

The Beginning of the End (Part 2)

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[0 : 00] I want to begin with a question. What would you die for?

Have you ever thought about that? What would you die for? Some of you, or many of you, would probably say for family. You'd die for family.

Some of you would say for country. Perhaps you'd die for your beliefs. What is it that matters so much to you, in other words, that you would die for?

You would lay down your life. Do you think, just to evaluate yourself with this question, do you think if it came to it, you could die for your faith in Jesus?

Would you be willing to lay down your life for the gospel? Consider that.

[1 : 07] Would that be something you would die for? Fox's book of martyrs was written back in 1559.

And Fox recorded from testimony and from manuscripts, from eyewitness accounts, the records and stories of the various martyrs of the church, those who died for their faith, who died at the stake, who died by crucifixion, who died by burning, who died in various ways for their faith and for the gospel.

It's a marvelous telling. And it only records the ones that he was aware of and found out about from the first century until the time of Bloody Mary, or the Queen Mary of England, who did not care for Protestants and did not want the translation of the scriptures into English.

Let me just tell you a few here. Of the apostles, the first apostle to suffer after the martyrdom of Stephen was James, the brother of John.

Clement tells us, When this James was brought to the tribunal seat, he that brought him and was the cause of his trouble, seeing him to be condemned and that he should suffer death, was in such sort moved within heart and conscience, that as he went to the execution, he confessed himself also of his own accord to be a Christian.

[2 : 48] And so they were led forth together, where in the way he desired of James to forgive him for what he had done. After James had a little paused with himself on the matter, turning to him, he said, Peace be to thee, brother, and kissed him.

And both were beheaded together in A.D. 36. Thomas. Thomas. Remember Daddy Thomas? Thomas preached to the Parthians, to the Medes, to the Persians, and to four other people groups.

He was killed in India. Simon, the brother of Jude and James the younger, who were all sons of Mary, Cleophas, and Alpheus, was bishop of Jerusalem after James.

He was crucified in Egypt during the reign of the Roman Emperor Trajan. Simon the Apostle, called the Zealot, preached in Africa and Britain.

He was also crucified. Mark, the writer of our gospel, was the first bishop of Alexandria, preached the gospel in Egypt. He was burned and buried during Trajan's reign.

[4 : 07] Bartholomew is said to have preached in India and translated the gospel of Matthew into their tongue. He was beaten, crucified, and beheaded in Armenia.

Andrew, Peter's brother, preached to the Scythians, the Sojdians, I don't know how some of these people groups are, and in Ethiopia in the year 8080.

He was crucified in Arcadia. Many of these guys were crucified. Matthew wrote his gospel to the Jews in the Hebrew tongue after he had converted Ethiopia and all Egypt.

The king there sent someone to kill him with a spear. After years of preaching to the barbarous nations, Philip was stoned and crucified in Heropolis, Phrygia, and buried there with his daughter.

The first of ten great persecutions was stirred up by Nero in A.D. 64. His rage against the Christians was so fierce that Eusebius records, a man might then see cities full of men's bodies, the old lying together with the young, and the dead bodies of women cast out without reverence for that sex in the open streets.

[5 : 31] Many Christians in those days thought that Nero was the Antichrist because of his cruelty and abominations. The Apostle Peter was condemned to death during this Neronian persecution.

It is known that many Christians encouraged him to leave the city, and the story goes that as he came to the city's gate, Peter saw Jesus coming to meet him. Lord, where are you going?

Peter asked. I am come again to be crucified, was the answer. Seeing that his answer, that his suffering was understood, Peter returned to the city where Jerome tells us he was crucified head down at his own request, saying he was not worthy to be crucified the same way his Lord was.

Paul also suffered under the persecution when Nero sent two of his squires to bring him to his execution. They found Paul instructing the people and asked him to pray for them so that they might believe.

Receiving Paul's assurance that they would soon be baptized, the two men led him out of the city to the place of execution where Paul was beheaded. there's one more disciple that whose name was John who Jesus said if I want this disciple to live on without being killed so I will.

[7 : 01] John did live to be a hundred years old who was exiled during the Rome of during the reign of Domitian to the island of Patmos where he wrote the book of Revelation.

But I think John was the only of the original eleven who was not marked for his faith. Martyrs for their faith and witnesses to the gospel of Jesus Christ.

