

Brief on The Everlasting Earthly Paradise¹

By Richard Joseph Michael Ibranyi

Upon Christ's second coming, this world and all its evils and evildoers will be burnt up and destroyed by fire:

“But the day of the Lord shall come as a thief in which the heavens shall pass away with great violence and the elements shall be melted with heat and the earth and the works which are in it, shall be burnt up.” (2 Pt. 3:10)

This was also prophesied several times in the Old Testament:

“God shall come manifestly. Our God shall come and shall not keep silence. A fire shall burn before him and a mighty tempest shall be round about him.” (Ps. 49:3)

“Lift up your eyes to heaven and look down to the earth beneath, for the heavens shall vanish like smoke and the earth shall be worn away like a garment and the inhabitants thereof shall perish in like manner.” (Isa. 51:6)

“Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble because the day of the Lord cometh, because it is nigh at hand, a day of darkness, and of gloominess, a day of clouds and whirlwinds... the like to it hath not been from the beginning nor shall be after it even to the years of generation and generation. Before the face thereof a devouring fire and behind it a burning flame. The land is like a garden of pleasure before it, and behind it a desolate wilderness neither is there any one that can escape it.” (Joel 2:1-3)

“The Lord hath reigned, ...Clouds and darkness are round about him; justice and judgment are the establishment of his throne. A fire shall go before him and shall burn his enemies round about. His lightning have shone forth to the world. The earth saw and trembled. The mountains melted like wax, at the presence of the Lord, at the presence of the Lord of all the earth.” (Ps. 96:1-5)

But God will not utterly destroy the earth because he did not create the earth in vain:

“For thus saith the Lord that created the heavens, God himself that formed the earth and made it, the very maker thereof, he did not create it in vain; he formed it to be inhabited. I am the Lord, and there is no other.” (Isa. 45:18)

“For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.” (Jer. 4:27)

While the evil things of this world will pass away and no longer exist upon the face of the earth, the earth will remain after the second coming of Jesus Christ. But Christ will transform the old earth into a new earth, an everlasting earthly paradise. He will restore and perfect all the good material things that were in the old earth. And the new earth will also contain new and wonderful things, and it will be united to God's heaven in a way we cannot comprehend.

It was prophesied in both the Old and New Testaments that all evil and evildoers will eventually be destroyed from the face of the earth and that the meek shall inherit the earth forever, and thus the earth will last forever:

King David: “For evildoers shall be cut off. But they that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be, and thou shalt seek his place, and shalt not find it. But the meek shall inherit the earth and shall delight in abundance of peace.” (Ps. 36:9-11)

¹ RJMI's Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

King Solomon: “For they that are upright shall dwell in the earth, and the holy shall be left behind in it. But the wicked shall be destroyed from the earth, and they that do unjustly shall be taken away from it.” (Prv. 2:21-22)

Jesus: “Blessed are the meek for they shall inherit the earth.” (Mt. 5:4)

If the earth did not last forever, then the meek would not be able to inherit it. The Prophet Isaias, St. John, and St. Peter speak of the earthly paradise that Jesus Christ will create after his second coming:

Isaias: “For behold I create new heavens and a new earth; and the former things shall not be in remembrance, and they shall not come upon the heart.” (Isa. 65:17)

St. John: “And I saw a new heaven and a new earth. For the first heaven and the first earth was gone.” (Apoc. 21:1)

Catholic Commentary on Apoc. 21:1: “**New earth:** New by their form and qualities but not by their substance. The first heaven and first earth was passed away, being changed not as to their substance but in their qualities.”

St. Peter: “Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness? Looking for and hasting unto the coming of the day of the Lord by which the heavens being on fire shall be dissolved and the elements shall melt with the burning heat? But we look for new heavens and a new earth according to his promises, in which justice dwelleth.” (2 Pt. 3:11-13)

Catholic Commentary on 2 Pt. 3:11: “**New earth:** According to the divine promises, look for new heavens and a new earth where justice is to dwell whither sinners shall not enter but the just only in a new state of never-ending happiness.”

