

Living For The Kingdom Of God In Faith And Action

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Date: 14 September 2025

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[0 : 00] This sermon started in me thinking about wanting to preach on prayer after Josh's sermon last week.

! For those of you guys who don't know, Josh is leading this church plant. He switches between Bellicose and Christ Church. Right now he's at Bellicose preaching, and the guys here just rotate, and different people preaching.

But he was preaching on strong faith, and I wanted to preach on prayer. And then just thinking about all the different things that happened this week just led me to, right now I guess, do or die. Which is living for the kingdom of God in faith and action. Right? And I'll start with what George Whitefield said a while ago.

He's dead. He said, The reason why he said this is because there were actors who were talking to Doug Riley.

[1 : 29] And these actors said, Hey, we've listened to sermons from other preachers. And they believe that it's true, but they talk like it's imaginary.

Why do you preach like it's real? Right? And really, what I wanted to think about is the realness and sobriety of Christ and the kingdom of God.

Recent events that happened that I was alluding to is one, a school shooting that happened in Colorado. Right? Evergreen High School. And then a stabbing in Charlotte of a young woman from Ukraine, Irina Zerutsko.

And then Charlie Kirk. Charlie Kirk getting assassinated. These are all weighty things.

Right? Awful things. Yet there's many on different sides who want to bear arms and take up actions and fight against one another.

[2 : 45] And just in light of all these events is why I want to preach on living for the kingdom of God. And so I think that we should just start at what the kingdom of God is and just the kingdom of God in general.

Right? So the kingdom of God. If we use some critical thinking, we thought really hard, we can deduce that the kingdom of God is God's kingdom.

That's a shame. Easy. My job is done here. Okay.

I'll start with where this first comes on the scene, which is with John the Baptist. John the Baptist starts with saying, In those days, John the Baptist came preaching in the wilderness of Judea and saying, Repent.

Because the kingdom of God has come near. Or the kingdom of heaven has come near. That's Matthew 3, 1 through 2. And then, Right after Jesus was tested and sifted by Satan, Right?

[4 : 00] He began to preach. And he began to preach, Repent. Because the kingdom of God has come near. Right? So John starts preaching, Repent for it has come near.

And then, Jesus, Repent for, It is at hand, The ESV said. Preach from the CSV, But like the ESV there better. It is at hand. At hand.

It's like, In my, I could grab it. Right? It's where the kingdom of God is. Right? Which, When I think of a kingdom, Though, I think of a place.

Right? How can the kingdom of God be at hand? If it's a place. Like, Is it coming? What does this really mean? And I, And I found a really good definition, Which is the kingdom of God, Other than God's kingdom, Is Fundamentally, God's sovereign rule, Express, And realize, Through the different stages, Of redemptive history.

Right? Old to New Testament. The biblical doctrine, Uh, Derives the truth, That God, As the one, True, Living, Eternal ruler, Always existed, And because he is creator, Reigns over all his creation. [5 : 23] Right? The kingdom of God, Is already, It is already present, But not fully realized. Uh, It is the, Um, The exercise of God's sovereignty, In the world, Towards the, Uh, Eventual redemption, Of all creation.

And really what I want to get to, Right there, Is the kingdom of God, Is already present, But not fully realized. Does that make sense? Probably doesn't. Uh, The kingdom of God is at hand.

Right? It's at hand, But it's not here. It is, It's saying like, It's, It is attention to be held in. It is at hand, But it is not yet.

It is not fully realized. The fullness of God's kingdom, Will be realized, Uh, When the end is here.

Right? But, Um, If we go to Luke, Uh, Luke 17, Um, I'll be jumping around, Different, Some places, Because this is topical.

Uh, Luke 17, Verses 20 to 23, Uh, Jesus is talking to the Pharisees, And this is what he says, When he, When he was asked by the Pharisees, When the kingdom of God would come, Right?

[6 : 39] They're thinking of a literal kingdom. Right? When the kingdom of God would come, He answered them, The kingdom of God is not coming. Um, Is not coming with something observable.

No one will say, See here, Or there. Um, For you see, The kingdom of God is in your midst.

Then he, He told the disciples, The days are coming when you will no longer, Uh, See the days of the Son of Man, But you won't, Sorry. Uh, They will say to you, See here, Or see here, But don't follow, Or run after them.

