

# Jesus and our Future Part 2

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[ 0 : 0 0 ] Thanks, guys. Please have a seat. Welcome to our Thanksgiving Sunday worship time. For those of you who tried to link in last week, sorry for the technical delay, we're actually going to redo that sermon. But today as we go in, hopefully I'm going to be able to cover that material in about 10 seconds, which should bring you up on 40 minutes of preaching, right?

Probably not. But anyway, one of the things that we've been talking about is one of our desires has been to start our Sunday worship time earlier in the day. We kind of moved to the 11 o'clock just as we were adjusting to new technical challenges that we had before us. But I think we've kind of got those under control. So we're kind of thinking about doing a 10 a.m. Sunday service. How do you guys feel about that? Got a lot of yays and yes. I think that fits better into our schedule. So please stay tuned. We're going to make sure whether it's going to start next week or the following week, we still have to work through some of the P's and Q's and make sure everything works out accordingly.

All right. If there's any other announcements that are going to happen, they're going to come through our email. That's where we're going to put our bulletin and those type of things as we are in this time of our lives.

How does that sound, right? COVID is the time of our lives. All right. Speaking of times of life, I wanted to finish up on Mark chapter 13.

[ 1 : 3 7 ] So please turn with me in your Bibles to Mark 13. We're going to talk a little bit about Bible end times. If you took a poll, ask Christians what is the one thing that seems to confuse them or cause them a little bit of uncertainty in their knowledge base is end times.

When we look at the book of Revelations, we see a lot of incredible amounts of imagery. If you've been to a Bible school or did any other study, you'll talk about the form of literature that's used there.

There's just a lot of different things. Why am I talking about this subject now? Because I think the reality is most of us are thinking about these things.

We've seen some major social changes in our lives. There is some major political shifts both here in Canada. And we are seeing our lives being impacted, our work, our travel.

I think for many of us, this Thanksgiving is probably not going to be that many more people around the table that we used to have. I know some families here would invite just about anybody who needed a place to come and enjoy Thanksgiving.

[ 2 : 5 6 ] It's not so easy to do that anymore. And we also have this worldwide pandemic, which if you read the news, people can't decide, is it a pandemic or is it not?

Is it political? Is it not? It's frustrating. And for some, it is downright scary. So, it has us thinking, are these the signs of the end times?

Should I be thinking more about reading Revelations? Book of Revelation. So, the good is that it has us asking questions about future things for probably for some of us the first time, for some probably not in a long time.

The bad, it can get us overly focused on events. And sometimes we don't focus in on what our responsibilities as believers in Jesus Christ have before us.

So, as I explained last week, I would take this opportunity to see what Jesus Christ himself says on the end times.

[ 4 : 1 0 ] So, before I go any further, I just want to open up this section of our service to prayer to ask the God's guiding guidance on my voice, your ears, and on our hearts.

Dear Father, as we open these pages of scriptures, I pray that you would bring it alive to us, Father. That may you give us an understanding and comprehension, even in our own experiences of life,

that we would find peace in your words.

May it bring light into darkness. May it bring rational thought into what seems to be a chaotic stream of misinformation that exists today.

Father, I pray that we would hear what you are truly telling us clearly, what you clearly told the apostles, and that we would hold fast to these truths, and that we would obey you.

We ask these things in your name. Amen. If you look at Mark 13, your Bible, many of you guys are going to see a heading. It's called the Olivet Discourse. This is Jesus' teaching, actually right before the cross.

[ 5 : 33 ] This is kind of his last time of sitting down with his disciples, the apostles' disciples, those who were with him, that he was going to give them this special teaching.

It's unique for a couple of reasons. One, as I said last week, this is his final public teaching before he walks that slow road to the cross.

Before this, he was seen as a hero when he came into Jerusalem. They put him on a donkey.

Remember, a lot of people celebrate Palm Sunday. They were hailing him as the king.

The second day, he went into the temple, and he cleansed it, and he took over for a 24-hour period his righteous rule to God's place of worship.

What's also interesting is that Jesus in this discourse is going to relate a lot of Old Testament imagery, which we're going to touch on today. He hasn't really spoken to this great of extent here, but in this passage, he's given us a master outline of the events for the future.

[ 6 : 45 ] And the third and fourth thing that's unique about this teaching is that it's been debated for centuries, and people have argued on how to interpret it correctly.