This word martyr is a word that means witness, testimony. It also means proof.

These martyrs that we just read about and the martyrs that fill the pages of Fox's book are ones who did prove their faith to the very end.

They were willing to lay down their life and were willing to die. This word martyr comes in our text in verse 9 where he talks about you will stand before governors and kings for my sake to bear witness, to martyr, to give testimony to them.

[8 : 20] So here we are again in Mark 13 where Jesus is foretelling several future events. It began in verse 1 where they come out of the temple and one of his disciples remarks about how beautiful the temple is.

And last time we told you about the incredible building and the architecture and the beauty of that building covered in gold and silver and how it would gleam and sparkle and be dazzling to the eye as sun rose in the east and shone down upon the temple.

and how the huge stones that were there for the foundation and the stones for the walls and the stones for the temple were as big as half of this building. And so here we have that disciple remarking look at this this is a magnificent this is unusual this is spectacular which it was.

And then Jesus says okay look at this disciple look at this temple yeah do you see it? See those big huge stones? Not one of them will be left on top of another one.

But will all be destroyed. And so Jesus foretells the the the literal fulfillment that happened in 70 AD with the temple being destroyed and what's remarkable about the fulfillment is that the temple wasn't destroyed by pulling all the stones out the temple and the city was destroyed by fire I was reminded this morning about how the Romans came in the soldiers come in and they level all the wood and forest all around all that beautiful little olive garden on the other side by Gethsemane none of those trees were from the first century because that was leveled.

[10 : 22] do you know how hot a fire has to burn to burn stone? You know how hot you have to get a fire to burn stone?

The fulfillment was even after that where Titus was the general going in he was later to be the emperor but his father who was the emperor at the time told him after the city and the temple were burned the emperor said leveled.

If there's anything left no stone left unturned. And I read to you last week about how Josephus who saw the temple before and after its destruction talks about how if you were just a tourist coming to that area for the first time you would have never thought there was anything that inhabited that space.

It was so decimated so complete in destruction. But the significance I asked you to consider the significance of the temple's destruction.

I mean we think less than 2,000 years ago it was destroyed. But remember how significant the temple was to the Jewish people. And it has not been rebuilt or even attempted to be rebuilt.

[11 : 45] for almost 2,000 years. See it's the end not only of sacrifices not only of the priesthood but it's the end of the old order and the way to go to God.

It was the way the Jew approached God. It was necessary to do sacrifices and necessary to go through these steps to approach God and only one could go in remember. It was the end of their way to deal with sin.

So imagine this testimony of God's temple to the Jews being destroyed in 70 AD and century after century goes by century after century goes by God still has not restored it God has not rebuilt it it's over it's done a new temple has been brought Jesus said destroy this temple in three days I will raise it up and then he talks about the church as living stones being put together as the new temple and the significance is huge and that's why the disciples ask in verse 4 when will these things be this is this is radical this is so changing and what will be the sign and Jesus is answered we see in verse 5 through 8 is his answer it starts with the things that are not the signs he starts with the false signs he says you're going to see all kinds of things you're going to see deceivers come you're going to see counterfeit people come don't believe them you're going to see earthquakes and famines and war you're going to see all kinds of tragedies which seem like possibly the end of the world we see wars happen and we think how and

Jesus said that's going to go that's going to happen it's going to happen it's just the beginning of birth things it's not even the end don't get diverted from the task don't be deceived don't be alarmed he's not saying don't be compassionate about these tragedies but he is saying don't be alarmed as if it's the end it's not that's the first thing he reveals these things will happen but they're not the end not the sign they look like signs but they're not signs and then we come to verse 9 where Jesus now brings forward a third prophecy because it tells what to expect in the future so verse 9 he talks about you be on your guard for they will deliver you over the councils and you will be beaten and you will stand before governors and kings etc and you will be hated by all because of me so he tells them this persecution we can expect so what

I want to do today is to break this down into two in relation to these prophecies first of all verse 9 he says be on your guard the suffering is going to come be on your guard be ready don't be surprised and then in verse 11 he says don't be anxious when you're under the spotlight when you're on trial when you have to give an answer don't be anxious so he gives two practical things these things are going to happen don't be anxious don't worry be happy right see persecution is gone don't worry no he's not saying it that way he's just saying don't be alarmed don't be surprised as if something unusual is happening so let's look at the first instruction he says in verse 9 be on your guard for they will deliver you over and they will beat you and you will stand before kings prepare yourselves to suffer for the gospel of christ prepare be ready be on guard to suffer for the gospel of christ jesus unpacks three things here first of he talks about the preparation be on your guard literally you watch yourself you watch yourself take heed to yourself don't be surprised you will suffer you will be betrayed to this word in verse nine they will deliver you over that's the same word for betray they will to hand over like judas did with jesus he handed them over handed him over to the jews he said well the same thing will happen to you you too will be handed over you'll be delivered you'll be betrayed!

