

# Where Is God When Life Goes Sideways, Part 4

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[ 0 : 00 ] The following message is given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee. For more information about Trinity Grace, please visit us at [TrinityGraceAthens.com](http://TrinityGraceAthens.com).

You can go ahead and turn with me to 1 Timothy 6. 1 Timothy 6, we're going to continue our series, our corona series, when life goes sideways, where is the Lord?

And so I'm excited for us to dive into another text this morning. So 1 Timothy 6, I'm just going to look at two short verses in there, and a passage and verses that you're probably very familiar with as we continue this series and seek to answer this question, where is the Lord when life goes sideways?

So 1 Timothy 6, I'm going to begin reading in verse 11. But as for you, O man of God, flee these things.

Pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith.

[ 1 : 16 ] Take hold of the eternal life to which you were called, and about which you made the good confession in the presence of many witnesses.

That is the word of God. Martin Luther once said, the ever quotable Martin Luther once said, even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree.

Now what would you do if you knew tomorrow the world would go to pieces? And that's one of the questions we've been asking in the midst of this, in the midst of tornadoes and all these things. Is the world coming to end?

Perhaps you would deny it. Perhaps you would live as if it didn't matter, as if it wasn't really happening. Perhaps you'd seek to escape.

Perhaps you'd build a bomb shelter and stockpile more ammo and canned goods. Or perhaps you'd just party down. You know, you'd just do something crazy.

[ 2 : 22 ] You'd go skydiving or Rocky Mountain climbing or go 2.4 seconds on a bull named Fu Manchu or something like that. Or maybe you'd just spend all of your Dave Ramsey approved emergency fund.

Because Lord knows we're dying to spend that money. Or maybe you'd worship because that's the way you are and spend your day in prayer and praise.

But you know what? Knowing what to do on that day would not be hard to decide. But what would you do if you knew that tomorrow would be just as ordinary as today?

After all, it probably will be. Life is peppered with extraordinary days of celebrations, vacations, weddings, graduations, even tragedies. But the vast majority of our days are thoroughly ordinary.

And the difficulty of life or in life comes not with what to do with the extraordinary days. Those come pre-planned and packaged.

[ 3 : 25 ] But what to do with the ordinary days. How to face the daily monotony of every day. Days when nothing seems to change and nothing seems to matter.

You know, in times like these when life goes sideways, the monotony of every day seems to only get harder and more pointless. What's the use of getting up and getting ready when you have nowhere to go?

Why carve out time to labor in prayer when it doesn't seem to make any difference anyway? Why be anxious about work and working hard and working under the Lord when all I've worked for may disappear in a moment?

Why bother with today's to-do list when it'll all be there tomorrow? Why not pull down the curtains and pull on the jammies and turn on more shows?

Have you ever felt that way? You know, in times like these, when life goes sideways, the monotony of every day seems to settle on us like a fog.

[ 4 : 35 ] Our forefathers faced the fog of war. We're facing the fog of seclusion, isolation. And it's hard to connect the dots between today and eternity.

Between what fills our day and what matters forever. So how do we live for eternity while slogging through the monotony and meaninglessness of every day in a world gone sideways?

How do we push forward? How do we receive the commands in these verses and press forward to life? In a word, where we're going is seize eternal life. Seize the eternal life you've received through steadfast effort.

Seize the eternal life you've received through steadfast effort. We're going to break this out in three points. The first one is flee temptations. Flee temptations.

You know, this section, these little two verses are marked by four sharp commands. The first command is right there. Flee these things.

[ 5 : 41 ] But the verse kind of begins abruptly. It says, But as for you, O man of God. And we find ourselves in the midst of the closing encouragements of 1 Timothy. And Paul wrote this book to Timothy while he was in Ephesus.

And one of the primary purposes of this letter was to prepare him to deal with the false teachers there. They taught error. They taught and they devoted themselves to myths and speculations.

They called people to obey the law in order to be accepted to God. They failed to love truly. Their love failed and lacked sincerity. They quarreled and fought.

And in this passage that is immediately prior to the one we're in, the emphasis is that beneath all their corruption is a love for gain.

Those are those verses we talk about. Godliness with the contentment is great. Gain. Well, he's saying that to discern these errors. And so he begins very intentionally and he begins very abruptly with but.

