, He offered a promise of ultimate renewal. What is something you feel you have "sacrificed" or lost for the sake of your faith, and how does Matthew 19:28 bring comfort to that loss?
- **Signs of the Kingdom:** Look around your immediate life this week. Where do you already see small "signposts" or previews of Christ's renewal breaking through the brokenness of the world? How can you participate in making those signposts more visible to others?

SAMPLE ANSWERS AND LEADER NOTES

Here are sample answers and facilitator notes for the discussion questions, designed to help guide a leader or provide deep material for personal study.

Theological & Scriptural Understanding

1. The Cosmic Scale of Redemption

The article notes that palingenesia refers to a "universal cosmic reset" rather than an escape from the physical world. How does viewing salvation as the renewal of the earth change your understanding of God's ultimate plan compared to the common idea of "going to heaven" away from the earth?

- **Sample Answer:** Viewing salvation as the renewal of the earth shifts our focus from an *escapist* theology to a *restorative* one. Instead of viewing the earth as a sinking ship that we just need to be rescued from, we realise it is a prized possession that God intends to reclaim and repair. It elevates the value of our physical bodies, our current work, and our earthly environment, showing that God's ultimate plan is a physical, tangible resurrection where heaven and earth overlap permanently (as seen in Revelation 21).
- **Leader Note:** Help participants navigate the tension between the temporary nature of our current lives and the eternal value of physical creation. Remind them that a "disembodied soul floating on a cloud" is a Greek philosophical idea (Platonism), whereas a physical resurrection on a renewed earth is the historical biblical view.

2. Authority through Suffering

Jesus links the future authority of the disciples (the twelve thrones) directly to their choice to leave everything behind and follow Him. In what ways does this passage redefine what it means to be successful or powerful in the Kingdom of God?

- **Sample Answer:** This passage completely flips secular definitions of success on their head. In the world, power is achieved by accumulating wealth, status, and stepping over others. In the Kingdom of God, ultimate authority and closeness to Christ are given to those who willingly lay down their privileges,

accept temporary loss, and embrace servant leadership. The disciples' "thrones" are directly tied to their willingness to share in Christ's earthly humiliation and execution.

- **Leader Note:** Cross-reference this with Matthew 20:25-28, where Jesus tells His disciples that "the greatest among you must be your servant." True spiritual authority in the present and the future is forged through humility and suffering, not earthly coercion.

3. Connecting Old and New Testaments

How does knowing that Jesus' words fulfill specific prophecies in Isaiah 65 and Daniel 7 deepen your trust in the consistency of God's promises throughout scripture?

- **Sample Answer:** It proves that Jesus did not start a "new religion" or pivot away from God's original covenant, but rather brought the long story of Israel to its intended climax. When we see Daniel's "Son of Man" and Isaiah's "New Heavens and New Earth" seamlessly integrated into Jesus' lips, it builds confidence that God's redemptive plan has been unwavering, linear, and completely trustworthy across thousands of years of human history.
- **Leader Note:** Encourage the group to see the Bible as a single, grand narrative (Creation, Fall, Redemption, Restoration) rather than a disconnected collection of rules or moral fables.

Practical & Contemporary Application

4. Anticipatory Action

The essay challenges believers to engage in "anticipatory and contributive" restoration. What is one practical area in your local community where human relationships or social structures are fractured and could benefit from this kind of restorative action?

- **Sample Answer:** One immediate area is the epidemic of loneliness, isolation, and fractured families in modern neighbourhoods. Restorative action could look like creating intentional spaces for community mentorship, fostering local foster care support, or building bridges across racial and economic divides in our school districts. By stepping into places of social decay and bringing reconciliation, we show the world a tiny, living preview of how Christ will rule.
- **Leader Note:** Steer the conversation away from vague generalisations. Challenge participants to name a *specific* dynamic, neighbourhood, or organisation in your local town or city where brokenness is visible.

5. Theological Imperative for Creation Care

If caring for the environment is "an act of prophetic anticipation" that declares the physical world matters to God, how should this shift a Christian's daily habits regarding consumption, waste, and conservation?

- **Sample Answer:** It moves environmental care from a merely political issue to a lifestyle of worship. Practically, it means resisting the disposable, hyper-consumerist culture of our day. This could mean intentionally reducing plastic waste, supporting sustainable local agriculture, conserving energy, or participating in local cleanup efforts. If God is going to resurrect and perfect this cosmos, treating it like a garbage dump is an insult to the Creator.
- **Leader Note:** Keep this discussion unified. Acknowledge that while political opinions on environmental policies differ, the *theological mandate* to be good stewards of Genesis 1 and 2 remains a core biblical responsibility for every believer.

6. Balancing Now and Not-Yet

How can believers avoid the two extremes of either becoming passive (waiting for God to fix everything later) or becoming entirely self-reliant (thinking humanity can build a perfect utopia on its own strength)?