[17 : 00] notice that there's a threat that comes from Jew and Gentile they will deliver you over to the council literally to the Sanhedrin which is the Jewish council and you will be beaten in synagogues those are Jewish contests and then you will stand before governors and kings and those are Gentiles and from Acts 4 chapter 4 all the way to the end we see those things fulfilled we see Peter and John being arrested and brought in and beaten for preaching in the name of Jesus and they're ordered never to preach in that name again and what did John and Peter say well we must obey God over men we want to obey government but there's some things there's a higher law they accepted the consequence so you see that all through Acts you see Paul eventually standing before governors and kings giving his testimony you see this fulfilled by the end of

Acts and that was only the beginning so why why are they persecuted what's the purpose of this look at the end of verse 9 you'll stand before governors and kings why for my sake for my sake because you represent me you represent if you represent Jesus you will be known for following him speaking of him standing with him seeking to testify and share Christ with others and then he adds not only is it for my sake but it's to bear witness before them we suffer to bear witness we suffer to be martyrs and though we in this country are not yet under threat of physical suffering we still are martyrs in the sense that we give witness we give testimony we give an answer for our faith what is a witness think of a trial they put a witness up on the stand what is a witness supposed to witness to or of they give witness to what they have experienced right what they see well what did you see saw this what did you hear

I heard this what did you smell if that's wrong what did you experience so testify to what you saw and heard and that's what we do we testify of our experience what is your experience as a Christian what is your experience that's your testimony that's your witness that's your martyrdom we tell what we have experienced with Christ what we have seen what we have heard what we have felt within the changes that have happened to us that's our testimony and then I want you to notice one more thing Jesus points out of verse 10 there's a priority there is something that must come first and remember the question that he was asked he's asked about when is the end coming when is this destruction of the temple what's the sign Jesus says something must happen first the gospel must be preached to all nations or

Gentiles literally that must occur don't miss those words actually in the Greek they're emphatic must it's a divine must it is God's plan and purpose it must he has planned it that way and the end will not come until it happens it must it's the first thing it's God's main thing that's why we talked about in the previous verses when you see the wars and the rumors of war when you see the earthquakes and you see the deceivers come and all that he says don't get sidetracked with that don't be alarmed with that keep the first thing the first thing and the first thing is what gospel must be preached must be proclaimed must be sounded for now what we have in Mark chapter 13 Mark wrote his gospel historically wrote his gospel before any of the other gospels were written later

Matthew came and wrote his gospel later Luke came and wrote his gospel most of them followed the whole chronology of Mark but each of them has a chapter that parallels Mark 13 Matthew 24 parallels what Jesus says in Mark 13 Matthew adds quite a few more details Luke also Luke 21 parallels the same description of events Luke Luke and Mark are writing Gentiles Matthew is writing to Jews so the language changes a little bit here's what's interesting Mark in 13 10 talks about the gospel must be preached!

[22 : 47] First! Right? He doesn't say what's next he simply says the gospel must be preached! First! First! to what? What's second?

What's next? He doesn't say it! Matthew 24 14 says this gospel must be preached first throughout all the world as a witness to the Gentiles and then the end will come Matthew fills in what Mark just left implied the gospel must be preached to the whole world and then the end will come in other words God's not bringing the end until everyone he has determined has heard the gospel so we're sharing the gospel in Greece sharing the gospel all over the world they're finding all the time these pioneer missionaries are finding where they go into tribes that they never knew tribes were there before they're finding languages they've never heard before it's constantly going on I don't know how literal this prophecy means before every nation every nation

I don't know but God is going to extend the end until he has got the gospel preached throughout the whole world every nation J.C.

