

A Solemn Response

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Date: 02 January 2022

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- [0 : 00] Let us now turn to the New Testament, to the Gospel according to Luke, chapter 17, reading from verse 20.
- Gospel according to Luke, chapter 17, reading at verse 20. When he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.
- Neither shall they say, Lo here or lo there. For behold, the kingdom of God is within you. And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.
- And they shall say to you, See here or see there. Go not after them, nor follow them. For as the lightning that lighteneth one out of the one part under heaven, shineth unto the other part under heaven, So shall also the Son of Man be in his day.
- But first must he suffer many things, and be rejected of this generation. As it was in the days of Noah, so shall it be also in the days of the Son of Man.
- [1 : 33] They did eat, they drank, they married wives. They were given and married. Till the day that Noah entered into the ark, and the flood came, and destroyed them all.
- Likewise also, as it was in the days of Lot, They did eat, they drank, they bought, they sold, they planted, they builded.
- But the same day that Lot went out of Sodom, It rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day, when the Son of Man is revealed.
- In that day, he which shall be upon the housetop, and his staff in the house, Let him not come down to take it away. To he that is in the field, let him likewise not return back.
- Remember Lot's wife. Whosoever shall seek to save his life shall lose it. Whosoever shall lose his life shall preserve it.
- [2 : 42] I tell you, in that night there shall be two men in one bed. The one shall be taken, and the other shall be left. Two women shall be grinding together, the one shall be taken, and the other left.
- Two men shall be in the field, the one shall be taken, and the other left. And they answered and said unto him, Where, Lord?
- And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.
- Amen. And may God bless to us that reading from his truth. Let us further sing to his praise from the second version of Psalm 145 at verse 13.
- Second version of Psalm 145 at verse 13. Thy kingdom hath none end at all, doth through ages all remain.
- [3 : 51] The Lord upholdeth all that fall, the cast down, raiseth up again. The eyes of all things, Lord, attend, and on thee wait that here to live.

And thou in season due doth send sufficient food them to relieve. Yea, thou thine hand dost open wide, and everything dost satisfy that lives, and doth on earth abide of thy great liberality.

Let us sing these verses. Thy kingdom hath none end at all. Thy kingdom hath none end at all.

Thy kingdom hath not■■■■ gladeth, and all reps nut Alys and will be suffered.

Thy kingdom hath none end at all. Thy kingdom hath none end at all.

[5 : 17] The eyes of hope is not a thing, and not give it a cure.

The eyes of hope is not a thing, and not give it a cure.

And the lips on the earth are high, and not give it a cure.

The eyes of hope is not a thing, and not give it a cure.

Let us now turn to the passage that we read, the Gospel according to Luke chapter 17, and we may read again at verse 20.

[6 : 49] And when he was demanded of the Pharisees, that is, when Jesus was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo, here or lo, there, for behold, the kingdom of God is within you.

And I'd like just to highlight three thoughts from our text this evening. First of all, the request of the Pharisees.

Secondly, the response of Jesus. And thirdly, the requirement to be ready. The request of the Pharisees.

He was demanded of the Pharisees when the kingdom of God should come. When you read the Gospel narratives about the ministry of Jesus Christ, one thing that comes across is the emphasis that Jesus places on the kingdom of God.

In fact, you might say it is the central theme of the Bible. For example, I must preach the good news of the kingdom of God to the other towns as well.

[8 : 34] For I was sent for this purpose. Soon afterward, he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God.

He sent out his disciples to do what? And the answer of the Bible is to proclaim the kingdom of God.

People were urged to seek the kingdom of God. He gave, he asked the question, what was the kingdom of God like?

And Christ gave comparisons. In fact, he taught his disciples to pray for the coming of the kingdom. Your kingdom come.

In the Lord's prayer. So you can see how this theme is so important in particularly the New Testament. Now, when you think of a kingdom, a kingdom implies that there is a king and that there are subjects.

[9 : 49] Who is the king? Well, in the very first psalm that we sang this evening, we are given an indication of who the king is.

And we are informed in that psalm of the characteristics that set the king apart. Of the beauty that belongs to him.

Of his ability of speech. Of the way that he is able to minister grace to the lives of needy men and women and boys and girls.

And so, the king is the one who is the lord of lords and king of kings. And in the economy of grace, that title can only belong to Christ Jesus.

