

Journey to the Cross: Passion Week – Wednesday

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[0 : 00] There are several types of individuals who fly and take flights and participate in the airline industry throughout the world.

I think there are three kinds of travelers. There are the ignorant, that is those who have never taken a flight before. I especially love going to an airport and seeing the excitement of children who cannot wait to take their first plane ride.

But, of those who have taken flights before, I would say that there are only two kinds of travelers after that.

That is those who are prepared and those who are distracted. You know, as well as I do, you check in to the check-in counter or you check in online and you go directly to the TSA line.

And the TSA line is where you especially see the prepared and the distracted and they are worlds apart from one another. Some got dressed early in the morning, fitting for traveling on airfare.

[1 : 03] They wore pants or some form of outfit that did not require a belt because they don't want to take that out. They don't have any liquids with them because they know they're going to have to dump that out. They have all their liquids in little bags and a little baggie you take out.

They have a little pouch and whatever they travel in, ready to take out their laptop at a moment's notice to pass it through on its individual bin. All of these things, they are the prepared and then there are others who are chatting in line as they're approaching the TSA line.

And it's as if they've never done this before and they don't know that they're going to be called for their ID. And they don't know that they're going to have their boarding pass required to be seen for the person before you go through the metal detectors.

And it's very apparent there are two kinds of travelers, the prepared and the distracted. And while that is humorous and that is obvious to see and it's acceptable, there are just those kinds of individuals.

For traveling, that's acceptable, but when we think about the Lord's return, that is not acceptable. There should only be one kind of people the Lord asks for there to be of His people and that is those who are prepared, not the distracted.

[2 : 22] And so today we're going to look at a passage that Philip just read where we've been looking at the last week of Jesus' life. On Sunday he rode a colt into Jerusalem. He allowed people to worship him as Messiah.

Hosanna, Hosanna, blessed is he who comes in the name of the Lord. He rode down into Jerusalem and then Monday, Tuesday and Wednesday he goes into Jerusalem.

He teaches, he is upsetting the religious establishment, the Pharisees, the Sadducees, the Sanhedrin, the chief police, the scribes, all of those individuals. He is threatening their authority and they cannot understand by what authority he teaches like this and the people love him.

They love hearing from Jesus, the word of God. And that night on a Wednesday, Jesus goes to the outskirts of Jerusalem.

He often is retiring in the evening with perhaps Lazarus, Mary and Martha and Bethany which is on the other side of the Mount of Olives.

[3 : 34] And it is there that we capture the scene for today's text. We're talking about living in light of the end.

If people were to wake up and live in light of TSA they would be prepared travelers. And because you know that that's going to be the end of your destination that's going to be most difficult in traveling with airfare.

But today we want to look at living in light of the end and Jesus is on a Wednesday evening. He's on the Mount of Olives with his disciples. And we read in this text from another Gospel Matthew the scene that says this.

And why is this so? This is the Olivet Discourse that was just read by Philip. It's also recorded in other Gospels. And why is it called the Olivet Discourse? Well it's the location in which Jesus taught this discourse or this conversation.

He was sat on the Mount of Olives. It says this in Matthew 24 verse 3. It says this. And as he sat on the Mount of Olives the disciples came to him privately saying tell us these things.

[4 : 53] Tell us when these things will be and what will be the sign of your coming and what will be the end of the age. Look with me in the text that Philip just read. We get the scene a little bit more to it says and they were speaking some.

And while some were speaking of the temple how it was adorned with noble stones and offerings he said. And then Jesus informed them as for these things that you see the temple.

As for these things that you see the temple. The days will come when there will not be left here one stone upon another that will be thrown down.

So imagine you're on the Mount of Olives. It's in a little higher elevation perhaps a scene similar to this. You can go to Israel and see from the Mount of Olives the foundation stones or the platform.

They're built by Herod the great to this day. And you can go there and perhaps the vantage point is something similar to this. And they were looking down at the temple and that temple was 516 probably 500 around 30 years old by the time that Jesus looked down on it.

[6 : 10] However Herod the great because it was built by the by in Ezra and Daniel Ezra's time with the governor's Zerubbabel.

And it was built in five I think it's 13 BC. So that that temple had been standing there and it had been recently refurbished by Herod the great. Herod the great then built this platform and the colonnade all around it the 38 acre platform that the temple then sat on.