I'm hoping to help us with that. And fourth, no other passage has been used to prove the deity of Jesus Christ. At the same time, it's the passage that many have used to disprove the deity of Christ. But those who tried to listen in last week but experienced technical difficulties, I hope you won't be too lost, but I'm going to sum up essentially some of the things that happened during this time.

I want to read this passage out of Luke 19, 41. As Jesus had left the temple and he'd gone on to the Mount of Olives, Luke records, and when he drew near and saw the city, he wept over it, saying, Would that you, even you, had known on this day the things that make for peace, but now they are hidden from your eyes.

For the days will come upon you when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you, and they will not leave one stone upon another in you because you did not know the time of your visitation.

[ 8 : 13 ] If anyone is familiar with the teachings of Jesus Christ, one of the things that he rebuked more than anything else was false religion. It was a religion based on one's own piety, one's own works.

If you just even take a look in your Bibles, as you see Mark 13, if you go back in Mark 12, verse 41, you see this sad story of this poor widow's offering who gave her last bit of money to the temple. A lot of people have wrongly taught that passage, that that is a passage about our giving, that we should be like this widow. That is not what Jesus taught here.

What Jesus taught is any religion that would take a woman's last bit of money on its earth to promote its religion is indeed a false religion.

And Jesus himself rebukes that. So he weeps over his people. He weeps over the nation that his father called so many thousands of years ago because destruction is going to come.

[ 9 : 25 ] So here we are in Mark 13. And as I said last week, this passage is divided into three sections. From verse 1 to 13, Jesus is talking about the near future.

near future. And it's kind of, it's got the history all kind of tied up in the present. And then he makes a shift when it comes to verse 14 through 23. And he's talking about future specific tribulation which the apostles are going to have to endure.

And then he's on verse 24, he's going to be speaking about the day of the Lord which we call the second coming. So many times in biblical prophecy, there is a near, a medium near, and a far future.

There's usually different elements of time when we see these, when you examine these through scripture. And again, Jesus Christ is doing this now.

So the one thing that Jesus is telling them is judgment is coming. Take a look at verse 1, Mark 13. Look teacher, what wonderful stones and wonderful buildings as you heard me talk about last week. [10:37] The temple in Jerusalem was considered by some to be the most beautiful city and building in the world. It was covered with gold and it would glisten in the mornings and the evenings as the sun reflected off it.

It was just this presence. And just think of what that meant to the Jewish nation. this is our city, our temple, our God.

We must be blessed by the things that we are doing. No matter even if Rome is ruling us, we still have these things. God must be pleased with us.

And then Jesus responds, friends, do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.

That word see that he's using, do you not see, is I want you to look with discernment. I want you to pay attention. observing everything that I have taught you for the last three years.

[11:52] The religion that you see represented before you is a false religion. It is a dead religion. It is a religion that does not save.

There will not be left here one stone upon another that will not be thrown down. That pride, that security that you have is going to be gone.

So the apostles hearing this knew the significance of what such a judgment on Israel, Jerusalem, and the temple meant. It was a sign of the coming kingdom of God.

It was a sign of God's righteous, pure rule that would come. He also knows that he has almost finished Jesus training the apostles because it will be on the backs of these men through the power of the Holy Spirit that the kingdom of God is going to be delivered through.

These are the men that he's prepared. They're going to take the message to the rest of the world. So as you were with me last week, I'll tell you about some of the three points we made.

[13:07] First, we said he's going to tell them what is to come in the future and secondly, he's going to tell them four commands that he expects them to follow. Verse five was the first command.

Don't let anyone lead you astray. The fact of the matter is people are always going to come and they're going to try to lead you astray. And he's not talking about people outside the people of God. He's talking about the people inside the people of God. There's going to be false teachers, some whether on purpose or by fault, but they're going to want you to lead you away from the purpose that I have given you.

Notice it says in verse six, many will come in my name saying, I am he, and they will lead many astray. Even in our time of history, we know many of those people who have come that claim to be a prophet, a messiah, a false Jesus, and led many people to death and destruction.

So the second point that he gives them, so the first point is don't let anyone lead you astray. The second one we find in verse nine, be on your guard, do not get distracted, for they will deliver you over to the councils, and you will be beaten.