Right? Uh, There, There will be people coming up, Who will be saying, Like, Follow me, Or follow this teaching, Or follow whatever. Jesus is saying, I am the kingdom of God.

I am the full, I am the expression, Of the kingdom of God. Um, Um, Which, Which is crazy. Uh, The kingdom of God, The king, God himself incarnate, Came down.

[7 : 47] Right? The king comes down to his subjects, To his creation. Uh, There, There's a, There's a Timothy Brindle song, Uh, That talks of, Uh, The humility of Christ, That the creator, Passes through his own, Uh, Creature's body.

He became a babe. Right? That is crazy to think about. The creator of the universe. The creator of his own mother. But he is the kingdom of God, That has come, Uh, Within our midst.

Right? Uh, What, What, What, What does that mean though? Right? What does he come to do? Uh, Tell you later. As the sermon progresses.

Um, But really, I want to get more into what the kingdom of God is. Uh, So, The kingdom of God is at hand. Kingdom of God is near. Jesus is the kingdom of God.

Um, And then, The kingdom is also a fatherly kingdom. Right? Uh, You guys know the Lord's Prayer. Our Father. Holy is your name.

[9 : 00] Your kingdom come. Right? So, This is, This is, God the Father's kingdom. Right? Jesus is praying to God the Father. Your kingdom come. Um, But not only is it his kingdom.

Because he is a father, It is an expression of him being fatherly. And this is a fatherly kingdom.

Right? Uh, Not just the kingdom of Jesus. Not, Not, God the Father's kingdom.

Right? Um, And in this, Uh, In this kingdom, God will give authority over, Uh, To Jesus.

Right? Uh, For, For we read in Hebrews, Um, For he is not subjected to the angels, Uh, The world, Uh, The world to come that we are thinking about.

Uh, But somewhere, Someone testified, What is man that you remember him? Or the son of man that you care for him? You made him lower than the angels for a short time. You crowned him with glory and honor, And subjected everything under his feet.

[10 : 05] And he says, For subjecting everything, Uh, To him, He left nothing that is not subject to him. Right? The kingdom, Uh, That is the father's, Is subjected to the son.

Right? That Jesus is the kingdom of God, And he is the king of the kingdom of God. Um, Uh, Again, This idea, Though, Uh, That's seen in here, Where he says, But we do not see, Uh, Jesus made, But we see, We do see Jesus made lower, Than the angels for a short time, So that by, By God's grace, He might taste death, Uh, Crowned with glory and honor, Because he suffered death.

Right? Uh, In that he subjected everything under Jesus' feet. Uh, And you could say, Well, If he subjected everything under Jesus' feet, Where is Jesus?

Like, If this, Uh, If this world is under Jesus' feet, Where is Jesus ruling and reigning? Uh, Where's this king?

You're saying this is his kingdom, Where, Where's, Where's, Where's he enthroned? Right? Uh, There is a tension to be held in that, Where, I can still say, Already, But not yet.

[11:27] Already subjected to, Uh, Jesus, But, But not yet. The fullness, Is not here yet. God is withholding for the right time, To bring the fullness of the kingdom.

And as believers, We know, That it is not yet. We have been given the promises and revelations that it will come. Uh, And that is strong faith to believe, Uh, That, That, Uh, That it will come.

Right? Um, Now, That is a snapshot of what the kingdom of God is. Uh, There's many different expressions of what the kingdom of God is that Jesus says.

Uh, Jesus says, The kingdom of God is like a man who goes out in his field, Uh, And sows seed, And he does not know how it grows. Like, There's many expressions of the kingdom of God. But these few things is what I want us to think about.

That the kingdom of God is one, God's kingdom. Uh, It is under Jesus's feet. Uh, It is a fatherly kingdom. Uh, Because The fathers who owns it, It is being given to Jesus.

[12:37] And to get into the kingdom, You must repent and believe. Repent. For the kingdom of God is at hand. Right? Jesus and John both say that.

Uh, And, And with Josh preaching, Uh, Last week he says, Now faith, Uh, In Hebrews, Uh, Hebrews 11, One, Now faith is the reality of what is hoped for.

The proof of what is, Uh, Not seen. And then verse six. Now without faith, It is impossible to please God. Since the one who draws near to him must believe that he exists and that he rewards those who seek him.