So that platform and the refurbished temple had only been there for 40 years and it was beautiful. Herod the great donated the six foot gold vine to be adorned and so it may have glimmered with some gold even.

It was a beautiful sight and the disciples were sitting on the hillside admiring this thing. And Jesus then tells them an alarming statement not one stone is going to be left in the days.

And so it will be destroyed. Jesus is communicating that temple that you see that is so cherished is going to be destroyed. That was so disruptive that the disciples then ask in verse 7 teacher when will these things be and what will be the sign that these things will take place.

- [7 : 31] So Jesus in this whole discourse is answering these two questions in Matthew we have three questions but he's answering these questions. This disruptive statement was just made hey that temple is going to be destroyed not one stone is going to be left unturned. It'll be completely toppled. And historians we know this that Titus when that temple was destroyed and 70 AD they built a scaffolding all the way around it. And Rome did and they filled the scaffolding with with wood and they burned it and then that made the stone brittle that the temple had and it melted all the gold and things in it. And indeed it toppled and Rome destroyed it and took the debris and poured it into the Kidron Valley which is right below the eastern wall there. And it was destroyed in 70 AD. But that was so disruptive so they asked this question so the rest of the discourses answering those questions. And if you will yes they're asking when will these things be the destruction of the temple and what will be the sign that these things will take place.
- [8 : 45] And so if you will they're asking the question when will your judgment come because the destruction of the temple will be a sign of judgment. So when will that happen. And if you think about it what Jesus is doing is this. This is on Wednesday. He's also likely betrayed on Wednesday by Judas. Thursday he will spend the evening in the upper room with the disciples and then he will die on Friday. That death will be disruptive for the disciples and all of the followers of Jesus at that time. And so he's preparing them and communicating with them that what you anticipate may not be. But I am true. I will return and I will return with judgment and one of the signs of judgment that is coming is going to be the destruction of the temple. And so that's the nature of this discourse and that's where we are in the life of Jesus. So let's now then look at what are the signs of the end of the age and the Lord's return.
- [9 : 50] The time of his judgment. We saw already the destruction of the temple. And so I'm not going to read much more about that in verses five and six. We also see that there will be deceivers that is false messiahs look with me in verse six or verse eight rather. See that you are not led away. A led astray for many will come in my name saying I am he. The time is at hand but do not go after them when he says I am he that that person that deceiver that false messiah is saying I am the messiah. I am the one you've been waiting for. And so one of the signs of his return and one of the the signals of judgment that is coming is you'll have false messiahs. I was reading interestingly the National Geographic Organization just wrote an article where they are currently they have discovered and there are probably more.
- [10 : 55] But they're they're always false messiahs living on the face of the earth. Today there's five of them National Geographic did an article on each one or did an article highlighting each one and that's kind of troublesome. You know when you say I'm the one and there's four others that doesn't that's kind of bad press but. But that but there but there's always false messiahs. But this is a sign to say judgment is coming and there has always been false messiahs. Sadly they each have large followers sadly. They all have followers who are familiar likely with Christianity and the Bible because they knew to be expecting a messiah. So they were deceived and worse all of these so-called false messiahs will all die. They all will spend eternity from hell and so too will their followers unless they repent and turn and trust in the messiah Jesus Christ.

[12 : 02] That's what's so sad. And the same is true for anyone today who has not turned to Christ for the forgiveness of sin trusting in his person and his work on the cross.

And so how do we as the church keep in mind those who follow false messiahs are often coming out of tacit Christian homes or some tacit understanding of Christianity or the Bible.

So how then do we guard ourselves against trusting in a false messiah? Know the word. You will see today later as we communicate God's word that there will be no mistake when Jesus returns.

There will be no mistake when Jesus returns. You don't have to question. I wonder if it's him and we will see that in a moment later in the message. Know your word. Know what to expect when the Lord returns in glory and power with judgment.

It will be unmistakable. Know your word. Read and study the word and do it in community with others.

[13 : 14] And why do I say that? It's why we gather as a church. It's why one of the reasons why we have Bible studies and we learn to study God's word together is because we're doing it in community and that helps us remain true to what God's word is saying and not have some aberrant view that takes us into false doctrine that exposes us to things like a false following a false messiah.

And if you hear something not quite right, that doesn't sound quite right. Talk to one of the pastors myself, one of the elders. And it's one of the reasons the Lord has given the church elders is to help teach sound doctrine and protect the church and expose false teaching.

These are some of the things that we can do, but my primary encouragement is know the Lord. Know God's word.