[14:24] And this is a personal message that he's given to those men, these disciples, these apostles, that as they go out, they will be persecution.

They will be given over to councils, synagogues, governors, and kings, all for the sake of Christ. And you need to be rid of the utopian fantasy that persecution in the Christian life is an aberration and accept that it is a regular part of life.

It is the norm. The gospel being attacked for the gospel, rejected for the gospel, is the norm. And it's not a sign of the end times, but it's a simple sign that you are preaching the gospel.

So you need to don't get distracted. Persecution will come against you. Be on your guard. Don't let it lead you astray. And the third point I brought up last week is don't be anxious beforehand about what you are.

To say verse 11 and it says, and when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.

[15:47] Because you are persecuted, you will be anxious. And he's instructing them here, you need to fight the habit of anxiety.

Anybody know that habit of anxiety? Can anybody talk about that? I think that's the reality in all our lives to some extent, right? And we have to fight it, we have to feed our self truth to fight the anxiety.

And here this is the exact message that Jesus is given his disciples. So today I want to spend some time looking at the fourth command that Jesus gives to a faithful disciple.

So we've seen, don't get distracted, be in your guard, don't be anxious, don't let anyone lead you astray. And the last one's pretty simple. We find it in verse 35 to verse 37.

It's don't fall asleep. Don't fall asleep. What great instructions, right? Here's my command to you, don't fall asleep. Therefore, verse 35, stay awake, for you do not know when the master of the house will come.

[16:55] In the evening or at midnight or when the rooster crows, or in the morning, lest he come suddenly and find you asleep. And when I say to you, I say to all, stay awake.

Why is he calling us to not fall asleep? That is why we have this rest of the sermon to understand. For the rest of this morning, I want to spend some time unpacking and understanding this passage to look at the reason why Jesus is calling his disciples to stay awake.

And my prayer is through this teaching that you yourself will follow the same command and understand the importance it is for us to stay awake.

The first thing, there are several challenges, interpretational issues with this passage, and that I want to unpack for you. Take a look at verse 14. And this is going to, I want you to see how this has already fit into prophecy, future times.

Verse 14, it says, when you see the abomination of desolation, it says, spoken by Daniel the prophet, standing where he ought not to be, and it says, let the reader understand, then let those who are in Judea flee to the mountains.

[18:17] The first challenge interpreters have always had with this passage is, what does that mean? The Abomination of Desolation. For some of your Bibles, they include spoken by the prophet Daniel, Matthew's version has it, but what it means, and that Daniel makes reference to the abomination of desolation three times.

Daniel makes reference in Daniel 9, Daniel 11, and Daniel 12. And then I'm going to read to you Daniel 9, 26.

and 27. The prophet writes, and after the 62 weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary.

Its end shall come with a flood and to the end there shall be war. Desolations are decreed. Daniel is using a ton of imagery in his passage.

But the one thing I want to call your attention to is the word abomination. The word means something. It means something that is blasphemous.

[19:54] It means something that is detestable. It means something that is abhorrent to God. It is irrelevant. It is sacrilegious.

What Daniel is referring to, there will be such an act of blasphemy that will devastate and destroy. So what is he talking about? Well, history tells us that in 168 BC, a Syrian king named Antichus Epiphanes IV came to Jerusalem with 250,000 armed men.

And he slaughtered the Jews. And he went into the temple and he raised a statue to Zeus in the temple. And in this temple he sacrificed several pigs and he stopped the temple from being used for worship.

And if you're familiar with Jewish history, that ended up leading to the Maccabean Revolt. And the Maccabean Revolt was a seven-year guerrilla warfare that certain Jews decided to do because at that time Greek influence was all through Israel.

And through those seven years, these rebels went around killing Greek priests, destroying temples and altars, and they were also killing the Jews that were serving Greece.

[21:23] All right? So this was a major event in history, in the history of Israel. But there was a picture there. And notice that Mark in his verse says he ties in the word Judah.

And what he's doing is he's letting us know that there is an immediate fulfillment to this prophecy, but it's also foreshadowing a later prophecy. What will this new abomination be?

Luke records in 21:20 that Jerusalem will be encircled by a great army. So the first desolation has already occurred that we see from Daniel.

The next one happens actually in AD 70. Titus, the emperor of Rome, ruler of Rome, he comes in, destroys Jerusalem, and devastates the temple, thus stopping worship once again.