[ 6 : 46 ] So Timothy, in contrast to those men, you are to act this way. In contrast to the way they live, he says, Timothy, as for you, you're to be a man of God.

You're to be a man of God. This title is used repeatedly in the Old Testament to refer to giants of the faith, Moses and David and Elijah and Elisha.

And so Paul is reminding Timothy that you stand in their line, not in the line of those false teachers. You're to be different because you sincerely love and serve God.

You're not merely to be different because of what you don't do, which is often the way we're discerned or differentiated as Christians. You're to be different because of what you do do, because of the way you love and serve God.

And as a man of God, Paul commands him, flee these things. Paul uses this command very, very infrequently.

[ 7 : 50 ] He says, flee sexual immorality. Flee youthful passions. Flee idolatry. And now flee these things. The idea is that this command is reserved for a very short list.

What are these things? They're the things that Paul has been warning about. They're the desire to be rich, the love of money, the love of things, the discontentment that often lurks and follows us around this world.

But the heart of the command goes even further still. What he's saying is flee this world's values. Abandon this world's treasure.

Run from this world's approval. There's a way of living in the world that lives as if this world is all that matter. And the idea, what Paul's trying to say is that this world doesn't just offer us pleasures to tempt us and distract us.

This world seeks to convert us to its value system. And what Paul is saying is flee that value system. You know, a fish forgets these in water.

[ 8 : 54 ] And often the value system of this world is difficult to perceive. But in these past few weeks, the value system of our culture has become very clear. You know, the past several years, it's become clear that our culture, that nothing is important, nothing is as important as being true to yourself in our culture.

Nothing else ultimately matters. In sum, our culture just says, it has kind of one message from Disney on down the line. You do you.

Regardless of what anyone else thinks or feels, you must do what's true for you. And it's everywhere. And the coronavirus has made clear and made plain how pervasive and how empty it is.

When faced with the spread of the coronavirus, we had no vaccine to give out. Technologically, no way to contain it. We were told the only way we can stop the virus is doing what is best for others, not for ourselves.

Essentially, they said, don't do you. The only way to stop the virus is to stop doing you. To begin self-sacrifice, self-denial, to limit travel, gathering, social interactions, and even our fun, not merely for ourselves, but for those who are vulnerable around us.

[ 10 : 23 ] And I dare say the response, our response, has indicated how this belief has sunk deeply into our hearts.

Numerous examples are out there, but a man flies from New York to Florida knowing he had symptoms of the virus and while awaiting results from a test, he found he was positive in the plane.

A man who works for Dartmouth Medical Center had symptoms and was told to self-quarantine, but instead decided to go to a party with Dartmouth students. Others were infected at that party.

A man in Missouri was told to quarantine with symptoms, but took his daughter to a school dance filled with parents and kids instead. Infamously, some college students pressed through with their spring break plans, knowing that no one could take their plan from them.

And the now viral video, the guy says, if I get corona, I get it. At the end of the day, I'm not going to let it stop me from partying. Whatever happens, happens. In a word, what he's saying is, I'm going to do me, and you do you.

[ 11 : 33 ] Closer to home in Chattanooga, two brothers stockpiled thousands and thousands of bottles of hand sanitizer and antibiotic wipes to sell at a high price, looking after their own interests.

Now, we may say, we would never do that, but are we buying more than we need? This virus has been a spotlight on how pervasive and destructive our self-interest is.

How are we doing? How are we doing, really? Yeah, I think in so many ways, this virus is an invitation to reorder our lives, reorder our loves, as I've said before, but reorder our lives.

How much of our lives and our plans are built around self-fulfillment, self-actualization, self-ishness?

This virus is a wake-up call. The world and all of its desires is passing away, and all who follow the world are passing away with it.

[ 12 : 44 ] This belief is not just an empty way of life. It will undo peace in this life and security in the next. And so Paul is very blunt. This is not a neutral or a soft command.

He's saying, flee these things. Run from these things. Escape from these things. Run while you can. The house is on fire. The world is offering no help, and so run from it.

J.C. Ryle helps us when he says, Would you know what the times demand? What do you say? They cry aloud, Christian, do not linger. Would you be found ready for Christ at his second appearing, your loins girded, your lamp burning, yourself bold and prepared to meet him?

Then do not linger. Would you enjoy strong assurance of your salvation in the day of sickness and on the bed of death? Would you see the eye of faith, heaven opening, and Jesus rising to receive him?