Study God's word. Read God's word. Make it a daily habit to be a consumer of God's word to read, to listen. But there'll be deceivers. Another sign of the age is there'll be disasters.

Look with me in 9 through 11. And when you hear the wars and tumults and do not be terrified for these must first take place, but the end will not be at once.

[14 : 33] And then he said to them nations will rise against nation and kingdom against kingdom. And there'll be great earthquakes on the earth and various places of famine and pestilence. And there will be terrors and great signs from heaven.

Some historians say that there have been 70 world conflicts up until the time of Christ that were world conflicts.

50 significant wars were from the time of the next 50, sorry, the 50 significant wars has taken place since Christ to a thousand years AD.

From a thousand years to 1500 AD there's been about 100 significant wars. 1500 to 1800 there's been about 250 significant wars.

And since 1800 to today there's been about 500 wars. World War I and II resulted in approximately 75 million deaths.

[15 : 40] But notice what it says in verse 9. And when you hear wars and tumults don't be afraid.

These things must take place first and in the end will not take place at once. This doesn't mean the immediate end of the world when you hear of wars or have wars.

But in the tribulation there'll be wars that have been like none this world has ever seen. And we read in Revelation the bold judgments and the various forms of judgments.

The world has never seen what will happen that is coming. Plagues and famines, terrors. And these are all great signs from heaven we're told.

That is space objects like meteors and things like this are found in verse 11. All of these things are disasters that will occur.

[16 : 45] And this is a sign of the incoming Lord's judgment that is coming in His return. Another sign of the end of the Lord His return is persecutions.

Look with me in verses 12 through 19. But before all this, so before the wars and the famines, the pestilences and all, before all this they will layer their hands on you and persecute you.

Delivering you up to the synagogues and prisons that you will be brought before kings and governors for my namesake. This will be your opportunity to bear witness. Settle it therefore in your minds.

Do not meditate beforehand how you will answer. For I will give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict.

You will be delivered up even by parents, brothers, relatives, friends, and some of you they will put to death.

[17 : 50] You will be hated by all for my namesake. But not a hair of your head will perish and your endurance will gain your lives.

Persecution. There's various forms of persecution. Here it's highlighting some will be put to death.

So there's obviously a physical persecution being beaten, taken, imprisoned because of your faith in Christ. I love that twice it says, for my namesake.

This is why you're being persecuted. For my namesake, not because you're a difficult person, those exist. Not because your mouth got you in trouble, that exists. But because of my namesake, you stood for me.

And that is why these things will occur to you. Socially, there's a social persecution being viewed as a lower class, uneducating, holding weird views, believing in only one God and claiming there is no other God.

[18 : 58] Reading your Bible and believing it is authoritative. It is the most authoritative thing in your life. Greater than any emperor, greater than any employer, school board, governor, president, Congress.

To have God's word as the most authoritative thing in your life will get you in trouble. Socially, you don't fit into what all the, that the culture embraces.

And you'll be persecuted. For his namesake, socially, economically, you'll be overlooked for the bidding of contracts that your business may put forward.

You'll be disfavored to do business with. You'll be perhaps like the Jews in Germany in World War II having to wear armbands because you stand apart and nobody wants to do business with you.

Before, you'll be forced into poverty and they're going to hope to try to force you into compliance. And religiously, they'll be persecution.

[20 : 03] You don't worship the God of self. You worship the King of kings and Lord of lords.

I think sometimes it would be helpful for us. Last summer, I did a couple of sessions on conscience, what it is, what is your conscience. We defined what one's conscience is and one of the things about one's conscience is that you can recalibrate it.

Perhaps your conscience embraces things that it should not and it needs to become more narrow. Perhaps your conscience is very narrow on something and you need to accept things that God has permitted, but your conscience is pretty narrow.

All that to say, we talked about recalibrating one's conscience, what that looks like, how does that feel, how to do that in keeping with truth. Well, I think in this area of persecution, we need to recalibrate our expectations.

Often in America, I am grateful for the Constitution and the Bill of Rights that we have, but sometimes we can hide behind those. But as culture begins to, how do I say, as culture begins to have a revisionist look at those documents, laws are being passed that expose Christians to persecution.

[21 : 30] It's here, it's coming, and for those who stand and proclaim his name for his namesake, persecution is coming. It already is, let me state, I'm sorry, I misspoke, it already is and it will get worse.