It is an honor bestowed upon him for the work he has accomplished. You remember how the psalmist reports God speaking in Psalm 2.

[10 : 59] And the psalmist there is speaking prophetically. And then he goes on to write these words.

As if he were actually hearing what God the Father says to God the Son. The Lord said to me, you are my son. And there is proof that this king is none other than the unique, only begotten Son of God.

You remember how his sonship was confirmed at his baptism. This is my beloved Son in whom I am well pleased.

And again on the marvelous revelation that was given on the Mount of Transfiguration. Where Peter wanted to make three tabernacles and to remain there.

Until it was pointed out to him that that was not a possibility. And you remember the testimony of heaven. With regard to the person who was transfigured on the Mount of Transfiguration.

[12 : 14] This is my beloved Son with whom I am well pleased. And so when the psalmist reports the next statement with regard to the king.

Today I have begotten you. What does that statement say to us? Does it refer to his eternal generation as God the Son?

Well I do not believe that it does. I don't believe that that has anything at all to do with the eternal generation of God the Son. Remember how the Apostle Paul applies these words.

God raised him from the dead. And for many days he appeared to those who had come up with him from Galilee to Jerusalem. Who are now his witnesses to the people.

And we bring you the good news. That what God promised to the fathers. This he has fulfilled to us their children. By raising Jesus.

[13 : 14] As also it is written in the second Psalm. You are my Son. Today I have begotten you. Paul sees this prophecy fulfilled in the resurrection of Jesus Christ from the dead.

And he sees these words in particular referring to the enthronement of Christ. When did that occur? Did it not occur?

When he rose in his ascension to the heavens. He had died for the sins of his people. In rising from the dead he is publicly acknowledged as God's anointed king.

The savior of his people. And for that matter the only savior of the world. That's why Paul writes in his letter to the Romans. He was declared to be the son of God in power.

According to the spirit of holiness. By his resurrection from the dead. This king is different from every other king that was or ever will be.

[14 : 29] For example he can never be deposed. Or removed from his throne. He will always be king.

Every other king. Doesn't matter how long they reign. If they are not removed by hostile forces. Or ill health.

They are ultimately removed by death. But not this king. He has conquered death and the grave. And risen triumphantly and victoriously.

He is a king forever. And so this promise is given from the father to his son. Ask of me.

And I will make the nations your heritage. And the ends of the earth your possession. There Jesus is saying. That his father has promised from before the foundation of the world.

[15 : 31] To give him the nations. And you remember how that is portrayed for us in the book of Revelation. A great multitude. That no one could number.

From every nation. From all tribes and peoples and languages. You know we tend to think of the church as being small. And insignificant.

And yet. The picture that is set before us of the victorious church. Of the bride of Christ. Is. Of.

A huge multitude. That no man could number. And they are his. Well.

The people. Were. Hearing. Frequent. References. To the kingdom of God. And so the coming of the kingdom was evidently.

[16 : 31] Of great interest to this. Group of people known as the Pharisees. I suppose you could say that for them. It was a burning issue. The Pharisees were a group of people.

Who had knowledge of the scriptures of the Old Testament. They believed in the advent of the Messiah. Hence the question.

It's not actually made clear by Luke. Why they asked the question at this particular time. Why? We know at least that some of them believed.

That the person of whom they asked the question. Was a teacher. In fact. One of their number we know. Visited this teacher by night.

And made the admission. Rabbi we know that you are a teacher come from God. For no one can do the things that you do. Unless God is with him. No.

[17 : 35] For a Pharisee to make that admission. It was a significant admission. But you have to remember. It was made by a man. Who had not then been spiritually enlightened.

How do we know? Well for the simple reason. That Jesus told him. That he needed to be born again. And you remember how that particular statement.

Caused that Pharisee who came by night. No end of problems. As he struggled to understand the concept. Of the new birth. And so it is members.

Of that grouping. Who are asking the question. When? For some of these people. The question probably had a political thrust.

As a people. They were under the dominion. Of Roman occupation and rule. And like any peoples. Who are under the occupation and rule.

[18 : 44] Of another power. They longed to be delivered. From oppression. By the Roman power. They wished to know. When God would restore the fortunes of his people.

And righteousness prevailing. So they asked the question. When will the kingdom of God come? Did they expect a day. And a date from Jesus?