Then do not linger. Would you leave great broad evidences behind you when you're gone? Would you like us to lay you in the grave with comfortable hope and talk of your state after death without a doubt?

[ 13 : 58 ] Then do not linger. Would you be useful in the world, in your day and generation? Would you draw men to Christ, adorn your doctrine, and make the masters called beautiful and attractive in their eyes?

Then do not linger. He continues, Would you have a great crown in the day of Christ appearing, and not the least and smallest star in glory, and not find yourself the last and lowest in the kingdom of God?

Then do not linger. Oh, let not one of us linger. Time does not. Death does not. Judgment does not. The devil does not.

The world does not. Neither let the children of God linger. And so it's an invitation. This world is fallen and passing away.

It may look firm and certain. And in these days, the uncertainty is abundant. And that is a gift. It's a wake-up call. It's a thunderclap to see that the only thing that matters is the Lord and our relationship with Him.

[ 15 : 03 ] So this pastor would beg us, don't linger unaware of who you are before this God and your need for a Savior before Him.

Don't delay. Don't delay. Don't delay. Obviously, I present to you, not obviously, wonderfully, I present to you the message of Jesus Christ.

If you found yourself lingering and delaying, how much of my life before I was a Christian was spent on lingering and delaying what I needed to do to get right with God?

Well, I have a wonderful invitation to you. God says that if you believe in your heart that Jesus Christ is Lord and you believe that God raised Him from the dead, you will be saved.

The darkness will change to light. Your name will be written in heaven. And you'll have a hope that this world and all of its attempts and all the attempts of the devil cannot destroy.

[ 16 : 10 ] Don't linger. Point two, pursue godly character. Pursue godly character. This point focuses on the second command of this passage.

Contrary to the desires of this world and this you-do-you world, we're commanded to pursue God and the character that lasts. So verse 11b says, pursue righteousness, godliness, faith, love, steadfastness, gentleness.

Those are some great words, aren't they? You know, sometimes I come to those words, I'm like, how do you break down a clump of words like that? They're so wonderful and yet they're so familiar.

They're so churchy, you know? They're kind of like a Jesus-type word, a religious word. But why do they matter? In this context, why, Timothy, do they matter?

Paul, why do these words matter? Why are they to be pursued and other character qualities not to be pursued? Well, here it is. They uniquely uncover someone not living for this world.

[ 17 : 23 ] In an important book several years ago, author David Brooks argues that there are two types of virtues. Virtues are those things that make up our character. They're deeply rooted qualities, character qualities and things like that that shape the way we think, the way we feel, the way we are.

They shape us. And Brooks argues that there's two types of them. One are resume virtues and two are eulogy virtues.

Now, resume virtues are the skills and talents you need to get employed and to have a successful life. And yet, eulogy virtues are the qualities shared about you at your funeral.

There's no question which virtues are more important. And yet, our culture exhausts itself only talking about how to be successful, maybe be productive or something like that, but not how to live and love well in this culture.

And so, look at this list. Notice the qualities that aren't on there. Successful is not on there. Wealthy is not on there.

[ 18 : 36 ] Well-educated, not on there. Attractive is not on there. Fit and trim is not on there. Entrepreneurial is not on there.

Mother is not on there. Top shelf leader is not on there. None of those things are inherently bad, but they're not on the list. They didn't make the list. Why aren't they on the list?

Why are they not on the list? Because these qualities, these qualities are here because they're eulogy virtues. These qualities uncover someone not living for this world.

These qualities uniquely uncover someone straining forward to seize eternal life. So all those other things, they aren't necessary for a life that matters. That's what Paul's getting at. You don't have to be successful, fit and trim, and all these other things in order to have a life that matters for eternity.

You must get your grip on that because that is the truth. So let's just break them out. We're going to break them out in pairs. First is pursue righteousness and godliness. Righteousness and godliness.

[ 19 : 45 ] The idea of these first two is they signal a life devoted to God. Righteousness points to obedience to God's word. Not perfect obedience in order to be accepted before him as legalism.

This just points to a righteousness, a trained, obedient way of life. A righteous life. Godliness is similar but points to a life fully consecrated to God.

Now that's not a word we throw around often, but the idea is a life fully devoted to him. Fully given over to him. A life set apart. I love this.

And earlier in 1 Timothy he talks about what is a godly life. It's a peaceful and a quiet life. Dignified and godly in every way.