And the closer we get to the Lord's return, the closer we get to his judgment, persecution will only heat up. My point is 2 Timothy, perhaps we should be instructed by Paul toward Timothy.

He says, indeed, all who desire to live godly in Christ Jesus will be persecuted. And we perhaps should not be surprised, but recalibrating our expectations, knowing persecution, will occur.

But what is your response? What is our response to persecution? Look with me in verse 13, it's rather shocking. Look with me in verse 12, we'll go step one verse back.

But in all this, they will lay their hands on you and persecute you and deliver you up to the synagogue's prisons. And you will be brought before kings and governors for my namesake.

[22 : 40] But notice the opportunity. This will be your opportunity, verse 13. This will be your opportunity to bear witness.

So what a privilege that in the midst of persecution, in the midst of hardship, he says, this is your opportunity to bear witness of me.

I think of polycarp.

I think of polycarp. Well, first, let me go to Tertullian, who in the second century and the early third century, speaking of Roman persecution, he triumphantly wrote this.

He's writing to the Roman procouncil and he says, the more often we are mowed down by you, the more often we are mowed down by you. Christians are being mowed down by the Roman Empire.

[23 : 43] The more in number we grow, the blood of Christians is seed. That's how Tertullian viewed it. Polycarp.

He stood, John Hus, Martin Luther, polycarp in the second century, a pastor of Smyrna. This is what he said. He was facing martyrdom and he was urged by the procouncil to deny Christ.

They were going to spare his life as long as he denied Christ. And before his death, this is what he said. But let's remind ourselves in verse 13 what it says. This is your opportunity to bear witness of me.

This is what Polycarp said. 86 years I have served Jesus and he never did me any injury. How then can I blaspheme my King and my Savior?

And he did not recant. And they killed him. Persecution. Another sign of the end and we are to live in light of the end.

[24 : 52] The Lord's return is that Jerusalem will be surrounded and destroyed in verses 20 through 24. We read of this occasion. But when we see Jerusalem surrounded by armies, then know that desolation has come near.

Then let those who are in Jerusalem flee to the mountains. Let those inside the city depart and let none who are out in the country enter it. For these are the days of vengeance to fulfill all that has been written.

Alas, a woman who is pregnant and for those who are nursing infants in those days. For there will be in distress upon the earth and wrath against this people. They will fall by the edge of the sword and lead captive among the nations and Jerusalem will be trampled under foot by Gentiles until the time of the Gentiles has been fulfilled.

Jerusalem will be surrounded by enemies. I want to share that this passage, let me share with you my understanding.

This passage is mainly written toward the Jewish people, warning them of what they can expect in the days and years to come, especially in the tribulation, the time of their judgment.

[26 : 12] However, there are others in Christianity who I respect deeply, who I love dearly, who would understand this thing that has been written as an event that occurred in the past in the year 70 AD, when Titus the Roman emperor surrounded Jerusalem and Jerusalem toppled.

And that is a majority view and there are some even in this church who hold that view. However, as I understand this event as I mentioned, so there are some who look back, who I deeply respect.

I see this as an event that is still yet forward into the future, that it will occur in the tribulation. And so I have that understanding for two primary reasons.

Look with me when it says the day of vengeance. That term, the day of vengeance, is an Old Testament expression that speaks to divine vengeance at the end of time. Specifically the tribulation and the time of Jacob's distress that describes a final judgment that will be in the end and an equivalent with the term the day of the Lord.

The world has not yet seen the day of vengeance that it is being prophesied of the Old Testament that this is referencing. This is my understanding. Secondly, in verse 22, when it says to fulfill all that it is written, the things that all that has been written, there are several things in the Old Testament that prophesy of this event that I still don't think that this event is fully, that happened in 70 AD, fully describes.

[27 : 53] There are things prophesied in Zechariah, verse 12, or chapter 12, that are yet to be fulfilled. And the unprecedented outpouring of God's wrath described in Revelation 6 through 19 are yet to be fulfilled.

Nor did Jesus visibly return to the earth that accompanied this time in Zechariah 14, and He did not judge the wicked in Matthew 25 and establish His absolute rule over the earth in Revelation 20.

So those are some reasons why I still think this event of that Jerusalem will be surrounded and destroyed is still yet future to occur in the tribulation.

But again, there's room in Christianity for both views, and there's room even in this church for both views. And regardless of what view you hold, I would encourage us to hold it loosely for there's good things about each understanding.