- **Sample Answer:** We balance this by viewing ourselves as *witnesses* and *signposts*, not the ultimate saviours. We avoid passivity because we know our labour "is not in vain" (1 Corinthians 15:58)—God cares about the good we do now. We avoid utopian self-reliance because we recognise that only the return of the King can truly eradicate sin, death, and systemic evil. We work fiercely to heal what we can, while keeping our eyes firmly fixed on the horizon for His return.
- **Leader Note:** Use the analogy of a trailer for a movie. A movie trailer doesn't replace the actual film, nor is it useless; its entire purpose is to give you a true, exciting taste of the masterpiece that is coming. Our good works are a "trailer" for the Kingdom.

Personal Reflection

7. Counting the Cost

When Peter asked, "We have left everything to follow you! What then will there be for us?", Jesus didn't rebuke him. Instead, He offered a promise of ultimate renewal. What is something you feel you have "sacrificed" or lost for the sake of your faith, and how does Matthew 19:28 bring comfort to that loss?

- **Sample Answer:** (Personal reflection will vary) Following Christ may have cost someone a promotion, a close relationship with a family member who doesn't understand their faith, or financial security due to ethical choices. Matthew 19:28 brings comfort by promising that no sacrifice goes unnoticed

by God. Whatever is lost in this temporary age will be given back a hundredfold in a beautifully tangible, restored reality where no regret survives.

- **Leader Note:** This is a vulnerable question. As a facilitator, be prepared to share a small, honest example of your own to set a safe tone for others to share their sacrifices or doubts.

8. Signs of the Kingdom

Look around your immediate life this week. Where do you already see small "signposts" or previews of Christ's renewal breaking through the brokenness of the world? How can you participate in making those signposts more visible to others?

- **Sample Answer:** I see a signpost when someone chooses to forgive a deep wrong instead of seeking revenge, or when a community rallies to feed families after a local disaster. I can make these signposts more visible by actively speaking words of hope, refusing to participate in cynical gossip, and being remarkably generous with my time and resources so that people ask *why* I have such hope.
- **Leader Note:** End the session on this high note of encouragement. Remind the group that even in a broken world, the Holy Spirit is constantly breaking through with light, and our primary job is to join in where God is already working.

OPENING SCRIPT AND SCRIPTURE LOOK-UPS

Here is a comprehensive leader's opening script followed by a structured list of scripture look-ups tailored to each discussion section.

Small Group Leader Opening Script

[Welcome and Settling In]

"Welcome, everyone! I'm so glad you're here today. We are diving into a discussion that I think is going to fundamentally shift—or at least deeply expand—the way we think about the future, our faith, and our purpose right now.

Before we jump into our scripture text, I want to ask you a quick question to get our minds moving: *When you picture 'eternity' or 'heaven,' what is the very first mental image that pops into your head?*

(Give people 30 seconds to call out brief words: 'Clouds,' 'Light,' 'Angels,' 'Singing,' etc.)

[Introducing the Core Tension]

"A lot of us grew up with the idea that our ultimate destination is a disembodied,

ethereal heaven far away from this planet. We tend to view the earth as a sinking ship, and salvation as our life jacket to escape it. But today, we are looking at a radical statement Jesus made in **Matthew 19:28** that completely flips that view upside down.

When Peter asks Jesus what the disciples will get for leaving everything behind to follow Him, Jesus doesn't promise them an escape *from* the world. Instead, He promises them a front-row seat to the '**renewal of all things.**' The Greek word used here is *palingenesia*, which literally means a cosmic 'rebirth' or 'regeneration.'

Jesus' vision for the future isn't the destruction and abandonment of creation, but its radical healing, restoration, and perfection."

[Setting the Goal for the Discussion]

"This matters because how we view the *end* of the story completely changes how we live *right now*. If God is going to throw this world into the trash, then caring for our neighbours, pursuing justice, or taking care of the environment doesn't really matter. But if God loves His physical creation so much that He plans to resurrect and renew it, then our work today becomes a powerful sneak peek—a living signpost—of the world that is coming.

Today, we are going to look at the scriptural roots of this promise, wrestle with what it means for our daily habits, and honestly reflect on what it looks like to pull God's future restoration into our broken present.

Let's read our primary passage together, and then we will open it up for discussion. Could someone read **Matthew 19:27-30** out loud for us?"

SCRIPTURE LOOK-UPS GUIDE

Keep these references handy to pass out to group members during the discussion to ground each section in the wider narrative of Scripture.

Section 1: Theological & Scriptural Understanding

Use these verses to show that Jesus' promise is the climax of a single, continuous biblical story.

- **Primary Passage: Matthew 19:27-30** – The promise of the *palingenesia* and the twelve thrones.
- **Isaiah 65:17-25** (*For Question 1 & 3*) – The Old Testament background pointing to a physical, joyful, restored "new heavens and a new earth" where there is no more weeping.