Possibly. But I cannot be sure. It is obvious. From their request. That they weren't thinking. Of a spiritual concept.

But more a physical entity. When they were asking this question. When will the kingdom come? There is in my view.

A lack of clear understanding. About the nature of the kingdom. In their request. Their concept of the kingdom. Is not of a. Of a. As a spiritual kingdom.

[19 : 47] But rather a physical entity. A power. In the world. And that. I would submit. Is borne out. By the response.

Of Jesus. The request of the Pharisees. When will the kingdom come? Secondly. The response of Jesus. And you notice what he says.

The kingdom of God. Comes not with observation. Neither. Will they say. Shall they say. Lo here or lo there. For behold. The kingdom of God. Is within you.

Now. As I said already. I get the impression. That this group of people. They wanted a definite. Answer. To their question. And the response of Jesus.

Must have. Bitterly disappointed them. Jesus states. The kingdom of God. Is not. Coming in ways. That can be observed.

[20 : 48] Nor will they say. Look here. It is. Or look there. It is. It will not come in the way. In which people.

Expect. I think. I think. They obviously thought. It would be accompanied. By. By some kind of. Publicity.

And fanfare. That often accompanies. Earthly kingdoms. Or maybe. They were looking for. Supernatural signs. That they might observe.

And so. Predict. God's future. And they obviously thought. That this teacher. Who had such. Specialist knowledge. Could tell them.

Perhaps from prophecy. When the kingdom. Was to be. And Jesus begins. To correct. Their views. Rome.

[21 : 43] Would not be overturned. Israel. Would not be vindicated. An earthly kingdom. Would not be established. And you know.

The kind of question. That the Pharisees asked. Is still with us. To the present day. And it leads at times.

To wild. And even. Embarrassing. Speculation. As people. Try to identify. Dating for the end. Of the world. And the consummation.

Of the kingdom. How often have you heard. Statements like this. At times of. Cataclysmic events. It's the end. Of the world.

But no. Created being. Is in possession. Of that knowledge. No. Created being. Is in possession.

[22 : 42] Of that knowledge. It belongs. To God alone. Just. A few months ago.

I think it was. Last September. There was an earthquake. In Mexico City. And apparently. Residents there. Feared. That the apocalypse. Was happening. That it was the end. Of the world. They saw blue.

Flashes of light. Across the sky. In the wake of. I think it was. A level seven. Earthquake. On the Richter scale. And they were probably.

Witnessing. An unexplained. Phenomenon. Known as. Earthquake lights. But you see. What came across.

[23 : 43] From the reaction. Was this. At the back. Of people's minds. Despite. The bravado. Despite. The lack. Of preparation. There is something.

At the back. Of people's minds. Which says. Maybe. Maybe. The world. Is coming. To an end. And then.

Once. The. Immediate. Danger. Has gone. And the phenomenon. That created. The fear. Then the maybe.

Is banished. To the back. Of the mind. But you know. What Jesus states. The kingdom. Would not come. With any signs.

At least. Not the kind of signs. That people. Were looking for. So that no one. Is able to predict. When it would come. Or point to it.

[24 : 38] By their own wisdom. No one. Sees. The kingdom of God. By outward. Observation. There is a mystery.

About the coming. Of the kingdom. And the only way. To enter the kingdom. Is through faith. In Jesus Christ. But you know.

That is not all. That Jesus states. You notice. What else he says. The kingdom of God. Is in the midst of you. In other words. Jesus is saying.

The kingdom. Has already come. In one sense. It is right. Before your eyes. And some. Would contend. And. I think.

Rightly. That the kingdom. Appeared at the time. When the Lord. Stated that the seed. Of the woman. Would bruise. The head. Of the serpent. So that during.

[25 : 33] The Old Testament. Period. The kingdom. Was there. But it only. Appeared in its. Brightness. And fullness. In the appearing. Of Jesus Christ.

In the world. It is here. Among you. With those. Kinds of. Observable. Signs. Even although.

The Roman rule. Imposed. Will not be overthrown. Or any earthly kingdom. Set up. As they desired. Do you remember. What is said.

About the preaching. Of John the Baptist. And the particular. Emphasis. Of the message. Of John the Baptist. Was it not. Repent. For the kingdom. Of heaven. Is at hand. And you remember.

The thrust. Of Jesus. His own preaching. In Mark's gospel. Jesus. Came into Galilee. Proclaiming. The gospel. Of God. And saying. The time.

