

Hold Fast Until He Comes

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Date: 29 October 2017

Preacher: Billy Nye

[0:00] Welcome to Christ the King Church again. My name is Billy Nye. I'm one of the pastors here. It's my privilege to bring God's Word to you.

Children, you may be dismissed. One of these days I'll get that. Mike has the advantage of having a little bit more of the rhythm. I like to learn the rhythm better.

If you'd open your Bibles with me to Matthew 24. Matthew 24. Anybody like war movies? I like war movies.

Not shoot them up in blood and guts as much, but one of my favorites is a movie called Master and Commander. Anybody seen it? It's a great, great movie. It's a classic tale of the HMS Surprise, a British man of war, and its mission is during the Napoleonic Wars, 1812, and its mission is to pursue an elusive French warship.

We got it, we got it. Building suspense. Its mission is to pursue an elusive French warship around the Southern Hemisphere, and it's a wonderful tale.

[1:21] And one of the most memorable of the weather-beaten and war-hardened crew of this fine vessel is Abel Seaman Joe Place. And probably one of the most memorable things about Abel Seaman Joe Place is what's tattooed on his fingers.

Right across his leathery phalanges are the letters H-O-L-D-F-A-S-T. Hold fast. Hold fast.

It's a command. It's an appropriate command for a seaman. Hold that rope fast, sailor, or your sail is compromised. Hold fast at your station, or you betray your comrades.

Hold fast until you reach your desired haven. Brothers and sisters, in the passage we're going to look at this morning in Matthew 24, our Lord Jesus, our Master and Commander, is telling us, His people, to hold fast.

Hold fast. Endure. Be faithful. Until He comes. In fact, the next several Sundays before the Advent season, as a church, in this month to come, we're going to be seeing what Matthew 24 and 25 tell us about that day.

[2:44] On that day. That's where our eyes should be fixed. And this is Jesus telling His people how to live until that day. So we're kicking off this little mini-series today.

Today. These two chapters are often referred to as the Olivet Discourse, named after the place where Jesus gave this teaching, which is the Mount of Olives, a little hill just to the east of the city of Jerusalem.

It is the fifth and final large block of teaching in the book of Matthew, and that's not on accident. Matthew designed his gospel to be a miniature of the five books of the Torah representing Jesus as the new Moses.

And this is his fifth and final address to his disciples before his crucifixion. There's a lot going on in these chapters, but the emphasis is unmistakable.

Hold fast. Hold fast. Live faithfully until the end, until He comes. Live faithfully in the last days. days.

[3:52] Now maybe you might hear that phrase, the last days, and you might get a little bit of a queasy feeling in your tummy. I remember being about eight years old, and a prophecy specialist came to my church and gave some pretty fiery and scary sermons about how all these recent headlines were fulfilling prophecies that were pointing to the fact that the rapture was happening very soon.

I was nervous. I don't know, like, living in the last days, that's kind of freaky. But if that's you, Jesus doesn't want you to be nervous. Maybe you hear that phrase, the last days, and you get excited.

You love studying eschatology. Eschatology is a fancy word for the study of the end times or the last days. This topic is fascinating.

The Bible has a lot to say about it, but it can also be a lightning rod for Christian disagreement and division. Opinions can be held very strongly on the specifics of what this interpretation of this passage might mean.

But Jesus, just as he doesn't want us to be nervous, he doesn't want us to be divided either. He wants us to eagerly anticipate his return and be faithful in the meantime.

[5:12] And that's what we're going to hear today. This passage is in the Bible to tell us that Jesus wants us to hold fast. Jesus is our risen and returning king and he is expecting us, his people, to hold fast through the prolonged and painful last days until he comes.

He is calling us, his church, to live faithfully for him in a prolonged season of waiting for him to return. And the Bible calls that period the last days.

So let's walk through this passage together. Let's unpack what Jesus was saying then to his disciples and what he is saying now to us today. And as we go, I want us to be thinking in terms of four don't be's and one be.

Four don't be's and one be. Jesus is going to give us four calls. Don't be and be. So here we go. The first don't be is found in the first two verses.

Sorry, first three verses. Let me read them aloud. This is God's word. Jesus left the temple and was going away when his disciples came to point out to him the buildings of the temple.