Peaceful and quiet. Not striving. Not flashy. Not easily disturbed. Not easily troubled. Not panicky. Not hysterical.

[ 20 : 51 ] Not excessively stockpiling. Calm. Marked by substance and power. Not the appearance of godliness without its power but the appearance of godliness with its power.

What's going on here? There's something more important than preserving your life. It's living unto God. So many of our attempts on this season running around is self-preservation but the godly life is devoted to the Lord and lays everything in his hands.

Point two. pursue faith and love. Pursue faith and love. These words are found together throughout Paul's letter.

Faith working through love and the focus here is on faith and love that are sincere. Clear and honest transparent faith. Those who enter the kingdom of God must become like little children.

children. Why? Because kids know what they want often. That's painfully obvious and they know what they need.

[ 22 : 13 ] And that's the way our faith is to be and simple childlike faith brings forth genuine love. Instead of living in a you do you sort of way our lives bend out in genuine love for others.

it's faith working through love that's meant to mark our lives. It's meant to begin at home. Forgive me my voice is going.

It's meant to begin at home. No one is meant to experience more tenderness more generosity more grace more mercy more kindness from us than those closest to us.

And I think in so many ways as I said before I think the Lord is bringing us home to make our love more sincere. The early fruit is wonderful.

I read this study the other day that many kids and teens who are riddled with anxiety before social distancing have reported being less anxious after being home being alone being with family doing slower activities spending time with parents.

[ 23 : 25 ] There may be a memory from the coronavirus that your kids have. It's very different than yours because finally daddy cared. Finally daddy had time to throw the ball.

Finally mom wasn't rushing through all her activities. Love is meant to be sincerely bent out firstly to those the Lord has called us to.

But it moves out from home. One of the stories I loved reading this week is about a farmer in northeast Kansas and his wife had one lung and had or his wife has one lung and has diabetes and so the threat of coronavirus is very real and they're staking it out.

They're quarantining themselves. He had five N95 masks. He took one for himself, one for his wife, one for each of his immediate family and then he mailed one in a letter to Anthony Como, the governor of New York and said, would you put this mask on the front lines?

I love that. That's love. You may not agree with everybody's position on how to handle this virus and things like this but we must be marked by love.

[ 24 : 42 ] Even as we go into this week where things are going to start opening up and everybody suddenly has an opinion and suddenly has become an authority on what opening up should look like, we must not let our authority and our opinion outpace our love.

Pursue steadfastness and gentleness. Pursue steadfastness and gentleness. These qualities, they underline someone wisely facing the pressures of life.

Steadfastness, we talked about last week. It's perseverance, it's remaining under suffering, heartache, and disappointment and eternal life will be seized as we remain under these things till the end and gentleness.

That's right. Gentleness. I remember when I first read this and was studying for this passage, gentleness, really? I mean, of all the qualities that we need in this moment, gentleness.

You know, what is gentleness? Gentleness is not, you know, that you don't have any calluses on your hand or you're limp-wristed in some way. Gentleness is a yieldedness to God and to other people.

[ 26 : 00 ] Out of sincere love for others, it's an eagerness to give way, to yield to others in almost everything. It's a readiness to deny your rights to love and serve.

It is accepting and respectful. It doesn't recoil at the imperfections of others but tolerates them. And, you know, this is a quality that fillets me all the time, every time.

If you are my friend, you know I don't have this under control. Jonathan Edwards says, gentleness is the Christian spirit and the distinguishing mark of Christians.

You know, there's probably no more gentle relationship than a mother with a nursing child. And by the number of babies we have in this church, we know all about this. A mother with a nursing child is so gentle.

She gives of her time, her affection, her sleep. And as they age, her life is a repeat.

[ 27 : 04 ] Don't touch that. Eat this. Let me change that. Let's read this. She just wastes her time on coloring and imaginary tea parties and silly, games and so on because of love and gentleness.

And the idea is, though we may face much suffering and adversity, we must not grow hard. We must grow more and more gentle.

Grumpy men, I mean old men grow grumpy, but that ought not be. We should be more flexible. are you more flexible now than you were last year at this time?

More willing to extend grace and compassion and forgiveness. More willing to give our life away. In the days of quarantine, God is holding out the things that really matter. He's calling us to these things.

We want to fight to not build up our resumes now, but to fight to build up our eulogies, to prepare ourselves for eternity and seize the life that will never die.