Uh, Many times I, I hear people saying, I don't believe in God because I, I don't believe in what I don't see. Right? I believe in love. Um, But, In that, Just thinking about have, Like what, We need to repent and believe in order to be in this kingdom.

That is the only way we can be in God's kingdom. Right? God sent his beloved son, Jesus, To die for us. The king, As I've talked about, Passing through his own creature's body.

[14:00] Right? To live a perfect life of active obedience. Have you lived a life of active obedience? Perfect active obedience. I have not.

The only way to get into this kingdom, Is by repenting. Which is to turn away from your sins. Which is to, To say no more to that.

No more to that old man. Right? No more to your sin, To your flesh, To anything that you used to be. Uh, In my own, Uh, In my own life, I used to bow down and worship, To, To, To Allah.

To another God. Is saying no to that. It is to be rejected by friends and family. And saying, I will turn to this Christian God.

And be in this kingdom. Have you repented? Have you fully repented? Realizing that, To count the cost, Uh, Is not just mere words.

[15:02] It is life. Right? It is your life. Uh, That's a bit of the kingdom of God. And so I want to go to the kingdom of darkness now.

Um, There is a kingdom, Uh, Ruled, Uh, By a demon, Who is titled Satan. Uh, He is the, The demon's chief and head.

Uh, He to us is the adversary and the accuser. Uh, He is their head, But to us, He is the adversary and the accuser. Uh, He tempted our first mother, Eve, Twisting the words of God.

Uh, As the good order, The goodness of God, Creating good order, Uh, He plunged it into chaos and rebellion.

Uh, The king, Uh, The king of the kingdom of darkness, Satan, Is opposed to the king, And the kingdom of light. Right?

[16:03] And just before Jesus started his earthly ministry, Uh, He was tempted by Jesus, He was tempted by Satan three times. Right? Um, I'll read it really quickly.

Uh, Then Jesus being led, uh, Led by the spirit into the wilderness, To be tempted by the devil, Uh, After he had fasted 40 days and 40 nights, Uh, He was hungry, And the tempter approached him and said, If you are the son of God, Then tell these stones to become bread.

And he answered, It is written, Man must not live on bread alone, But on every word that comes from the mouth of God. Then the devil took him to the holy city, Had him stand on the pinnacle of the temple, And said to him, If you are the son of God, Throw yourself down.

For it is written, He will give his angels waters concerning you, And they will support you with their hands, So that you will not strike your foot against the stone. Jesus told him, It is written, Do not test

the Lord your God.

Again, The devil took him to a very high mountain, And showed him all the kingdoms of the world, And their splendor. And he answered to them, Uh, And he said to him, I will give you all these things, If you will fall down and worship me.

[17 : 19] Then Jesus told him, Go away from me, Satan, For it is written, Worship the Lord your God, And serve him only. Then the devil left him, And the angels, Uh, Came and began to serve him.

Right? Uh, In all of this, Satan is, Is ruling this demonic oppression, And is actively, Fighting against the kingdom of light.

Right? He even goes so far to get the king, The king of light, To bow down to darkness. Right? Guys, Satan is, Is, Is really mighty.

He is, He is created by the Lord. He is strong. Um, And Jesus, Uh, In his humanity, Right? In his human form, Rejects him, By the word of God.

In this kingdom of darkness, Uh, There is no mercy. There is no goodness to be found. Uh, There's death and destruction, Uh, And a selfishness found only for Satan.

[18 : 30] Bow down and worship me. Uh, And a twisting of what God has created, As he twisted our first parents. Uh, Uh, As our father, Uh, Is a father.

Uh, As our king is a king. So Satan is a king, And so Satan is a father. Um, Jesus talking to the Pharisees, Uh, Again, Uh, Said to them, If, If God were your father, You would love me.

Um, Because I came from God, And I am here. For I didn't come on my own, But he sent me. Uh, Why don't you understand what I say?

Because you cannot listen to my words. You are of your father, The devil. And you want to carry out your father's desires. Uh, Satan, Father's son.

Like, A father has sons. Like, To be called a father without sons is like, An oxymoron. Uh, Satan has sons then, And he still has sons now.

[19 : 41] Right? That's sons and daughters. Right? Uh, And it's not just demons, Uh, That he is the head over. Uh, He is given dominion Over this world right now.