[6:28] But he said to them, you see all these, do you not? Truly I say to you, there will not be left here one stone upon another that will not be thrown down.

And as he sat on the Mount of Olives, the disciples came to him privately saying, tell us, when will these things be and what will be the sign of your coming and the end of the age?

Jesus is giving us the first don't be. It's this. Don't be distracted. distracted. Don't be distracted. The first thing you notice in these verses is that Jesus left the temple.

This is significant. If we look back to the last few verses of chapter 23, we're going to see Jesus promising judgment on Jerusalem because they rejected him as Messiah.

But he's pronouncing judgment through tears. He's weeping in the last few verses of chapter 23. He's weeping for the rejection of his people, of him.

[7:40] And as he begins to walk away, his symbolic leaving of the temple is pointing to his rejection of what the temple stood for.

An empty shell of religion that is preoccupied with itself and not with what God has sent them as the true and living presence of God among them. No longer in a place, no longer in a building, but in a person.

The new temple of God is walking away from the old temple of God. Jesus is now the full presence of God with his people, which the old temple used to symbolize.

But now, he is with his people. He is God with us. And now, he is walking away from that empty shell that, as one author put it, has no future except destruction.

So as Jesus turns his back on the temple, his disciples keep looking at it. They draw his attention to its significance, to its magnificence.

[8:44] And no wonder, it was the pride and joy of every Jew of the day. It was a massive structure. Where it wasn't overlaid with gold, it was coated with white marble. You couldn't look at this building.

It was glorious, especially when the sun hit it. Notice what Jesus says in verse 2. Basically, he's saying, you see these buildings? Yes, they're beautiful, but don't let this impressive flashiness distract you.

The current age is fundamentally opposed to me and to my kingdom. Now you see it, but soon and very soon you won't. Adjust your vision to God's eternal perspective.

Physically, this edifice is beautiful, but it is destined for judgment and destruction. All these magnificent stones will be toppled. Not one will be left on top of another.

And by the way, Jesus was spot on here. About 40 years later, the Jews rebelled against Rome and the Emperor Titus personally came over with a massive army and leveled the city, including the temple, in 70 AD.

[9:51] A day of reckoning was drawing near. It's on the horizon. And Jesus is asking his disciples, do you see it?

And it was. It was on the horizon for the Jews 40 years later, as it is also for us. As we'll see more clearly in the next few weeks, the destruction of Jerusalem in AD 70 serves as a forerunner, a taste, a sample of the ultimate eternal judgment that is to come upon the whole world.

In verse 3, his disciples come to him and ask him a question. And they ask it from their particular perspective. We have to keep that in mind as we look at this. They come to him and they ask him, when will these things, that is the destruction of Jerusalem, be?

And then, what will be the sign of your coming and the end of the age? Three things, the destruction of Jerusalem, Jesus' coming, and the end of the age. The disciples see those as a whole end times package.

They're looking at the horizon Jesus has pointed them to, telling them not to be distracted with the current age. And they're like, okay, when is that going to happen? They see those things tied together.

[11:07] They can't separate out the destruction of Jerusalem from the end of the world from Jesus' triumphant return. If you've ever driven west to the Rocky Mountains, as you're driving, you start to see mountains.

They're on the horizon. But it's hard to distinguish the nearer foothills from the further out mountain snow-capped peaks. But as you get closer, you begin to draw near and you see distance between the smaller and nearer foothills.

There are mountains, but they're foothills compared to the massive peaks beyond. For the disciples, as Jesus is pointing them along the same line of sight on the horizon, it's hard for them to distinguish the near event, the destruction of Jerusalem, judgment, from the far event, the end of the age.

They perceive them as the same event. But as Jesus is going to make pretty clear in the rest of the package, he's going to start to separate those two out. They're a lot alike and they're along the same line of sight.

They're both judgment, but one is temporary and close and the other is eternal and further away. But both are judgment. And Jesus wants his disciples now to take this coming day of reckoning very seriously.

[12:29] For at that time, it was the destruction of Jerusalem that was on its way very quickly. For us, it is the end of the age that is on its way just as quickly. For the original readers of Matthew, the historical events of the destruction of Jerusalem were very close within a decade or so and they desperately needed to listen to what Jesus had to say so that they could avoid the coming judgment.