[26 : 26] Is fulfilled. And the kingdom. Of God. Is at hand. Repent. And believe. The gospel. The kingdom. Of God.

Is at hand. Repent. And believe. The gospel. You may also. Remember. That the Pharisees. Accused Jesus. Of casting out demons.

By the power of Beelzebub. And he responded. With another. Clear statement. About the presence. Of the kingdom. Matthew. Chapter 12.

If it is by the spirit. Of God. That. That. I cast out demons. Then the kingdom. Of God. Has come upon you. In Luke's gospel. It is. But if it is.

By the finger. Of God. That I cast out demons. Then the kingdom. Of God. Has come upon you. The finger. Of God. The power. Of God. The Holy Spirit. Who ushers in the kingdom.

[27 : 23] Then the kingdom. Of God. Has come upon you. Note what he says. He doesn't say. It has come within you. But upon you. But you see.

The kingdom. Has to come within us. Psalmist reminds us. That his kingdom. Is an everlasting kingdom.

And there are warnings. About the kingdom. In fact. Very solemn warnings. Are given in the Bible. About the kingdom. For example. The kingdom of heaven. Is like a net.

That was thrown into the sea. And gathered fish. Of every kind. When it was full. Men drew it ashore. And sat down. And sorted out the good.

Into containers. But threw the bad. Away. So it will be. At the end of the age. The angels will come out. Separate the evil.

[28 : 18] From the righteous. Throw them. Into the fiery furnace. In that place. There will be weeping. A gnashing of teeth. So. The mystery.

Of the kingdom. Again. Is. That it is. As the net. The power of the kingdom. Draws men. Into its sway.

And it draws. Men of every kind. And only when the net. Is up on the shore. At the close of the edge. Will the good and the bad fish. Be separated.

Notice carefully. The separation. Described here. Is not between the fish. Which didn't get caught. In the net of the kingdom. And those which did. Maybe that's what you might expect.

But that's not the point. Of the parable. The separation. There is between. Two kinds of people. Who are swept. Into the net. Of the kingdom. One kind. Is kept. And the other.

[29 : 15] Is cast. Into the fire. So. The mystery. Of the kingdom. Is. As we say. A mixed bag. Some are true disciples.

And some are not. And from that. I think we can make the deduction. That there are two. Aspects to the kingdom. The visible and invisible. The kingdom is represented.

By the church. In the world. But the church is made up. Of people. Of different kinds. Of true believers. And non-true believers. As one theologian.

Expressed it. From the human. Standpoint. The church. Is a visible. Organization. But from the divine.

Standpoint. It's not an organization. It's an organism. It consists. Of God's elect. From the beginning. To the end. Of time. Whereas the church.

[30 : 17] In the world. Is made up. Of those. Who profess Christ. But as Jesus. Himself states. In the sermon. On the mount. Not everyone.

Who says to me. Lord. Lord. Will enter the kingdom. Of heaven. But the one. Who does the will. Of my father. Who is in heaven. On that day.

Many will say to me. Lord. Lord. Did we not. Prophesy. In your name. Cast out demons. In your name. Do mighty works. In your name.

And then. Will I declare to them. I never knew you. Depart from me. Ye workers of lawlessness.

It's very solemn. That isn't it? Very solemn. Don't make everyone question. The relationship to Christ.

[31 : 15] Christ. And I think the parable of the net. Which I quoted. Bears that out. The response. Of Jesus. The nature of the kingdom. The request of the Pharisees. When. And finally. The requirement to be ready.

And did you notice. When we read the passage. That Jesus. Addresses his comments. In this section. On the requirement.

To be ready. First of all. To his disciples. The aunt. He said. Unto the disciples. The days.

Will come. When you shall desire. To see one of the days. Of the son of man. And you shall not see it. In other words.

[32 : 14] There will be days. In the world. When they will long. To see a day. Of the son of man. Maybe on account. Of increasing hostility.

And opposition. To the. Profession. Of those. Who are in the kingdom. Of God. Oh.

Would that Christ. Came. In his glory. And his majesty. But the main thrust. Of the message. Is that the kingdom of God. Is present. And future.

There has been. Fulfillment. But there has not been. Consummation. We are living. Between the already. And the not yet. And that. Leads to the requirement.