But what's interesting is there's no record of anything blasphemous occurring at this time. They just came and destroyed everything, upon which no rock would stand.

[ 22 : 34 ] And notice when we take a look at verse 15, we have a picture of what this devastation will be. Let the one who is on the housetop not go down, nor enter his house, nor take anything out.

Let the one who is on the field not turn back to take his cloak. The destruction that is coming is going to be so quick and so devastating. there's no time for you to grab anything.

The only choice you have is to flee. It says, verse 17, and alas, for a woman who are pregnant and for those who are nursing infants in those days.

Pray that it may not happen in winter. You see, what was unique about Israel was set up as almost a natural defense on a hilltop. And when Israel was attacked, the habit was to gather the city on the inside to be defended.

And this is exactly where the Jews were when Titus came for them. But we also know through history that many Christians and Jews, Christian Jews that I'm talking about, fled the city.

[ 23 : 45 ] They heard, they knew Jesus' appeal. And what happened is when the great army showed up, there was no time to gather these things but destruction was coming.

And God actually used it to scatter the gospel throughout the Middle East. So what we see in Titus is he brings this picture of absolute devastation.

And it will happen when the abomination of desolation shows us. But how will you know? Well, many people believe that the destruction of the temple was the sign.

Verse 19, it says, for in those days there will be much tribulation as has not been from the beginning of creation that God created until now and never will be.

There's an argument among scholars, is this a small T tribulation or is this a big T tribulation?

Tribulation means just excessive hardships.

[ 24 : 53 ] Tribulation could be a flood, a drought, devastation that are severe but they are not the worst.

So who will he be? Who's the person that is bringing the abomination of desolation shows up? So what is Jesus referring to?

Well, you can turn your Bibles to 2 Thessalonians 2, if you got time, 1 to 4, or you can mark it, I'm going to read it to you. But now, I want to bring you guys a greater understanding in future prophecy that he's talking about.

Paul writes in 2 Thessalonians 2, 1 to 4, he says, now concerning the coming of our Lord Jesus Christ, because everything is about when is Jesus coming?

Is it going to happen at the first time? Does it happen? Is it going to happen at AD 70? Or is there a future time when something is going to happen?

[ 25 : 55 ] Well, Paul answers some of these questions for us. He says, now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you brothers not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us to the effect that the day of the Lord has come.

So there was already people in that time saying, hey, it's already here. Destruction has come.

Jesus must be coming again. Let's get ready to go. But then in verse 3 it says, let no one deceive you in any way, for the day will not come unless the rebellion comes first.

And the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called God or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

So we see those events haven't happened yet. So let's go back to Mark and he just simply says in verse 20 in Mark 13, But if the Lord had not cut short the days, no human being would be saved.

But for the sake of the elect whom he chose, he shortened the days. And then if anyone says to you, look, here is the Christ, or look, there he is, do not believe it.

[ 27 : 25 ] For false Christ and false prophets will arise and perform signs and wonders to lead astray, if possible, the elect. Here he is again. But be on guard.

I've told you these things beforehand. See, the whole reason God is telling us is these things, so when it happens, we're not going to be misled. We're not going to be following any false paths.

It's not the time. But in those days after the tribulation, the sun will be darkened, the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken.

For us, we ask, what does that mean? For a first century Jew, they know exactly what Jesus Christ is referring to here. Let me read you the Old Testament verses.

First one is in Joel 2.10. Joel 2.10. And it's talking about future things. It says, the earth quakes before them, the heavens tremble, the sun and the moon are darkened, and the stars withdraw their shining.

[ 28 : 37 ] So we're seeing Jesus quoting directly from Joel. Isaiah 24.23 says, then the moon will be confounded and the sun ashamed.

For the Lord of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders. Isaiah earlier writes in Isaiah 13.6, Wail, for the day of the Lord is near, and destruction from the Almighty will come.

So what we see here, and we see other prophecies through Ezekiel, Haggai, Zephaniah, and they all make reference to this.

So take a look at verse 26, it says, and then they will see the Son of Man coming in clouds, and with great power and glory.

And he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven. What he's talking about, the events will occur at the second coming of Jesus Christ.