Moving on, though, the Jerusalem will be surrounded and destroyed. What is another sign of the end of the Lord's return is that there'll be a celestial signs in the coming of the Lord.

[29 : 00] Look with me in verses 25 through 28. And there will be signs in the sun, the moon, and the stars, and the earth is distressed. The nation's in perplexity because of the roaring of the seas and the waves, people fainting with fear and foreboding of what is coming on the world.

For the powers of the heavens will be shaken. And then they will see the coming of the Son of Man, coming in a cloud with power and great might, the coming of the Savior.

Celestial signs and the coming of the Savior. In Matthew 24, it sheds a little more light on this passage, the Olivet Discourse that we find in Matthew 24, verse 29, says this, describing these events.

It says immediately after the tribulation in those days, the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken.

So when we read in verse 25 here, and there will be signs in the sun and the moon, in Matthew we know those signs that the sun turns dark. And if the sun turns dark, it has no chance to, the moon has no chance to reflect its light.

[30 : 22] And so the moon goes dark, and something is happening in the celestial stars that it's describing. I don't quite understand how that will happen or what that happens. I don't understand how the sun will go dark either, for that matter.

It doesn't matter. If you can create it, you can do anything you want with it. So that's all I have to say about that. Because I don't know anything more than that.

So my point is imagine this. Everything goes dark. Why do I say, read your Bible?

Why don't follow false messiahs? If someone says, I am he, how do you know it's not him? Ask yourself this question, did the sun go dark? Did the moon go dark?

And then, look at this. In verse 7, and then the only brightest, most radiant thing you can see is the Lord and everything else is dark.

[31 : 21] And they will see the Son of Man coming in a cloud with power and great glory. It's unmistakable. You won't miss him.

It's a very public return. You don't have to worry if somebody in Spokane is the messiah.

No. No. Or in Tibet, or in what you name the place. This has not occurred.

And you can read in Revelation, Philip referenced it in his passage of Jesus returning on his white horse in radiant glory, ready to judge.

He came to die for sin. And now he will judge those who rejected him. And he is coming to judge. And it says in verse 28, Now when these things begin to take place, well what are these things? The temple being destroyed, deceivers coming, false messiahs, disasters, persecutions, Jerusalem being surrounded, Jerusalem ultimately destroyed, celestial signs in the heavens, the sun going dark, the moon going dark.

[32 : 39] And notice the response that you were to have. Imagine how frightening that would be. And so the Lord takes comfort and he says, listen, Now then when these things begin to take place, straighten up, raise your hands, raise your heads because your redemption draws near.

Your physical and spiritual salvation is ultimately here in the person of Jesus when he returns. It is close.

And then you say, well how close is it? And how near is the Lord's return when he brings judgment? I'm glad you asked because Jesus then answers it in verse 29. Then he told him this parable, look to the fig tree and all the trees.

As soon as they come out and leave and you see yourselves know that the summer is already near. So also you will see the things that take place and you will know that the kingdom of God is near.

Truly I say to you, this generation will not pass away until all is taken place. Heaven and earth will pass away, but my words will not pass away.

[33 : 46] There's going to be a final generation that will have the privilege. And so how near is it? Well he says, look at the fig tree and look at other trees and when they sprout leaves and as we, I hope, are about to see.

And we're beginning to see here in Spokane. You know that summer is near. And so he's saying, you know this in nature. And so when you see these signs that I just talked about, the list that's on the screen, when you see those signs, you know it's near.

The generation that is this final generation, I believe that generation is in the tribulation, but let me just say it this way. Do we see the destruction of the temple? Did that occur? Yeah.

Do we have false Messiah? Some of these things we can already see are taking place. Now, what is the response that we are to have?

Notice he's talking to people about 2,000 years ago on the hillside overlooking Jerusalem. And he is telling them what these things that will occur and the sign of his return, what it should do in their life.

[35 : 07] And so whatever Jesus is about to say, this is your response. It ought to be our response because we're far closer to his return, far closer to his judgment. And this only, what does he say? Here's the response.

So what is the application? Watch yourself. Look in verse 34, but watch yourselves. Lest your hearts be weighed down with dissipation and drunkenness in the cares of this life.

And that day will come upon you suddenly like a trap. Basically, when you least expect it, it's going to happen. And so watch yourself.

And in this word, watch yourself. I like to think of it as vigilant anticipation. When I was a young boy, I, my bedroom was over the second story of our house and my dad was coming home.