And for us, the events of the coming eternal judgment that is on the horizon is also close. Jesus wants our attention on that day.

He doesn't want us to be distracted. The reformer, Martin Luther, is often credited with saying, there are only two days on my calendar. Today and that day.

Jesus wants to put his hands on our shoulders and turn us to face the light of that day. So let's allow Jesus' words to kind of shock our system into the right frame of mind and live in light of eternity. Don't be distracted with the here and now. Focus on that day. He is coming. Soon. The second don't be is found in the beginning of Jesus' response in verses 4 and 5.

[13:44] Let's look at them together. Jesus answers their question. He says, See that no one leads you astray. For many will come in my name saying, I am the Christ and they will lead many astray.

You can probably guess what the first, the second, first, sorry, second, don't be is, don't be led astray. Don't be led astray. Don't you just love it when you ask somebody a question and they totally don't give you the answer they're looking for?

That's what Jesus just did for his disciples. They are looking for a very specific answer. When and what sign? When is this happening and how are we going to know when it's about to happen? But Jesus does not answer that question. He says, Don't be led astray. Don't let anyone deceive you. Now Jesus is not trying to annoy them by giving them the answer they're not looking for.

He's trying to set their priorities straight. They don't need to be concerned about timing. That is the father's business. They need to be focused on how to live while he's away.

[14:53] And Jesus' utmost concern is for their unswerving devotion to him and him only. There are many imposters and deceivers that are coming, he says.

They're going to claim an intimate connection with me. They're going to claim that I am him or that they are associated with me closely. They'll say, I am the Christ. If you jump down to verse 11, Jesus circles back to this theme and says, Many false prophets will rise and lead many astray. So we've got Christ imposters, people coming in Christ's name and we also have false teachers, false prophets. And notice the repetition of the word many.

Many will come and lead many astray. This is not a minor caution. This is not fine print in his instruction to his disciples. He's saying, Watch out.

Watch out for these guys. You need to be on your guard. Hordes of people are going to be deceived and led astray into eternal destruction because of the influence of these guys.

[16:05] If you take National Geographic, you would have read back in the month of August that there are, they ran an article on five men who are alive today who claim to be Jesus.

Sounds silly. It's real. They have followers too, from a few dozen to five thousand. These guys can be found in Japan, Siberia, Brazil, Zambia, and South Africa.

And this isn't new. People have been posing as Jesus for centuries. And Jesus is saying, Don't be led astray. Don't follow a charismatic personality because he or she is convincing and making good promises.

You follow me. And even if there aren't folks that are coming right out and saying that they are the Christ, there are some slick teachers and preachers whose poisonous message goes down sweet and smooth and they are leading many, millions, astray.

These teachers promise relief from suffering. They promise power from on high to make quick fixes. They are quick to capitalize on people's basic fears and needs and desires to gain following and to pad their pockets.

[17:22] And they are much like the hypocrites that Jesus denounced last week in Matthew 23 for slamming the door of the kingdom in people's faces. they love to point to themselves not to God.

So, brothers and sisters, be careful what you listen to. Compare what you hear to the word of God. Test the spirits as 1 John 4 says. If the message you're listening to is more therapeutic than it is convicting of sin, watch out.

If it seems like sugar water goes down sweet but it doesn't feel like meat, watch out. Don't be deceived. If it's more about you triumphing over your present circumstances more than you delighting in God when your present circumstances are hard, watch out.

Test the spirits. Be a discerning Christian. Drink down the word of God. Open up your Bible and read it. Consume it so that the truth of God gets lodged at the core of who you are and you are not deceived.

Don't be led astray. He is coming soon. His third don't be is found in verses 6 through 8. Let's read them together.

[18:40] And you will hear of wars and rumors of wars. See that you are not alarmed for this must take place but the end is not yet.

Nation will rise against nation and kingdom against kingdom and there will be famines and earthquakes in various places. All these are but the beginning of the birth pains.

Jesus' third don't be is don't be alarmed. Don't be alarmed. I have to confess I'm a bit of a news junkie.

This is a weakness of mine. I like to check the news. If you look at the news at all it's hard not to be alarmed at stuff that you hear. North Korea, Las Vegas, ISIS, Russia, earthquakes in Mexico, hurricanes down south, etc.

etc. But what Jesus tells us here is an antidote to the end times frenzy that Christians can get in if we start to see political turmoil or natural disasters or other troubling things in the headlines and wonder if it's now the time.