This present darkness. Um, So he is king, The kingdom of darkness. He is father over the kingdom of darkness.

Uh, And to us, He's also a roaring lion. Um, Uh, First Peter, Uh, Five, Verse eight and nine.

Be sober minded. Be alert. Uh, Your adversary, The devil, Is prowling around like a roaring lion. Looking for anyone he can devour.

Resist him. Firm in the faith. Knowing that the same kind of sufferings Are being experienced by your fellow believers Throughout the world. And it's really this verse that I want to transition into My next point, Which is radical allegiance to a kingdom.

[20 : 49] Right? Uh, So we have the kingdom of light, Kingdom of God, And the kingdom of Satan. There are two kingdoms, Uh, Truly in this world. Both are invisible.

I can't see them. I don't know if you got, Elijah could see it. Um, But radical allegiance to a kingdom. Uh, D.A. Carson said, Uh, People do not drift towards holiness.

Right? Apart from grace-driven effort, People do not gravitate towards godliness, Prayer, Obedience to scripture, Faith, And delight in the Lord.

We drift towards compromise, And call it tolerance. We drift towards disobedience, And call it freedom. We drift towards superstitions, And call it faith.

We cherish the indiscipline of lost self-control, Call it relaxation. We slouch towards prayerlessness, And delude ourselves into thinking we have escaped legalism.

[21 : 59] We slide towards godlessness, And convince ourselves we have been liberated. Right? Uh, And really it's that first thing, People do not drift towards holiness.

No one falls into holiness. Uh, Really, Um, In this, There, There's, There's only two kingdoms that you can really choose, Uh, And, And there's no way to be a bystander.

There are no bystanders in this world. Right? You are either, Uh, Drifting towards one, The kingdom of darkness, Or, The kingdom of, Of light, Of God's kingdom.

Both are invisible. Both cannot be seen. Um, And, And in this, In this world, Uh, Of, Of such sadness, Uh, And just depravity, Uh, We see how the kingdom of darkness manifests.

Right? Uh, In seeing a brother, Which is, Carl, Charlie Kirk being shot. Right? Being, Being marmer. Being assassinated.

[23 : 28] Um, When, When I first heard that, Right? I, Like, The first thing I thought of was, I need to fight. I need to, Fight.

I need to get out there, Do something. Uh, Like, That, My reaction was action. I needed to, Do something.

Because if I don't do something, He dies in vain. I don't want him to die in vain. I hardly knew him. Only seen his videos, Right?

How am I so impacted by, By someone's death that I hardly know? And then talking to another brother, Uh, He's like, I felt the same way.

Felt like I had to go, And, And take action, And do something, And fight. Fight what? Right?

[24 : 29] Right? Uh, Uh, There should be deep sadness, For a murder. There should be deep sadness, Uh, For losing a brother.

But, In thinking of the kingdom of darkness, And the kingdom of, Of light, There should not be the sadness, Over political loss.

Because, We should be fine-tuned, To the kingdom of light. Is that where, Is that where our minds are at?

Uh, In saying that, This does not mean, We don't fight for what is, Uh, Good, Beautiful, And true. As Charlie Kirk fought for. It means that we do not get caught up, In civilian affairs.

Right? We pray. Um, But, Paul, Paul says, Uh, In, In, In 2nd Corinthians, For although we live in the flesh, We do not wage war according to the flesh.

[25 : 39] As I was wanting to do. Since the weapons of our warfare, Are not of the flesh, But are powerful, Through God, Uh, Through God, For the demolition of strongholds, We demolish arguments, And every proud thing, That is raised up against the knowledge of God.

And we take every thought captive to obey Christ. And we are ready to punish any disobedience, Once your obedience is complete.

Right? Uh, In this, Paul is saying that, That our, Our call is not to wage, Wage war according to the flesh. Right? That is not what we're called to do.

In my, In my anger, In my wanting, In my wanting to fight, Fight, Fight, Fight, Uh, Which, Which I think is, Is good in what men are created to do, Which is protect, And defend.

Though in this kingdom of light, We are not to wage war according to the flesh. Since our weapons, Uh, Of warfare are not of the flesh.