Ryle talks about this gospel must be preached among all the nations he says it must be and it shall be in spite of men and devils the story of the cross of Christ shall be told in every part of the world the gates of hell shall not prevail against it not with standing persecution imprisonment and death there never shall be lacking a succession of faithful men and women who shall proclaim the glad tidings of salvation by grace few may believe them many of their hearers may continue heartened in sin but nothing shall prevent the gospel being preached the word shall never be bound though those who preach it may be imprisoned and slain what's interesting is I mentioned bloody Mary before the queen of England in 15!

I forgot 1550 something her goal was to get rid of this Protestant Reformation to restore Catholicism and to keep Latin as the only translation of the Bible so she sought to obliterate any translation of the Bible into English she totally failed because by the end of her reign the Geneva Bible the first English translation was published and actually in a place that was dedicated to evil God has his own sense of humor about the way he does things when he wants something done it will get done and the gates of house will not prevail against every disciple of Jesus not just pastors not just evangelists not just people with a gift every disciple of

[26 : 08] Jesus is called to proclaim the gospel doesn't mean you're a preacher proclaim just means I got some enthusiasm with it there's a difference between teaching and speaking and preaching preaching means proclaim there's a forcefulness with it there's a passion with it that's all that means terrible when you get excited about something doesn't your voice get elevated a little bit when you're excited about when you're joyful when you're sharing good news doesn't that come out with whoo doesn't mean you're yelling doesn't mean you're out of inappropriate it just means there's some passion behind there's some force behind see and all of us can do that doesn't mean we stand before a big crowd we might be doing that one-on-one we might be doing that sharing coffee and remember what we say the gospel is what is the gospel remember we put it into four words the gospel is these four things always it is

God who is God it is man who is man and what's his problem his problem is God God is holy and just compassionate and forgiving but there's a tension so how does God stay holy and compassionate and forgiving when man is a sinner and then thirdly there's Christ that's how God resolves the tension Christ takes man's sin bears it on the cross and then exchanges our sin for his righteousness so that we might come to God and then the fourth is faith that's always the gospel the gospel always starts with who God is who man is who Christ is how do I receive that that's the gospel Paul reminds how we are called to suffer for the gospel to Timothy 2 Timothy 1 Paul begins his letter to Timothy by saying I am reminded of your sincere faith a faith that dwelt first in your grandmother

Lois and your mother Eunice and now I am sure dwells in you as well for this reason I remind you Timothy to fan into flame the gift of God which is in you through the laying on of my hands for God gave us a spirit not of fear but of power and love and self control therefore do not be ashamed of the testimony the martyr about our Lord nor of me his prisoner but share in suffering for the gospel sharing suffering for the gospel by the power of God who now he gives the motivation for why we would suffer for the gospel who saved us and called us to a holy calling not because of our works but because of his own purpose and grace which he gave us in Christ Jesus before the ages began and which now has been manifested through the appearing of our Savior Christ Jesus who again another motivation abolished death who took our condemnation away who took our fear of death away and brought life and immortality to light through the gospel share in suffering are you ready to do that share in suffering which means not being ashamed of the gospel it means not hiding our witness it means giving witness seeking opportunity to share we may not suffer physically but we suffer in other ways who hasn't shared the gospel and been laughed at a month or insulted or ridiculed or belittled or singled out or dismissed as a fool you share a truth that Paul says is foolishness to this world it doesn't make sense it's not how man would do it it's not how I designed salvation

I designed salvation as a you know you gotta make go through these steps and you gotta get better and you gotta live up and earn it right every other religion this is free and it's a gift God is pacified by it sending his son to earth to take on flesh and live a life and die for and die for others so Jesus prepares us first of all by warning us to be ready prepare yourself to suffer for the gospel and the question for us is am I willing am I ready do I care about this is this something that matters most to me I think I'm stressing this today because

I feel like we're at a point as a church where we need to be more intentional about this about knowing the gospel those four points so that I am ready to share it and praying and looking for those opportunities to share it not just depend on these folks these dear folks that we support and pray for to do it for us and we do love your ministry we're all called we're all called are you ready please don't hear this as a guilt thing I just want you to am I there if I'm not there okay Lord get me there or help me evaluate why I'm not so first prepare secondly notice what he says in verse 11 he talks about when they do bring you to try when you're excuse me delivered over and you're you're going to have to give an answer he says don't be anxious beforehand what you are to say but say whatever is given to you in that hour for it is not you who speak but the