[ 29 : 51 ] Christ. And even though some have argued that Jesus returned at AD 70, some people believe that, and that's why we're in these different end times, I believe they're mistaken because what we read in verse 28, it says, from the fig tree learns its lesson as soon as its branch becomes tender and puts out its leaves, you know that summer is near.

So also when you see these things taking place, you know that he is near at the very gates. truly I say to you, this generation will not pass away until all these things take place.

Heaven and earth will pass away, but my words will not pass away. When I made that reference to you guys earlier about how critics of Christianity have said this passage disputes the deity of Jesus Christ, they would argue that these events didn't come.

In fact, as I said last week, the philosopher Bertram Russell, the humanist said that obviously God did not return to this generation.

But I want to explain to you what Jesus is saying here. Notice that fig tree. And we all know this, and it could be any type of tree pretty much, right? In a deciduous forest, what happens when the leaves show up?

[ 31 : 13 ] What does that mean? Spring, summer, when they begin to die like now, what does that mean? Fall, death, right? It's a sign of the times. So it means summer is near.

So when you see the Son of Man, you will see that Jesus is here. This is the end. And the second point, the generation of which this verse speaks of are those that actually see these signs.

It's for those that will see the second coming. They're the ones that this prophecy pertains to. So when Jesus shows up again, it is the last days.

Judgment is coming. The events that occur in Revelation will be here. And what's interesting is that what Mark is writing for the readers is to inform them that the judgment that is going to fall on this temple and this city and his nation is only a preview of a far greater judgment that will occur.

And that judgment has to occur for him to establish his kingdom. And when does that happen? Let's take a look at verse 32. But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.

[ 32 : 42 ] And here he is again. Be on guard. Keep awake, for you do not know when the time will come. It is like a man going on a journey when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake.

Therefore, stay awake, for you do not know when the master of the house will come, in the evening or at midnight or when the rooster crows, or in the morning, lest he come suddenly and find you asleep.

And what I say to you all is, stay awake. This is Jesus Christ's final command that he's truly giving the public.

you don't know the time. You're going to look around and it may look like one thing, but it might be something else. How easy it is for us, I think, during these times when we even think about

Thanksgiving, how many of us are truly thankful to be in these times.

right? Right? How easy it is to complain, to lament, to be frustrated. Some of us rightfully so.

[ 34 : 04 ] But Jesus Christ's commands to us are the same that he gives to his disciples. Be on guard. Stay awake.

We think we have all the time in the world, but before we know it, time will be gone. And the reality is, we are going to have to give an answer.

There's a reason why Jesus doesn't spend a lot of time focusing on the end times. He's told us what it will be, but sometimes it's so easy for us to get fixated on our own current situation.

But it also means we don't ever are supposed to forget everything else that Jesus taught us. In fact, Jesus spent three years building into the lives of these men so that they would be competent to go and take the gospel to all nations.

Their role wasn't to prophesy or to predict judgment. Their role wasn't to extrapolate what was going to happen in the future, although they did speak of it.

[ 35 : 23 ] But their first primary role was to what? Make disciples. Amen? That whole calling was never to stop. Even with the judgment coming in the situation of our world seems to be falling apart, it's not supposed to end.

In fact, we need to be upping it up, right? Picking it up, being more attentive to the signs. But our temptation is to what?

Fall asleep. Rest. I'll have time tomorrow. I'll have time when my kids are grown up. I'll have time when my grandchildren are stronger.

Let me ask you guys a very direct question. Where are you on the path of discipleship? In Matthew 28, 19, Jesus Christ gave the command that we were to teach others about Jesus Christ.

All that I know and go and baptize in my name. How does that fit into your life? Is that a priority? Is that something that might happen?

[ 36 : 38 ] If we were in a court of law, would a lawyer be able to provide enough evidence to demonstrate that you are a discipler of men and women?

That you are involved in teaching others about Jesus Christ? You see, the task that he laid out for the disciples is the exact same task that he gives to us this day.

I think when we look around, it's interesting. I was just talking to one of my other pastor friends. I'm usually interacting with them. And some of them live in cities just like Squamish.

I got some friends that planted a whole, a church in Jackson Hole, Wyoming. If you know Jackson Hole, very similar to here. Ski town, rock climbing.

It's kind of a mecca for fun. It's a place where people at a certain point in their life who makes it financially viable. But it's tough soil.