[26 : 52] Right? Uh, And, And we find what our weapons, Uh, Of warfare are, Uh, In, In Ephesians 6. Paul says, Finally be strengthened by the Lord, And by his vast strength.

Put on the full armor of God, So that you can stand, Against the schemes of the devil. For our struggle is not against flesh and blood, But against the rulers, Against the authorities, Against the cosmic powers of this darkness.

Against evil, Spiritual forces in the heavens. For this reason, Take up the full armor of God, So that you may be able to resist, In the day of evil, Having prepared everything to take your stand.

Right? What, What, Like, In, In those two verses, Uh, Really, We're, We're not to fight against flesh and blood.

That is not where our fight is. Is that? Our fight is against, The cosmic powers of this darkness.

Right? Paul specifically says, So that you may be able to resist, In the evil day.

[28 : 06] All the days are evil. Or says, The days are evil. Plural. All of the days are evil. That we live in. Um, And so, What, What do you stand for?

Right? Uh, It says, Having prepared everything to take your stand. And he says, Therefore, Stand. What do you stand for? Uh, In, In Hamilton, The play, It's one of my favorite plays.

Uh, Hamilton's talking to, Uh, Aaron Burr. And Aaron, Aaron is, Is, Is saying like, Hey, He's like, Really?

I don't, I don't try to give anyone my opinion or anything like that. I don't, I don't, Like, I stay quiet, Keep my head down, And I plot on, Right? And then, Uh, Alexander Hamilton says, You stand for nothing.

What will you fall for? Right? Um, And what Paul is telling us to stand for, Is, To stand, Putting on the full armor of God.

[29 : 13] And to take our stand with it. And we are waging war, Not against flesh and blood, But against, The cosmic powers.

Against our own flesh, Our own temptations. Our obedience to God, Is, So pleasing to him. What is not pleasing to God, Is going out and taking vengeance.

What is pleasing to God, Is looking to his son, And pleading for help. Pleading, Lord, Help this country.

Um, Um, I, I love the story, Of Shadrach, Meshach, And Abednego, And Daniel, Uh, It is the story of how I've saved, Reading that story.

Uh, They're forced to bow down, Uh, To, A king, King Nebuchadnezzar, Builds this giant golden statue.

[30 : 17] If you do not bow down, When all the musical instruments go off, Then you will be killed. They do not bow down, They're brought before the king, The king, Says, Why don't you bow down, It's because we worship Yahweh, And you can do with us, What you will, But we worship Yahweh.

Yeah. Yeah. And then there, There's, There's this phrase that he says, Our God can save us, And he will save us, But even if he doesn't, He is Yahweh.

Right? The trust and dependence of God, That when they are thrown into the fire, There's not three, But a fourth that dwells with them, In the protection, Even against political forces, That seek to destroy and kill.

I don't want you guys to be unaware, And even jarred, That Christians would be killed, And even martyred.

Right? If it is your resolve, Right? To stand and fight, Then you should go and also fight around the world.

[31 : 36] Let me give you some stories, Of some martyrs around the world. Kandi Mundu, India. Kandi was killed, For his Christian faith, Following a rise, In anti-convert violence, Targeting rural evangelists.

He's preaching the gospel, To rural people. And officials confirmed, That he was murdered, By radical Hindu mob. After leading his family to faith, He refused to renounce Christ.

He was martyred. Pastor Barnabas in Nigeria. Barnabas was gunned down, During Sunday worship, A survivor stating, That he interposed himself, Between attackers and families.

Praying for peace, As he died. This was done, By Fulani militants, In Nigeria. Pastor Daniel, In Cameroon.

He was killed, By coordinated attack, By Boko Haram, Ambushing aid workers, And church leaders. Witnesses recount, Militants demanding, Him to convert to Islam.

[32 : 58] And Daniel refused. And he was executed, On the spot. Jamal, From Ethiopia. Extremists raided his home, Demanding to renounce Christianity.

He refused, And was killed, In front of his children. Layla, In Iran. Layla was leading, Um, Underground churches, And was arrested, In a government raid, And she was tortured, In prison, Uh, Refusing to give up names, Of fellow believers.

She died in prison. Samuel, In Nigeria. He was abducted, With his wife. After refusing, To renounce Christianity, He was shot, By his captors.

Uh, Esther, In, In Laos. Age 16. Uh, She was poisoned, By her relatives, By her relatives, Uh, For refusing, Uh, To participate, In, Uh, Animal rituals, After her conversions.