To be ready. Why the need. To be ready. Is it not. Because of the danger. That we become. Immunized.

[33 : 09] To the coming. Of the kingdom. And so that we are therefore. Totally unprepared. Everyone needs to get ready. For this.

Awesome reality. And you note how Jesus points. To this. Necessity of being ready. Of being prepared. He draws attention to. Two glaring examples.

From the Old Testament. You know. There is nothing flippant. About the teaching. Of Jesus. It is exceptionally serious. And both of the examples.

Show. How unexpected. The second coming. Will be. The first of these examples. He takes from the days of Noah. What was true then. The Bible states.

That the Lord saw. That the wickedness of man. Was great in the earth. And that every intention. Of the thoughts of his heart. Was only evil continually. Now the earth was corrupt. In God's sight.

[34 : 06] The earth was filled with violence. And God saw the earth. And behold. It was corrupt. For all flesh. Had corrupted their way. On the earth. God said to Noah.

I have determined. To make an end. Of all flesh. And you remember. How this man Noah. Was given instructions.

To build an ark. According to the specific. Specifications. That God gave to him. It wasn't the work.

Of a year or two. Or even the work. Of a few years. But the work. Of many years. A hundred and twenty years. It was a mammoth task. Trees had to be chopped.

And trimmed. Remember. There was. No mechanized tools. During that period. Noah probably experienced. The mocking.

[35 : 01] And jeering. Of those. Who witnessed. This massive project. And they heard. His explanation. Which would have amounted. To preaching.

On the part of Noah. The New Testament. Speaks of him. As the herald of righteousness. He had a message. About judgment. To come. And he was ignored.

People were indifferent. To God's word. As it was proclaimed. And Noah's faith. Condemned them. For their unbelief.

There is absolutely. No indication. That there was. Any change of view. On the part of those. Who saw. And heard. The preaching.

Of this man. Noah. And Jesus states. This is how it will be. When the kingdom. Is consummated. As it was.

[36 : 00] In the days. Of Noah. Show. So shall it. Be also. In the days. Of the son of man. They did eat. They drank. Their married wives. They were given. In marriage. Till the day. That Noah entered.

And the flood. Came. And destroyed. Them all. And you see. What is. Emphasizing there. Is the sheer. Normality. Of life.

That's what's been. Emphasized. Everything. Going on. As it was. So why worry. Every day.

Had a sameness. To it. And when the realization. Of the truth. Of the message. Of the message. Spoken by Noah. Began to dawn. It was too late. Those who perished.

Were unprepared. They continued. With the day-to-day. Routines. Of daily life. And when the floods.

[36 : 59] Came. And swept them all. Into the eternal realm. They were unprepared. To meet with God.

And then you have the second example. That Jesus uses. The judgmental act of God. On the cities of Sodom and Gomorrah. And in that particular context.

He reminds us. Of. Of Mrs. Lot. She was connected. To a godly family. Some would contend. That she was connected.

To the most godly family. In the whole world. Or the whole earth. At that time. And. You can see. Where. Such a claim.

Might be made. Personally. I wouldn't like to be quite so. Dogmatic. About that. She was certainly connected. To a godly family.

[37 : 56] Given that her husband. Was the nephew of Abraham. The father of the faithful. However. The Bible makes it very. Very clear.

That whatever connection. We may have to godliness. Without being in possession. Of saving faith. Then that connection. Cannot save us.

In the day of judgment. And so you have. These words. Remember. Lot's wife.

Says Jesus. Not because she was renowned. For godliness. But for the fact. That she ignored. The precise instructions.

Given to them. As a family. When the Lord. Was about to bring judgment. On the cities. Of the plain. Do you remember. The instructions given. Escape for your life.

[38 : 54] Do not look back. Or stay anywhere. In the valley. Escape to the hills. Lest you be swept away. There was no ambiguity. About the warning. That was given. It was stark.

Clear. Warning. To get away. From the place. Of impending judgment. And they must not. Look back. And so Jesus states. Remember Lot's wife.

Why? Is it because she was diligent. In her adherence. To obeying the warning. Was that it? No.

Because you remember. The description. That is given. The sun had risen. On the earth. When Lot came. To Zohar. Then the Lord. Reigned on Sodom.

And Gomorrah. Sulfur. And fire. From the Lord. Out of heaven. And he overthrew. Those cities. And all the valley. And all the inhabitants. Of the cities. And what grew on the ground.