[32 : 55] Holy Spirit so in other words I think the second instruction could be put this way trust the Holy Spirit to speak through you in your hour of trial so be ready to suffer but secondly okay practical now when it gets down push gets to shove and I'm backed into a corner that might be an official trial like like James and John went to a trial right at least they went before the Sanhedrin they were tested and questioned and persecuted or before kings like Paul you may not have that opportunity but we do have daily opportunities or weekly or whenever God presents them opportunities where we are am I going to say something and when that happens when you are asked when you are on the spotlight do not worry ahead of time what you are to say trust the

Holy Spirit to speak through you when you experience trial when you are on the spot when you are asked to give a defense of your hope do not worry do not be anxious beforehand don't be troubled about what to say do not concern yourself about what words will I use why because you can trust the Holy Spirit to give you something in the moment that you need it say what is given to you in that hour trust God to supply the words do you believe God will do that you trust him to do that in the hour of faith believe the Holy Spirit will speak for you see that that's how it says say whatever is given you in that hour for it is not you who speak but the Holy Spirit you're not even the one speaking he's just using you to speak through you do you believe that can happen you ever seen that happen yes I know you guys have yeah we might see it in smaller ways I see that a lot of times in my own life I'm going to a meeting or going to some situation and I don't know what it's going to be

I don't know what the questions will be I don't know what but I will pray so just Lord just give me the words and I've experienced time after time where well I wouldn't have thought of that ahead of time God just brought that God just and it affected the other person in a way that I could not have engineered that I'm not smart enough or clever but God steps in so it doesn't have to be just this big trial situation it could be your daily meeting with coffee with a friend who's not a believer or meeting with a troubled believer or getting to know my neighbor whatever that is do you trust that the Holy Spirit will speak through you in the moment and then finally Jesus clarifies the tenacity that's needed I like that word tenacity when I think of tenacity I think of my little bulldog that I had as a kid growing up you ever seen a bulldog do a what do you call it tug of war this dog would lose teeth before it would give up

I mean I could I did I mean just a locked jaw on that thing teeth would come playing he was tenacious I mean he would not give up he was relentless and look at what Jesus is saying in 12 and 13 he's talking about that tenacity because one notice that where some of this persecution will come brother will deliver brother over to death and father his child and children will rise up against parents and have them put to death and you will be hated by all for my name's sake but the one who endures to the end the one who is tenacious the one who does not give up the one who keeps enduring and persevering and literally remaining under the trial and persevering through it is the one who will be delivered notice the tenacity because notice the scope of the hostility where it's coming from it's not just coming from religious people like the

Jews it's not just coming from governing people like governors and kings it actually extends to family that's where it gets tough it's one thing if somebody you know I'm not friends with or care about is against me it's another thing it's my own family see and it becomes the issue when he talks about brother verse 12 will deliver brother over again it's that same word for betrayed brother will betray brother because when the government comes when Nero comes knocking on your door and says are you one of those Christians and you know if you answer yes you will be killed for it you will be thrown in the theater with the lions or you will be burned at a stake you will be somehow horribly persecuted and you're waffling you say no but my brother is he's the one you want that's what was happening brother delivers over brother to save his own skin children parents parents children see when it comes to the ultimate stake of will I lay down my life for this that's where we know that's where the proof is that's where the testimony is and then recognize the target of the hate verse 13 he says you will be hated by all why because of your personality no because the way you dress no because of your race no you will be hated all by all why for my name's sake because me because you represent me for my name and what is it that Jesus' name signifies why is it that in our culture even the name

[39 : 31] Jesus means something not when it's set in profanity I mean when somebody seriously says Jesus somebody prays out loud somebody speaks out loud to other people over here the name Jesus you know things change when that happens why that name why not other names does that name mean something that name represents a need that I have that I don't want to admit that means that name shows that I need to admit something I need to turn I need to change it represents a lot of things it represents light in my darkness it's like you say

Jesus like turn the light on don't turn that on I'm not ready right you gotta scurry under the cabinet yeah the thing is when Jesus ministered on earth did sinners ever feel like that in front of him that's the thing no they didn't sinners were actually drawn to because he didn't shame them who did he expose the religious thornies sinners loved him because he spoke truth he spoke healing and he cared for them he didn't treat them any different he showed them where to find bread he showed them where to find water real water have you ever noticed well Jesus says that all will be you will be hated by all why is it the world hates Christianity!