St. Paul also speaks of the earthly paradise in which not only men but also animals and other material good things of the earth will be delivered from all corruption and be glorious:

“For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God.” (Rom. 8:18-21)

Catholic Commentary on Rom. 8:19: “**The expectation of the creature:** He speaks of the corporal creation made for the use and service of man, which by occasion of his sin was made subject to vanity; that is, to a perpetual instability, tending to corruption and other defects, so that by a figure of speech it is here said to groan and be in labour and to long for its deliverance, which is then to come when sin shall reign no more. The creatures expect with impatience and hope with confidence to see a happy change in their condition in which they will be delivered from the captivity of sin to which man has reduced them and enter into the liberty of the glory of the sons of God. Inanimate creation will enter into a pure, incorruptible, and perfect state to the end of ages. They will no longer be subject to those changes and vicissitudes which sin has brought upon them; nor will there be any sinful men to abuse their beauty and goodness in offending the Creator of all. Beasts of prey will then lay aside their ferocity and venomous serpents their poisonous qualities.”

The Prophet Isaias describes some of the good material things that will exist in the everlasting earthly paradise:

“For behold I create new heavens and a new earth. And the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice for ever in these things which I create. For behold I create Jerusalem a

rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying... And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them... The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my holy mountain, saith the Lord." (Isa. 65:17-25)

Catholic Commentary on Isa. 65:17: "**New earth:** Having purified the former by the general conflagration, which many assert will take place at the end of 6,000 years. After the resurrection the qualities and not the substance of the world will be changed."

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed, their young ones shall rest together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea." (Isa. 11:6-9)

"And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain the face of the bond with which all people were tied and the web that he began over all nations. He shall cast death down headlong for ever. And the Lord God shall wipe away tears from every face; and the reproach of his people, he shall take away from off the whole earth, for the Lord hath spoken it." (Isa. 25:6-8)

Hence the Jerusalem that Isaias says will be created will last forever:

"For behold I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying... (Isa. 65:18-19)

St. John tells us more about this Jerusalem. He calls it the New Jerusalem and says it will come down from heaven and land upon the new earth and that God himself, Jesus Christ, will rule the new earth from it:

"And I saw a new heaven and a new earth. For the first heaven and the first earth was gone... And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. ...And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God ...And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb [Jesus Christ]. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it. And the gates thereof shall not be shut by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it." (Apoc. 21:1-3, 10, 22-26)

This is when the promise made to Abraham and his Israelite descendents will finally be fulfilled, in which Catholic Israelites who are saved will possess the New Israel and New Jerusalem forever. And the elect of other races will possess their own lands forever. Each race and nation will have its own king while Christ the, King of kings, will rule supreme over all the races and nations from the New Jerusalem.

What follows is testimony from two Church Fathers, St. Augustine and St. Irenaeus. They teach that this earth will not be utterly destroyed but will be transformed:

St. Augustine, *City of God*, 426: “For when the judgment is finished, this heaven and earth shall cease to be, and there will be a new heaven and a new earth. For this world shall pass away by transmutation not by absolute destruction. And therefore the apostle says, ‘For the figure of this world passeth away. I would have you be without anxiety.’ The figure, therefore, passes away not the nature.”²

St. Irenaeus, *Against Heresies*, inter. 180-190: “It behoves the righteous first to receive the promise of the inheritance which God promised to the fathers and to reign in it when they rise again to behold God in this creation which is renovated... It is fitting, therefore, that the creation itself, being restored to its primeval condition, should without restraint be under the dominion of the righteous; and the apostle has made this plain in the Epistle to the Romans, when he thus speaks: ‘For the expectation of the creature waiteth for the manifestation of the sons of God. For the creature has been subjected to vanity, not willingly, but by reason of him who hath subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God.’ ...