He was expected to come home and I had loaded some water balloons and I was maybe seven, eight years old. And I was, I could not wait for my father to come home so that I could launch as many water balloons on him as possible.

[36 : 18] And so ignore my intent. But what I'm wanting you to hear from this story is my vigilant anticipation. All day I wrapped, I filled water balloons.

My mom would not help me. So I, and so I spent all morning wrapping these water balloons and filling them and trying to tie that knot. I only got like five of them, but I spent all day.

Everything about my day was waiting for that time. My dad would come home. I had, and my brother would try to distract me with things and I did not want to miss my opportunity.

And so I would, I would tell my brother, no, everything about that day was focused on the, the hour that my dad would come home because I couldn't wait.

Again, ignore my malevolent intentions, but it is that manner of vigilant anticipation we are to have as believers to watch out.

[37 : 23] Keep a vigilant watch. Watch. You should be preoccupied. Your whole day should be preoccupied with being prepared for the Lord.

Why? Because it says your heart will be weighed down with dissipation and drunkenness. Dissipation is just unbridled indulgence, often of alcohol or debauchery of some kind.

And then it does name drunkenness itself specifically. And the accompanied vile behavior that accompanies drunkenness. And all you have to do is read scripture and to see the vile behavior that accompanies drunkenness.

People like Noah, Nabal, Elah, Zimri, and sadly the church at Corinth even receiving the Lord's supper.

And as, and if we're not vigilant, if we don't have vigilant anticipation of the Lord's return, all of our hearts will turn away from the Lord.

[38 : 35] And this is what these signs are supposed to help us understand. Don't fall asleep. Watch out. Do not be weighed down by the things of this world.

The second application is named here is in a command as well. Verse 35 and then we're going to get to 36. And it will come upon all who dwell on the face of the whole earth.

Well, let me actually pause. Let me, verse 35 shares with us a sad consequence. What is at stake if we are distracted, if we're filled with dissipation, drunkenness, if the cares of this life weighed down by those things.

What happens for it? That is the judgment that accompanies his return for it. God's judgment will come upon all who dwell on the face of the whole earth.

Do you know what you miss out? As I'm distracted, as you're distracted by the things of this world, the cares of this world, as we participate in sin, whatever it be, alcoholism, whatever drunkenness, it doesn't matter.

[39 : 43] Disappation. What is at stake? That God's judgment is coming and the whole earth is going to be exposed to it. And only those in Christ will be spared of this judgment.

So what does that mean? There are those who are not spared. So what is this implication? Verse 35 I think is one of the most saddest verses. The implication is listen.

You're distracted from the very purpose for why you are here. And that is to make disciples proclaim my name. Do things for my namesake.

But the more you're weighed down by these things and distracted by these things and you don't have an anticipation of the Lord's return, you're ineffective for the very reason you're here. And his judgment is coming and it will affect all of mankind.

That's sobering. So then he gives us another encouragement in verse 36. Stay awake at all cost, at all times, praying that you may have strength to escape the things that are going to take place and to stand before the Son of Man.

[40 : 53] It's similar to watch yourself, but this one is to stay awake. It is hard when you are very tired to stay awake and to remain faithful. And his encouragement is, hey, persevere.

Stay alert. Stay alert in one's vigilant anticipation of his return. And what's the promise? There are two promises given in this verse.

That you'll have strength to escape the things that occur and to stand before the Son of Man. It comes with great reward. It comes with great reward.

Two kinds of passengers with the TSA, those who are prepared and those are distracted, that's acceptable in the world of the TSA and air flight.

It is not acceptable for the saint. There should be no two categories for the saint to be distracted or prepared. We are to be vigilant, anticipating his return.

[42 : 02] And we should only be a prepared people knowing what is to come. Would you pray with me? Father, I pray this week we would, it's good to be reminded to be an undistracted, vigilantly anticipating your return.

The things of this world that have bogged us down, we have concerns, I pray that we would trust you, that we would not be given into fear, but we would trust you.

Lord, thank you for the reminder to be vigilantly anticipating your return. And may we be a people who are saturated with your word.

That we may not be deceived by false teachers, false messiahs, we would not be caught to and fro, we would be a people whose mind is stayed on you.

Thank you for the reminder today. And may we not be a distracted people when you return, but maybe it would be a faithful people. Persevering to the end. Thank you Lord. Amen.