Why is Christianity targeted and not tolerated? We live in a culture of tolerance and yet from my perspective Christianity is the one thing not tolerated yes I see our culture going out of its way to tolerate other religions even by changing what they say they stand for I do not see that with Christianity they go out of their way to tell the bad stories about Christianity the pastor who fails or church that's mean or whatever why is that Jesus explains why in John 15 he says this if the world hates you know that it hated me before it hated you if you were of the world the world would love you as its own but because you are not of the world but

I chose you out of the world therefore the world hates you that's one reason because you're not of the world he says remember the word I said to you a servant is not greater than his master if they persecuted me guess what they will also persecute you not your best life now if they kept my word they also keep yours but all these things they will do to you why on account of my need why?

because they do not know him who sent me why does the world hate christianity because they do not know the one who sent jesus who's the one who sent jesus the father he says they don't know the father if they don't know me they don't know the father you can't say i believe in the father but i don't believe in the son jesus you can't do that if you believe in the father you believe in the son they do not know him who sent me if i had not come and spoken to them they would not have been!

[43 : 50] guilty! of sin but now they would not be guilty of sin but now they have seen and hated both me and my father but the word that is written in their law must be fulfilled they hated me without a cause then he adds this in that context which makes it interesting but when the helper comes when the helper comes who's the helper the helper is the one whom I will send to you from the father the helper is the spirit of truth capital s who proceeds from the father will bear witness about me there is Jesus promise of the holy spirit again coming to assist you to help you why does the world hate christianity because the name

Jesus turns the light on because Jesus told the truth and when he told the truth he exposed sin and those who were sinners and knew they were sinners yeah I know I am show me grace he tells us that we're not okay he tells us that he alone can set us free the world doesn't want to know that the world wants to be able to save themselves christians who are not of the world who live differently openly and honest about their brokenness and their sin and their need of Christ that's by the way the way christians live differently christians don't live differently from the world by being this you know holy joe wear white and you know never do what dogs do or whatever like stuff metaphors there sorry christians are ones who are actually honest who am i i'm a sinner saved like it is i'm a beggar talking to other beggars i'm not better than me better i saved and delivered though i'm unworthy of it i'm open and honest about that do you know how powerful that testimony is if you come pointing down at someone would you want to hear that if i come sharing hey here's my failure here's my story here's my failure here's my ruin of my life here's my misery here's my discovery about myself and then i heard this good news and god changed me see christians are called to witness not to shame the sinner but to share our own experience to share our own guilt and ruin and need and rebellion and all that honest stuff that we did before christ got all of us because we're just like everybody else we were lost we were rebels we're broken we have addictions and then we testify of our experience of god's transformation how in my lostness god came and opened my eyes god pierced my heart changed my heart gave me new values gave me new desires ones that

I did not have before how this was a gift how he has forgiven me and he's given me new hope that's a word that our people in our culture need to hear hope hope you know when peter talks about defending our faith he doesn't say defend your faith he says we give an answer for the hope that's what people want to hear what's your hope can you answer that yeah you got hope that's what's revolutionizing I got a lot of other stuff too but in this dark world I can live with hope so when we do witness son will absolutely dismiss us and mock us and scoff us and insult us and ridicule us belittle us that's all expected that's the norm but some will listen some will listen and some will listen why because

Holy Spirit is the one speaking through I can't change somebody's life but I can be the vessel of the Holy Spirit to change somebody's life I can be the voice that he uses to speak into their hearts and change them so I hope you hear this the right way are you prepared to suffer for the gospel of Jesus Christ ask yourself that and will you trust the Holy Spirit to witness for when you need it does the gospel matter so much to you that you're willing to die for those are questions that Jesus wants his disciples to consider let's pray

Father we thank you for our time this morning we thank you for your word we thank you for the opportunity our Father to to visit and to hear with Brian and Cameron and Father we how appropriate today that you organized for this message to be this week and for them to be here on this week and we're talking about sharing the gospel so we thank you Lord for your orchestration we didn't plan that so may we Father be further encouraged today as we hear from our dear brother and sister bless our time bless Lord our lives by what we hear move us Lord encourage us motivate us to be your disciples we pray in Christ's name Amen last time we had the winners over there was like oh my god

[51 : 18] I like it