[19:53] He tells us very clearly in verse 6 see to it that you are not alarmed. Don't be moved. Don't be disturbed. Why not?

When the rest of society is distressed by nuclear weapons that are in North Korea, political issues at home and abroad, earthquakes, hurricanes, why shouldn't Christians be freaking out about these things, wondering if the end is near?

Look at verse 6. This is such a comforting verse. This must take place, but the end is not yet. Man, this fantastic sentence tells us a lot.

First, it tells us God is in control. These things are necessary. They must take place because they are a part of God's sovereign plan.

No tectonic plates shift apart from his sovereign hand. The wind and the waves are under his sovereign sway. Trump, Putin, Kim Jong-un, Theresa May, and every other influential political ruler on the planet can't get out of bed in the morning aside from God's sovereign command.

[21:08] The living God is taking history to his desired end. in his way and his timing. God is in control.

These things must take place. But not only does it tell us that these things are under God's sovereign control, it also tells us that these political and natural disturbances are evidence elements of the spiritual conflict that is raging between the kingdom of God and the domain of darkness at this very moment.

When Jesus died and rose and ascended on high to reign at God's right hand, his undefeatable kingdom was inaugurated. need. But though he will be triumphant, his enemies are not yet under his feet.

Hence, there is political and natural turmoil. The kingdom is now, brothers and sisters. It is here, but it is also not fully here.

The good news of the kingdom is still advancing through the proclamation of the good news of a crucified and risen king. And when the end finally comes, when the triumphant king returns, the enemy and all of his friends will be put under his feet.

[22:31] We, as his people, we know this. We know that we are locked in an epic conflict in which the war is won, but the battle is still raging.

When the allies invaded Europe on D-Day on June 6, 1944, the war was over. Hitler knew that he was done for, or at least his generals did.

It was only a matter of time. But the end of the war was still 11 bloody months away. Millions more would die because Hitler was a madman and he would sell every German life for his insane cause and he fought fiercely.

Our enemy is fighting a desperate war that he has already lost. And yet the conflict will only get fiercer as the end draws nearer. Because in the words of a great hymn, he knows his end is sure. And then, one day, our captain will come. in the meantime, we don't need to be alarmed. We stay engaged in the conflict, faithful, unmoved, discerning, unflinching.

[23:45] We know that these are just the beginning of the labor pains. They start slow, they get more and more painful, more and more intense, and we're not sure when the end's going to come.

So we know these are just the beginning of the labor pains. So like the weather GIs, we press forward. We are unalarmed. God is in control.

Our enemy's end is sure. Our king has conquered and he's coming soon. The last don't be is found in verses 9 through 12. Verses 9 through 12, and I'll warn you, these are probably the most depressing.

Then they will deliver you up to tribulation and put you to death. And you will be hated by all nations for my name's sake. And then many will fall away and betray one another and hate one another.

And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. The last don't be is don't be surprised.

[24:58] Don't be surprised. Jesus doesn't want his disciples to be surprised by two things. Opposition from without and treachery from within.

His disciples will face opposition from without and treachery from within. And he does not want us to be surprised. Look at verse 9. They, quote unquote, notice it's rather a vague they are going to deliver you up the tribulation and put you to death.

You will be hated by all nations. Man, that's some stiff opposition. Why all this persecution and hate from all nations? for my namesake.

If they hated Jesus, which they did, they will hate his people. If they mocked Jesus, which they did, they will mock his people. If they killed Jesus, which they did, they will kill his people.

Jesus tells us no less. Don't be surprised. Listen to Peter, in 1 Peter, right about this, years after he heard Jesus speak these words, and not too long before he himself met his bloody end.

[26:12] Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as if something strange were happening to you, but rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

He's saying, if you face opposition for being, belonging to Jesus now, you will receive glory because you will belong to Jesus then. Let your hardship now cause you to endure for the hope of the glory that you will experience then.

We're in a little privileged bubble of security right now. Our time here in America for the past couple hundred years has been nice.

But our brothers and sisters in Nigeria, Turkey, North Korea, South Sudan, Iran, Saudi Arabia, Pakistan, and so many other places suffer in a variety of ways for his name's sake.