“2. ...Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account He said, ‘Blessed are the meek, for they shall inherit the earth.’³ ...

“For neither is the substance nor the essence of the creation annihilated (for faithful and true is he who has established it), but ‘the fashion of the world passeth away;’ that is, those things among which transgression has occurred, since man has grown old in them. And therefore this [present] fashion has been formed temporary, God foreknowing all things... But when this [present] fashion [of things] passes away and man has been renewed and flourishes in an incorruptible state so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth in which the new man shall remain [continually] always holding fresh converse with God. And since (or, that) these things shall ever continue without end, Isaiah declares, ‘For as the new heavens and the new earth which I do make, continue in my sight, saith the LORD, so shall your seed and your name remain.’⁴”

Beware, then, of the stoics who heretically believe that all material things are evil or at least to be abhorred. If material things (human bodies, animals, plants, bodies of water, mountains, food, etc) are evil, then God is evil for placing them in the first Garden of Paradise, which was meant to last forever, and for placing them in the Garden of Paradise that Jesus Christ will create after his second coming, which will last forever.

“And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.” (Gen. 1:31)

Also beware of the epicureans and others who idolize the good material things of the world by placing them over God and spiritual things, of whom St. Augustine speaks of:

St. Augustine, *Homilies on the First Epistle of John*, Homily 2 (1 John 2:12-17), 416: “11. “[St. John says,] ‘But let us not love the world, neither the things that are in the world. For the things that are in the world are the lust of the flesh, and the lust of the eyes, and the pride of life.’

“These three are they [lust of flesh, lust of eyes, and pride], lest haply any man say, ‘The things that are in the world, God made: i.e. Heaven and earth, the sea; the

² b. 20, c. 14.

³ b. 5, c. 32.

⁴ b. 5, c. 36.

sun, the moon, the stars, all the garniture of the heavens. What is the garniture of the sea? all creeping things. What of the earth? animals, trees, flying creatures. These are in the world, God made them. Why then am I not to love what God hath made?' Let the Spirit of God be in thee that thou mayest see that all these things are good. But woe to thee if thou love the things made and forsake the Maker of them! Fair are they to thee, but how much fairer he that formed them!

"Mark well, beloved. For by similitudes ye may be instructed, lest Satan steal upon you, saying what he is wont to say. Take your enjoyment in the creature of God wherefore made he those things but for your enjoyment? And men drink themselves drunken and perish and forget their own Creator, while not temperately but lustfully they use the things created, the Creator is despised. Of such saith the apostle: 'They worshipped and served the creature rather than the Creator, Who is blessed for ever.' (Rom. 1:25) God doth not forbid thee to love these things, howbeit, not to set thine affections upon them for blessedness, but to approve and praise them to this end, that thou mayest love thy Creator.

[RJMI: "For by the greatness of the beauty and of the creature, the creator of them may be seen so as to be known thereby." (Wis. 13:5)]

"In the same manner, my brethren, as if a bridegroom should make a ring for his bride, and she having received the ring, should love it more than she loves the bridegroom who made the ring for her; would not her soul be found guilty of adultery in the very gift of the bridegroom, albeit she did but love what the bridegroom gave her? By all means let her love what the bridegroom gave; yet should she say, 'This ring is enough for me, I do not wish to see his face now,' what sort of woman would she be? Who would not detest such folly? Who not pronounce her guilty of an adulterous mind? Thou lovest gold in place of the man, lovest a ring in place of the bridegroom. Thou lovest a ring in place of thy bridegroom and hast no wish to see thy bridegroom to pledge thee to him but to turn away thy heart from him! For this the bridegroom gives earnest, that in his earnest he may himself be loved. Well then, God gave thee all these things. Love him that made them. There is more that he would fain give thee, that is, his very self that made these things. But if thou love these... and neglect the Creator [who make them] and love the world [instead of or more than God who made the world], shall not thy love be accounted adulterous?"

(See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Stoic and Epicurean Philosophies.*)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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