[ 28 : 12 ] Thirdly, fight for your faith. Fight for your faith. Again, forgive me. This point focuses on the third and fourth commands of this passage.

Fight the good fight of faith. Take hold of eternal life. You see those commands? Fight and take hold. The verse is very well-known, perhaps the most well-known, in 1 Timothy.

Fight the good fight of faith. But right here in this little verse, there's a striking play on words. Faith is used throughout this letter, and it's used in two different ways. One to refer to our personal trust in Jesus Christ.

So that's the faith that we're called to pursue. They talked about earlier in the previous verse, but it's also used to refer to the Christian faith and religion, and that's the used here.

The idea is that our faith is to be proved through perseverance to the faith. Our faith is proved not through perseverance to our individual relief, but to the faith handed down from the apostles to the sound words we have received.

[ 29 : 19 ] And so Paul says, fight the good fight of the faith. And Paul repeatedly referred to the Christian life as a race, as a competition, but here he changes the metaphor. It is combat.

We are at war. We have an enemy, the world, the flesh, and the devil, and we're on their turf, is what C.S. Lewis says. We're in enemy-occupied territory.

We're not in heaven yet. The danger is real. The danger is costly. Some have already made shipwreck of their faith, Paul says in 1 Timothy 2.

Some that you know, Timothy, some that I met when I was there, Timothy, they've already made shipwreck of their faith. Some have already plunged to ruin. I've been a Christian for 19 years, and many, I should say, many have already plunged to ruin.

It's not a laughing matter. It's a tragic matter. Many are no longer running that we're running. I don't know what your vision of the Christian life is, but this text says it must be a fight.

[ 30 : 27 ] I love it. This passage is not, it doesn't even focus on strategies, how to cast out a demon, how to cut out the cursing and keep your family safe, or how to wield the sword of the word of God.

It just says fight. It just says make war. Keep advancing. Don't let up. Put forward steadfast effort. J.C. Riles said, a Christian man is known for two things, inward peace and inward war.

If there's no war, then there's no peace. If there's no war, then that feeling of peace is not peace, it's resignation to the enemy.

And you're in a dangerous place. Several years ago, a movie called *Me Before You* came to the theaters. *Me Before You*. My voice is terrible.

It's a story about a quadriplegic man and his caregiver. The man gradually begins to hate his paralyzed life and begins, makes plans to take his life with his doctor's help.

[ 31 : 35 ] The movie is ultimately about the complication of loving someone who wants to take their life. Johnny Erickson Tada, a well-known Christian author and quadriplegic, encourages us to see it.

She writes, I have nothing but disdain for the you're better off dead than disabled message in the movie. It can't help but have a negative impact on young moviegoers who already have fundamental fears about disability.

But she says, go see the movie. So you can share your convictions about life. She says, too many Christians are buying the premise that life isn't worth living if it involves awful suffering.

But life with quadriplegia is supremely preferable over three grams of barbitol, phenobarbital! in the veins. Yes, there is virtue in suffering.

As you know, as I've told you, Johnny was paralyzed at 18 and has now lived for 50 years as a quadriplegic. She thinks about life differently than you and I.

[ 32 : 48 ] Elsewhere, she writes, I sure hope I can bring my wheelchair to heaven. Now, I know that's not theologically correct, but I hope I can bring it and put it in a little corner in heaven and then in my new, perfect, glorified body, standing on my grateful, glorified legs, I'll stand next to my Savior, holding his nail-pierced hands, and I'll say, thank you, Jesus.

And he'll know I mean it because he knows me. He'll recognize me from the fellowship we share now in his sufferings. And I'll say, Jesus, do you know, do you see that wheelchair?

You were right when you said that in this world we will have trouble because that thing was a lot of trouble. And the weaker I was in that thing, the harder I leaned on you.

And the harder I leaned on you, the stronger I discovered you to be. It never would have happened had you not given me the bruising of the blessing of that wheelchair.

She continues, then the real ticker tape parade of praise will begin and all the earth will join in the party. And at that moment, Christ will open up our eyes to the great fountain of love in his heart for us beyond all we've ever experienced on earth.

[ 34 : 07 ] And when we're able to stop laughing and crying, the Lord really will wipe away our tears. She says, I find it so poignant, so meaningful, that finally at the point when I do have the use of my arms to wipe away my own tears, I won't have to because the Lord will.