[39 : 53] But Lot's wife. Behind him. Looked back. So she became. A pillar of salt.

In flagrant. Deliberate. Disregard of the warning. Now we may speculate. As to why she looked back.

But it seems obvious. That the seriousness. Of the warning. Did not sink in. After all. She was out.

Of the cities. Of the plain. Perhaps she felt safe. But she wasn't safe enough. She didn't listen. Obviously. Was it because. She loved.

What she was. Being asked to leave. Was that why she looked back. It could be. Whatever. The reason. There is an emphasis. On the suddenness.

[40 : 48] Of judgment. And that shows us. We can be so close. To someone. Who belongs. To the kingdom of God. And is ready. And prepared.

For the. For the return of Christ. Whether it be a husband. Or a wife. Or a parent. Or a brother. Or a sister. Or a son. Or a daughter. And yet we ourselves. Not ready.

That's what happened. To Mrs. Lough. Lord. And all of this. I believe. Is told. To emphasize.

How unexpected. The arrival of Christ. In power. And glory. And majesty. And the final. Consummation.

Of the kingdom. Will be. And how disastrous. His coming. Will be. For anyone. Who is not prepared.

[41 : 44] If you are asking. The question. This evening. How can I be prepared. Let me read.

To you words. That the apostle Paul. Wrote. In his letter. To the Philippians. This is what he wrote. And he viewed it. As been an absolute necessity.

In his own life. That I be found. In Christ. Not having a righteousness. Of my own. That comes from the law. But that which comes. Through faith. In Christ.

The righteousness. From God. That depends. On faith. The apostle. Considered. It was. An absolute necessity. In his own life.

That he be found. In Christ. Then. That he be found. In Christ. Throughout his life. That he be found. In Christ. At death. That he be found.

[42 : 40] In Christ. At the seat. Of judgment. That he be found. In Christ. At the resurrection. And if you ask me. How do you.

Come to be found. In Christ. Is it not. By trusting. In Jesus Christ. Alone. For salvation. Or do we. This evening.

Share. The apostles. Express. Desire. For surely. If we believe. In the teaching. Of Christ. And the essential.

Requirement. To be ready. Then. This ought to be. Our all. Consuming desire. To be found. In Christ. The whole.

Of the New Testament. Speaks. Of his coming again. And so. You have the emphasis. On being ready.

[43 : 35] His coming. Is a reality. But as I conclude.

We noted that the Pharisees. Were asking. When? But that's not the question. The disciples were asking. The disciples were asking.

Where? Where Lord? For Jesus. Why do they ask that?

Is it because. They want to be there. Or they want to be somewhere else? And Jesus' response. It's not easy to understand. I'll tell you where he says.

Wheresoever. Where the body is, thither will the eagles or the vultures be gathered. And you only see vultures hovering where there are dead bodies, where there are carcasses.

[44 : 41] This great division that he speaks of will be manifested wherever there is spiritual death. Nothing further can be done for the deceased.

So, you see, this rather gruesome illustration is further warning of the need to be ready.

So let me ask, what is your spiritual state tonight? Are you still dead in your sins? Or are you in possession of new life in Jesus Christ?

I'm going to conclude with this story that I read fairly recently of a minister who was visiting a dying man.

And even on his deathbed, this person had no concern for his eternal destiny. And the minister said, I'd like to make a request.

[45 : 52] Could I remain by your bedside? And he pulled up a chair. And the man asked him, why do you want to remain by my bedside?

And do you know what the minister responded? I've never seen a man die without Christ. Well, all of a sudden, the dying man realized that he was ill-prepared to die.

And there began a conversation which resulted in prayer being offered earnestly for salvation.

Did the dying man find it? I don't know. But the emphasis here is not on waiting until then. Until you're drawing your final breath in the world.

Whenever that might be. The emphasis here is on the now. On asking the Lord to come into your life now.

[47 : 04] Because then may be too late. The request of the Pharisees. When will the kingdom come?

The response of Jesus. It's not going to be obvious. From looking at the skies or the heavens. Or the world around you.

The kingdom has already come. But not been consummated. And the requirement to be ready. Or to be ready.

That is the emphasis of truth. And the only way to be ready. Is to have Jesus as your Lord. And God and Savior. Now and forever.

Let us pray. Let us pray. Let us pray.