[ 37 : 51 ] And I believe it's the exact same thing here in Squamish. And one of the reasons is everybody's on vacation, right? We come. It is, as Dave uses, coins the phrase, it's the good life.

I've arrived. This is where I will sit. Now, obviously, some of us, it's not that. It's real life. But many, it is the good life.

And tourist towns are often the most difficult places in order to make disciples. It's easy to be overly distracted by the good things.

But let me ask you a question. Do you know how to make disciples? If you do not, that is our failure. As a church and as older brothers and sisters, that means we have not done our job.

So one of the things that I wanted to announce just as we're talking about this is that we as elders, when we met in August, we're kind of outlining when we make disciples, we got to know how to do it.

[ 39 : 09 ] And I think that's always been a part of the DNA that's been at this church. But one of the things that we wanted to do was mark out some ways to help us reach the things that Jesus Christ has talked to us about.

Sometimes we use outside ministries, such as BSF. Right now, there's a men's study that is going on, hoping to develop and raise up some leaders. We have our growth groups.

But my challenge, my challenge and encouragement to you, if you're not involved in any of those things and you're not touching base and there's other people not in your lives, both that you are spending time with, building into for the kingdom and there's nobody building into you, come talk to me.

Come talk to Dave. Come talk to the elders. It's okay to say, you know what, I don't even know how to disciple anybody. The fact of the matter is, Dave and I are kind of chomping at the bit to build into more people.

We want to be filled our time filling with this task. Whether it's be through counseling or through study or just walking with you one-on-one through life's issues.

[ 40 : 23 ] This is the call. This is the command. For the next coming weeks, we're actually going to get into the number one area that Paul specifically talks about that is to make our light shine to the world more than anything else.

You know what it is? Family. Family. Mothers, fathers, sons, daughters, and even in the workplace. So I'm going to ask you a couple things.

I'm going to ask you that the next couple of weeks that you'd be in prayer for me as I put, continue to put together this sermon series. I would cherish those prayers.

Two, pray for the families that will be coming here. Struggling families. Blind families. Sometimes families are struggling and they don't even know it.

Pray for the families that are healthy. That they would remain healthy, but they would be willing to partake in the families that maybe aren't so healthy. The third thing that I'd ask you to do is pray about maybe that you need to be on the game of discipleship.

[ 41 : 42 ] Maybe you need to pray to Jesus Christ and ask him to reveal those areas. Maybe there is something in the good life that you need to cut out in order to make sure that you're on the God life and doing the things he's called you to.

I know it's a big challenge. I'm kind of excited for the next step. Even in COVID, where we are, it offers us some unique opportunities to equip ourselves.

It offers unique opportunities to create relationships. But even in the difficult, differing times we have, we still have this command, don't fall asleep.

Pray with me. Father, I don't know what it was like for those disciples to be sitting around the feet of Jesus on that day as he prophesied such great destruction and judgment that is truly due to come. We are not to be blind to it. But within that law, Lord, he calls his disciples to continue the work that he laid out for him.

[ 43 : 01 ] Even after his resurrection, he makes the point, you guys got to go out and you have to share everything that I have taught you.

I don't know how many of us have actually shared what we've learned through others to others. But to create an experience where we're constantly building into someone.

Father, my prayer is for this church as we go forward that you would bring about new opportunities.

Maybe there is opportunities for some to be mentored and some to mentor others, to disciple.

Father, it's just life on life. It's just sharing truths that we've learned. And really all it takes is someone who's been saved or matured a day more than the other to meet together, to talk about the work that you're doing in your lives, in our lives.

So, Father, as we go ahead, Father, I just pray that you would use this sermon series, this short two-part sermon to strike a chord in some of the hearts that are here.

[ 44 : 23 ] Yeah, life is difficult and there's some tragic things that are going on. But our responsibility is still the same. The reality is you're still with us.

Your spirit is the counselor, the enabler. Father, I pray that we would pray for mighty things and see mighty things. Father, we're thankful for this time.

We're thankful for the protection that you've given this church even during COVID. That we haven't lost any loved ones. I know for some of the families, they can't be with loved ones and that is horrific.

Father, I do pray you'd bring an end to this time soon. May we be able to rejoice with our grandparents and our great-grandparents.

Be able to visit our loved ones in the hospitals. We love you, Father, and we ask you these great things. In your name, amen.

[ 45 : 34 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.