Jesus does not want us to be surprised. We'll face opposition and it will be fierce. So let's pray for our brothers and sisters around the world who face that. I'm sure there are many brothers and sisters in Nepal that are facing things similar.

[27:34] And let's pray that God would cause us to persevere no matter what comes. But to be honest, that's not the hardest part about this passage, is it? It's not the opposition from the outside, it's treachery from within.

Jesus is telling us in verse 10 that many will fall away, betray one another, and hate one another. There will be treachery among the family. And Jesus doesn't want us to be surprised.

And notice what the triggers are for this treachery. In verse 10, it's a response to the heat of opposition. Persecution is a good way to sift out believers who aren't genuine. When you catch flack for being a Christian, all of a sudden your commitment is tested.

Fear is a powerful motivator. It's easy to criticize, but if we were about to lose our job, or our social standing, or our family, or our possessions, or home, or our life, because of our association with Jesus, what would we do?

It helps us test our resolve to follow him. So it's the heat of opposition causes betrayal, but also verse 11, false teaching does too. There's our false teaching again.

[28:45] Many will betray the faith because they are led astray, rejecting Jesus as Lord, and the community of believers as family. Don't be led astray, and don't be surprised when many are.

Look at verse 12. Here's another trigger. This might have more to do with our current situation right now than anything else. Another treachery trigger is the moral decay of society. The increase of lawlessness will cause the love of many to grow cold.

Brothers and sisters, we don't follow Jesus in a vacuum. We are surrounded by our culture, and our culture values more than anything else right now in the 21st century in the United States, the autonomy of the individual self.

Having cut ourselves loose from God's glory and his good law, we must worship something else, and self is a wonderful substitute, or so it seems.

So isn't it wonderful to be able to do what's right in my own eyes without anyone saying otherwise? And the pressures of living in a society that worships self can force us who follow Jesus to make a choice.

[30:02] Will my love for the crucified, risen, and returning king burn fervently in the midst of such pressure of loving self? Or will it sputter, fizzle, grow cold because it has found self to be an acceptable substitute for the living God?

Brothers and sisters, this is a crucial question that we must ask ourselves, especially in 2017. Is a love for this world causing my love for my returning king and my love for my brothers and sisters in Christ to grow cold?

Jesus doesn't want us to be surprised. He doesn't want us among the many who will fall away, be led astray, or whose love will grow cold.

He is coming soon. And that leads us to our final command from Jesus, which is his one and only be. We've heard four don't be's.

Here is his be. Be faithful. Be faithful. Look at verses 13 and 14. But the one who endures to the end will be saved.

[31:26] And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. The first thing that should pop for us as we look at these verses is the shift from plural to singular.

Did you check that out? All through this passage there have been so many plurals. Many will come. Many will be led astray. Many will fall away. Many false prophets. The love of many will grow cold. But the one, but the one who endures to the end will be saved. He's not saying there's only going to be one who endures. He's saying you, individual, personal disciple of mine, endure.

Hold fast. He wants to grab each disciple's face in his hands and say, hold fast. Endure. Endure through deception.

Endure through temptation. Endure through persecution. Endure through the treachery. Endure through the lawlessness. Endure, and you will be saved. Be faithful.

[32:34] When he says, will be saved, by the way, he's not saying that endurance earns salvation. Salvation from sin, being made righteous by God's grace in Jesus, is faith.

Faith is the way in which we are saved by latching on to God's grace through faith. We know that. That's one of the things that we celebrate. However, those who are truly saved, will endure.

in the words of one writer, true Christians stick. They endure. They persevere.

One of the signs of you truly being a disciple of Jesus, being truly saved, is that you're enduring.

And one sense that to be very encouraging for us.

And they will be saved from the judgment that is coming. And when the end comes, when Christ returns, the work of salvation will be full circle.

[33:41] As Peter says, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. Did you catch that? There will be grace brought to you when he returns.

On that day, we will see him face to face, and the last grace will be given. Resurrection life, fullness of joy in his presence.

That's what we're enduring for. That's what we're aiming at. Seeing him, standing in his presence, in his unshielded glory without fear or shame and delighting in his goodness forever.

That's what we want to endure to the end for. It's not a stiff upper lip kind of endurance. It's a I can't wait for that endurance. So be faithful.