Uh, Musa, In North Africa, A five-year-old child, Was killed, Was killed by his neighbors, For his family's faith. Joseph, DRC, Uh, Joseph was a prayer leader, And was slain, During a major attack, Where over a hundred Christians, Were massacred, By Islamist extremists.

[34 : 31] Guys, Guess when this happened? This year! All of these happened this year. This is not going back to some random date.

This happened this year. And there are thousands more that happened. Christians are being martyred around the world.

To bear arms here, Go and bear arms everywhere. But that is not what we're called to. We are called to be faithful to the kingdom of light, And to the king himself.

He is our father. We are following after him. Um, And again, In this, In this world of two kingdoms, There is no bystanders.

There's no standing on the sidelines. You're either for one or the other. Um, And, And if you would think, Uh, You're, You're, You're in the kingdom of light, When in reality, You're actually damned.

[35 : 38] Um, There, There are many pastors, Uh, That I know of, Prosperity gospel preachers even, Who, Who are damned. Yet, Believing they're in the kingdom of light.

There are many people who are in the kingdom of darkness, But believing that, You can do good things to get to heaven, Will be damned. There's gray and confusion around there, But you are either of the kingdom of light, Or the kingdom of darkness.

You cannot, Serve both. And there's only one way, Into the kingdom of light.

If that is, That is your desire. Some people actually desire the kingdom of darkness. Do you desire?

Do you desire to repent, For the kingdom of God is at hand?

Do you desire the kingdom of God, Or the kingdom of darkness? Do you love your sin? Do you coddle your sin? What's your heart like, Towards even these political situations? Is your trust in God, Or is it, Are you riddled with anxiety?

[36 : 50] Right? Is social media your go-to? Right? Are you just scrolling endlessly on TikTok, Or whatever, Is your go-to? Not on TikTok.

And being filled with more and more anxious thoughts. Is your trust and dependency on God? If persecution rises up even more than it is right now, Is your trust and dependency on God?

Right? You cannot serve both kingdoms. And so, With that, I have a few application points, Just five.

And then I will end. The first is a theology of risk. Do you have a theology of risk? If you would, Turn with me to Matthew 25, Verse 14 to 30.

Okay. For it is just like a man, King of God, Sorry.

[38 : 14] For it is just like a man about to go on a journey. He called his own servants, And entrusted to his possessions to them. To one he gave five talents, To another two, And to another one talent, Depending on each one's ability.

Then he went on a journey. Immediately, The man who received five talents, Went, Put them to work, And earned five more. In the same way, The man with two, Earned two more.

And the one who had one talent, Went off, Dug a hole in the ground, And hid his master's money.

After a long time, The master of those servants, Came and settled accounts with them.

The one man, Who had received five talents, Approached, Presented five more talents, And said, Master, You gave me five talents, See, I have earned five more. His master said to him, Well done, Good and faithful servant.

You are faithful over a few things, I will put you in charge of many things, Share in your master's joy.

The man with two talents, Also approached and said, Master, You gave me two talents.

[39 : 18] I see I have earned two more. His master said to him, Well done, Good and faithful servant. You are faithful over a few things, And I will put you in charge over many things, Share in your master's joy.

The one who had received one talent, Also approached and said, Master, I know you are a harsh man, Reaping where you haven't sown, And gathering where you haven't scattered seed.

So I was afraid, And went off and hid your talents in the ground. See, You have what is yours. Here you go. The master responded, You evil, Lazy servant.

If you knew, That I would reap where I haven't sown, Or gathered where I haven't scattered, Then you should have deposited my money, The bankers. I would have received my money back, With interest when I returned.

So take the talents from, From him, And give it to the one who has ten talents, For to the one who has more, Will be given it to the one who has more, One who have more, More than enough.

[40 : 20] Sorry. And he will, But from the one who does not have, Even what he has will be taken from him. And throw this good for nothing servant, Into the utter darkness, Where there will be weeping, And gnashing of teeth.

You might think, That's a really weird passage, For theology of breath. But it's not. In that, The servant, Who takes his master's one talent, And hides it in the ground, Is a risk-averse servant.