I don't know what your wheelchair is. I don't know where you feel the pressure.

I don't know where the strong head wind moves into your life. I don't know where you feel the devil opposing you. I don't know where you feel most weak, but I know it's there.

Perhaps it is the ever-present anxiety about the way the rest of this year is going to pan out. Perhaps it's the frustration of being stuck at home while much of your financial world is collapsing and the bills continue to come in.

Or perhaps it's something else. Perhaps it's the way you look at your marriage and all you see are its flaws and its mars. Or perhaps it's just you're sick of being pigeonholed at work and told that you're not the best fit for this position.

[ 35 : 20 ] Maybe the next one will come along that will fit you better. Perhaps it's just the way you miss mom. Perhaps it's the way you don't like the way death claimed her early.

Or you just wonder why she left and never came back. Perhaps she's just tired of the weight of griefs and regrets piling up in midlife. Perhaps it's just because you're sick of doing the same things and saying the same things and not seeing any results.

I don't know where the headwind is coming in this morning, but I know there's a headwind coming because in this world there is trouble. But God has you right there.

Where you feel most empty and weak so that you can lean on his power and finally be strong in the strength of his might. Perhaps God has given you a wheelchair.

Perhaps he's giving you something, some sin, some struggle that you will not throw off until you see him face to face and perhaps he's giving it to you so you would never forget how much you need him.

[ 36 : 26 ] Perhaps you too can say you bless him for the bruising of that thing. It's a good fight. Not because we'll be accepted by how hard we labor, but because eternal life is ours at the end.

So he says, fight the good fight of faith. Take hold of eternal life to which you were called. God is with us. He called us. In the presence of many witnesses, he called us to trust in him and he'll supply all the strength to the end.

Till we're all the way home. So how do we fight? Most days won't feel like combat.

You know, President Trump is calling this our unseen or invisible enemy. But most days won't feel like combat. They'll feel thoroughly normal.

The fight for your faith, listen, the fight for your faith will not take place or will take place in everyday, ordinary, seemingly meaningless moments that require steadfast effort.

[ 37 : 50 ] So perhaps Luther's right. Knowing eternity lies before us, we shouldn't deny it. We shouldn't escape it.

We shouldn't party down. We shouldn't even just worship. We should plant an apple tree. We should press on. We should be faithful. We should keep rising early.

Putting our face in this Bible and our nose in that carpet. Because until we see him face to face, all he has to say to us is right here.

We should keep loving others. You know, one of the things I've loved about this coronavirus is it's simplified our life down to the things that actually matter. And what are they? It's love God with all your heart, soul, mind and strength and love your neighbors yourself.

We're not called to be occupied with the rest of the world. We're called to be occupied with these people in McMinn County. How can we love our people, our people we're called to, the relationships we're called to and the people that are right beside us?

[ 39 : 01 ] And how can we do it for a long time? That's where eternal life will be seized. We'll seize it through steadfast effort.

And that way we'll seize the eternal life we've received long ago. Just before his death, Paul wrote another letter to Timothy. His last letter from prison in Rome before he was executed.

He said, I'm already being poured out as a drink offering. And the time of my departure has come. I have fought the good fight. I have finished the race.

I have kept the faith. Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day. And not only to me, but to all who have loved his appearing.

There's nothing more we want to be able to say than to say we fought. We finished the good fight. We finished the race.

[ 40 : 11 ] We kept the faith. Lord, help us. Father in heaven, we humble ourselves before you. And we thank you for this exhortation, for this reminder, for this help.

We thank you for these words. I think just even the reality that we are at war. And in so many ways, we feel it. And that's a comforting thing to remind us that what we feel, the discontentment and frustration and the reality that we're in enemy occupied territory, is a good thing to be, to remember and to know.

Lord, we pray that you would stir our faith. We pray that you would gird our strength. Lord, we thank you that our acceptance before you does not hang in the balance.

But we're nevertheless sobered. That all who seem to have followed you at the beginning don't follow you to the end. And we want to be among that number that follow you all the days of our lives.

So God, help us. We pray. Spur us on and keep us. Until we see you face to face. You've been listening to a message given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee.

[ 41 : 53 ] For more information about Trinity Grace, please visit us at [trinitygraceathens.com](https://trinitygraceathens.com). Thank you for listening to our episode, you