- **Daniel 7:13-14** (*For Question 2 & 3*) – The apocalyptic background of the "Son of Man" receiving an everlasting, physical kingdom over all nations and peoples.
- **Matthew 20:25-28** (*For Question 2*) – Jesus' definition of greatness and authority, showing it is forged through service and sacrifice, not secular power.

Section 2: Practical & Contemporary Application

Use these verses to bridge the gap between future hope and present-day responsibility.

- **Acts 3:19-21** (*For Question 4*) – Peter preaching about the *apokatastasis panton* (the restoration of all things) and how the gospel demands turning back to God in the present.
- **Romans 8:19-23** (*For Question 5*) – Paul describing creation "groaning" in the pains of childbirth, waiting to be liberated from its bondage to decay.
- **Genesis 2:15** (*For Question 5*) – The original human mandate to "work and take care of" (steward) the physical creation, which is redeemed, not canceled, by Jesus.
- **1 Corinthians 15:58** (*For Question 6*) – The ultimate encouragement that because of the future resurrection, our physical labour for the Lord in the present "is not in vain."

Section 3: Personal Reflection

Use these verses to anchor the discussion in personal devotion and comfort.

- **Philippians 3:20-21** (*For Question 7*) – The promise that our lowly, suffering physical bodies will be transformed to be like Christ's glorious resurrected body.
- **Revelation 21:1-5** (*For Question 8*) – The final picture of the New Jerusalem coming *down* to earth, and the declaration from the throne: "I am making everything new!"

PRINTABLE SCRIPTURE SHEET

Introduction & Primary Text

Matthew 19:27-30 (NIV)

27 Peter answered him, "We have left everything to follow you! What then will there be for us?"

28 Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will

receive a hundred times as much and will inherit eternal life. 30 But many who are first will be last, and many who are last will be first.”

Section 1: Theological & Scriptural Understanding

- **Isaiah 65:17, 25 (NIV)**

“See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind... The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent’s food. They will neither harm nor destroy on all my holy mountain,” says the Lord.

- **Daniel 7:13-14 (NIV)**

“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven... He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.”

- **Matthew 20:25-26 (NIV)**

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant.”

Section 2: Practical & Contemporary Application

- **Acts 3:19, 21 (NIV)**

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord... Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets.”

- **Romans 8:20-22 (NIV)**

For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

- **Genesis 2:15 (NIV)**

The Lord God took the man and put him in the Garden of Eden to work it and take care of it.

- **1 Corinthians 15:58 (NIV)**

Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

Section 3: Personal Reflection

- **Philippians 3:20-21 (NIV)**

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

- **Revelation 21:1, 5 (NIV)**

Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away... He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

CLOSING PRAYER

"Heavenly Father,

We thank You that You are not a God who abandons what You have made, but a Creator who baseline loves and redeems it. Thank You for the breathtaking promise of the *palingenesia*—the renewal of all things—and for the certainty that brokenness, decay, injustice, and death do not have the final say over our lives or our world.

Forgive us for the times we have treated this world carelessly, or when we have fallen into passivity and cynicism. Guard our hearts against the exhaustion of building on our own strength, but stir in us a holy desire to be active signposts of Your coming Kingdom. Open our eyes this week to the broken spaces around us—in human hearts, in fractured neighbourhoods, and in Your groaning creation. Give us the courage, hands, and humility to pull Your future restoration into our present day. May our small acts of love, stewardship, and justice bear true witness to the King who sits on the glorious throne.

In the powerful and restorative name of Jesus we pray,
Amen."

CURATED WORSHIP SONGS

These tracks are chosen specifically to align with themes of creation care, cosmic redemption, and the "now and not-yet" of the Kingdom.

Modern / Contemporary

- **"Is He Worthy?" by Andrew Peterson / Chris Tomlin**

Theme: Directly wrestles with the groaning of creation, the brokenness of the world, and the ultimate worthiness of the Son of Man to take the throne and make all things new.

- **"All Things New" by Rivers & Robots**

Theme: An indie-worship track focusing heavily on the Revelation 21 imagery of God making everything new and restoring physical creation.

- **"So Will I (100 Billion X)" by Hillsong UNITED**

Theme: Connects the original creation (Genesis) with the redemptive work of Christ on the cross, inspiring a heart of physical stewardship.

Traditional / Hymns

- **"This Is My Father's World"**

Theme: Explicitly celebrates the beauty of non-human creation and concludes with the triumphant reminder that "Jesus who died shall be satisfied, and earth and heaven be one."

- **"Joy to the World" (specifically verse 3 & 4)**

Theme: Though sung at Christmas, it is an eschatological hymn about Christ's return: "No more let sins and sorrows grow, nor thorns infest the ground; He comes to make His blessings flow far as the curse is found."