Right? He chooses to do nothing with it, Wanting to protect it. Right? And a risk-averse servant, Is condemned. Right? That is, Like Paul saying, God deposited into Timothy, A good deposit.

Right? In that deposit of faith, Into all of us, What are we doing? Right? What are we doing, With what God has given to us? This, This faith, This possession, This seed of the gospel.

God is faithful, And wants to reward, Those who are his. Right? Everlasting life, To those who are faithful. Like James says, Faith without works, Is dead.

[41 : 50] What do your works, Look like? I'm not preaching, A works-based salvation, Because Christ is the only one, Who can save. But I'm saying, What are your works like? What are your fruits

like?

Number two, God's power, God's power, And strength, And really, This is, Whose strength and power, Are you relying on?

Are you relying on, God's strength, Being sustained by him, Or your own? Relying on God's power, Is like, Consistently eating healthy meals, Instead of just drinking coffee, For every meal.

Right? Those will give me energy, But in the end, You will turn sickly, Over just drinking coffee. Right?

Relying on your own strength, Over and over and over again, Will cause you to rely on yourself. And the gospel is, I can do nothing apart from Christ, And I need him.

[43 : 01] That is who we need to turn to, For strength, For confidence. The value of our own lives, Number three, Paul says, In Acts, And now, I am on my way to Jerusalem, Compelled by the Spirit, Not knowing what I will encounter there, Except that in every town, The Holy Spirit warns me, That chains and afflictions, Are waiting for me, That I consider my life, Of no value to myself.

My purpose is to finish my course, In the ministry, I received from the Lord Jesus, To testify, To the gospel of God's grace.

Do you consider your life, God's, And that he can do anything, He wants, And desires, No matter the consequences.

Yes. When Paul says, But I consider my life, Of no value, But I have kids, I have two of my own kids, Is your life the Lord's?

Can he do with it as he pleases? Can it be of no value to yourself?

[44 : 28] Is it of no value to yourself? Is your purpose, As Paul's purpose, To finish, The race set before you? Number four, In prayer.

Prayer, Prayer, I like to think, Is faith and hope in action. Right? There's many ways, That our faith, And our hope manifest, To me, Prayer is one of the plainest ones.

It is a driving, To our knees, Of dependency, Of what we believe in God. Right? We hope, And what we do not see, Like I'm hoping, In God, In the resurrection, In the ascension, In the return, And I pray, I pray, Because I believe, Of God's power.

Right? Prayer. Our father is free, To do what he pleases, And what's crazy, Is that it pleases him, That we ask.

Pleases God, That we ask for this. And is God not a generous God? Yes he is. How is he a generous God? He sent his son, To die for you.

[45 : 48] He's given you his spirit, Sealed you. He's adopted you. And even if you think, That you're poor, I mean we live in America, Even if you think you're poor, There is eternal riches, To be had.

God is generous. What is your faith like, When it comes, To believing, Trusting him, Trusting that when you pray, He listens.

Even in the little things, Like your little baby, Staying up all night crying. That little baby, He doesn't cry that much. But he's a generous giver.

He's a generous protector. The biggest thing, Honestly, The craziest thing, Is watching a lost person, Being renewed, Into new life, In rebirth.

Right? Because it's, Old man to new man. Like that, That's the craziest thing, That we can ask God to do. It's regeneration. Adoption.

[47 : 05] Continue to pray, For those things. And if you're not, Please do. And then with love, The last one, Paul says in, 1 Corinthians 13, If I speak in tongues of men, And angels, But I have not love, I am a noisy gong, Or clanging cymbal.

And if I have prophetic powers, And I understand, All mysteries, And knowledge. And if I have faith, So as to move mountains, But have not love, I am nothing.

And if I give away all, That I have, And I deliver up my body, To be burned, Have not loved, I gain nothing. Even to die as a martyr, Without love, Is to gain nothing.

What's your love like? Right? Love, Love is not this feeling of affection. Love is your actions. Right? What's your actions in obedience to God? What's that like? Like, Are you generous without love? Or grumbling?

[48 : 17] Right? You're giving, You're giving of your time, With your neighbors, With your kids, With your work, Your good worker.

Do you, Do you love them more? It's not loving work itself, But, Loving God, As you work for God.
And then I close with this, In the world, You will have tribulation, But take heart, I have overcome
the world.
John 16, 33. 33. 33.