Remain true and devoted to your Lord Jesus no matter what it costs you. Set your hope fully on the joy of beholding him on that day. But not only does our Lord call us to be faithful and endure, he also calls us to be faithful to the mission.

[34:52] He's given us as a church. Look at verse 14. He's calling us to advance under fire. The gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations and then the end will come.

The good news of Jesus who vanquished our enemies of sin, death, and Satan is going forth and will continue to go forth throughout the whole world just as it did in the first century and has for the last 20.

When his disciples heard that phrase, the whole world, they probably thought the inhabited Roman world, which were the limits of the known civilization. And when they were empowered by the Holy Spirit at the day of Pentecost, they went.

They advanced under fire. Some of them made it to India. Thomas was martyred in India according to tradition. That's beyond the scope of the Roman Empire.

According to tradition, Simon the Zealot made it to the coast of West Africa and Britain before they crucified him. Throughout the pages of church history, you will read story after story of the church advancing the gospel of the kingdom under fire.

[36:05] 1,400 years ago after, sorry, 1,400 years after these guys lived, another man of God was used to dust off the true gospel of grace after false teaching had corrupted it for a prolonged season.

500 years ago this Tuesday, a man nailed 95 theses to the door of the Wittenberg Church in Germany and ignited the Protestant Reformation, which was a tidal wave of truth that we're still writing today.

The gospel of the kingdom continues to be preached, continues to advance under fire. And that's what Jesus is calling us to do today. One day the witness to the nations will be complete, and then the end will come.

That may be this generation, it may be many generations off. But whether the end comes soon or far away, he is calling us to be faithful to the end, to endure, and to advance under fire.

We're not to be distracted with this current age, not led astray, not alarmed when the world goes topsy-turvy, not surprised when we face opposition or treachery, but faithful to the end.

[37:22] Before we respond to God's word in prayer and song, I want us to consider three questions. This will help us to adjust our lives in light of this word.

First is this, am I living my life in the light of that day? Am I living my life in the light of that day?

If you're a believer, then in one sense, yes, you are, because you've placed your ultimate hope and trust in Jesus. But we also get distracted. We get overwhelmed, we get fearful, and our life can be functionally ruled by earthly and temporary concerns of today, not that day.

When you might be stuck in the mire of sin, you need to do what Hebrews 12 calls you to do, which is to cast off the sin that easily entangles and run the race ahead of you, set before you with perseverance, fixing your eyes on Jesus.

If you have not put your full trust in this living God for the forgiveness of your sins, then consider this day in light of that day. Respond to the living words of Jesus.

[38:36] I'd love to pray with you afterwards, talk to somebody next to you, ask them how you can respond to that today. The second question is this. Am I discouraged, fearful, confused, or surprised by the difficulty of living in these last days?

Am I confused, fearful, discouraged, surprised in the difficulty of these last days? That's easy for us to be in that place.

Let's let Jesus' realism give us a wartime mentality of how we need to live in these last days. Our King is calling us to advance when the bullets are flying.

We should not be surprised, alarmed, fearful, confused, or discouraged. Doesn't mean it won't be hard. Doesn't mean there won't be tears and disappointments. Doesn't mean it will not be painful, but Jesus wants to call his words to mind to give us hope.

The one who endures to the end will be saved. Lastly, do I feel the urgency of this mission? Do I feel the urgency of the mission?

[39:47] Jesus is calling us as a church to advance under fire. So what is our response to his command? Do we feel the urgency of the moment that he is coming soon?

That many are without the witness of the gospel? Are we giving considerably of our time, of our energy, of our prayer to the mission of the witness of the good news to all people?

He isn't laying a guilt trip on us. He's giving us our marching orders. So let's respond with faith and boldness to the urgency of the call. He is coming soon. Come, Lord Jesus.

Let's pray. Father, help us to respond to this truth with right wartime mentality, that you are coming soon, that we should not be alarmed.

Lord, help us, Father, not to be surprised. Help us to be faithful. God, give endurance where endurance is needed.

[40:57] Give courage where courage is needed. Give faith where faith is needed. Attend to your people now. In Christ's name, amen. Sharpe God, tell him aötitude of the truth.

Am king of kingdom, Lord, Jesus, when he comes to the truth along with is this the truth is this the truth that you hope is the fact