

Until all Is Fulfilled, Part 3

Last Things

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Our lesson is taken from Psalm 110, page 951, “Until all Is Fulfilled, part 3,” part 81 of “Last Things.”

1 Of David. A Psalm. The LORD says to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’
2 The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies. 3 Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth. 4 The LORD has sworn and will not change his mind: ‘You are a priest forever, in the order of Melchizedek.’ 5 The Lord is at your right hand; he will crush kings on the day of his wrath. 6 He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. 7 He will drink from a brook beside the way; therefore he will lift up his head.

The word of the Lord.

May we pray.

Lord, would you help me today to open Scripture, to explain Scripture, to apply Scripture, to research where passages and words are used in other places so that we may know firmly and clearly and unambiguously what you are actually saying in the Bible? And we ask these things in Jesus’ name. Amen.

Now this is a powerful, powerful Psalm. In fact, this Psalm is the single most quoted passage in the entire Old Testament by the authors of the New Testament. No other passage in Scripture even comes close to Psalm 110. As

such, Psalm 110 is the core teaching of the Old Testament regarding what we believe to be true in the New Testament. Nothing else compares with it, hands down. It is the singularly most quoted passage of Scripture.

Part of that is because it has two core prophecies. One in verse 4, “The LORD has sworn and will not change his mind: ‘You are a priest forever, in the order of Melchizedek.’” Who was Melchizedek? Melchizedek met Abraham when Abraham returned from the slaughter of the kings, when they had defeated these kings who had kidnapped Abraham’s nephew Lot, and Abraham paid tithes to Melchizedek, and Abraham was blessed by Melchizedek (Genesis 14:18-20). And the author of Hebrews tells us two things about that, and that is this, Levi, from whom are the priests of Israel descended, Levi paid tithes to Melchizedek through his ancestor Abraham, and so therefore the priesthood of Melchizedek absorbs the Levitical priesthood in itself as a superior priesthood (Genesis 14:20; Hebrews 7:4-10).

And the other thing is that he blesses—and I don’t view myself as superior to you—but the argument of the book of Hebrews is that the lesser is blessed by the greater (Genesis 14:19-20; Hebrews 7:7). And so, I’m greater only in the sense that I declare the word of God to you, so that at the end of the service, when I close in prayer, I lift my hands, following the example of Aaron, the high priest, and put God’s name on you (Numbers 6:22-27).

But those two arguments the book of Hebrews makes about Melchizedek. And his name is interesting, his name in Hebrew is literally Melech (melek, מֶלֶךְ), king, and Zadek (šaddiyq, צְדִיק), which means righteousness. He’s king of righteousness, but he’s also king of the city of Salem (šālēm, שְׁלֵמ), that’s later Jerusalem.

And so, he is the king of righteousness, and he’s the king of peace (šālēm, שְׁלֵמ). And I love the book of Hebrews because it opens up the whole Old Testament in the profoundest way. There is no book in the New Testament that so explains how we should understand the Old Testament as the book of Hebrews. Romans, that’s the great book for understanding how we’re right with God. Hebrews explains how the Old and New Testaments relate to each other, and how the new is the fulfillment of the old.

But the thing we’re looking at today has to do with verse 1, “The LORD says to my Lord.” Now if you look there carefully, you notice that the word

LORD, in the first case, is all capitals. Wherever that is, that means it is God's proper name. And I am a human being, my name is Robert, nicknamed Bob, and God is God, and his proper name is Yahweh (יהוה) and he also has an abbreviation of that name, Yah (יה). And so sometimes it's Yah, most of the time it's Yahweh, and it has to do with God's timelessness. He is that he is (*Cf.* Exodus 3:14, אֲנִי אֶהְיֶה אֲשֶׁר אֶהְיֶה). And so, notice in verse 1 of Psalm 110, a Psalm of David, "The LORD," that is Yahweh, "says to my Lord."

Now the Lord Jesus made something out of this that's pretty profound. If you will turn with me to the gospel of Luke for a moment. The gospel of Luke, and this is page 1,634, Luke 20:41. After Jesus had answered all of the questions of the Pharisees and the Sadducees, the Herodians or Zealots, they have no more questions for him and then in verse 41, Jesus has a question for them.

Then Jesus said to them, "How is it that they say the Christ (that is, the Messiah) is the Son of David? David himself declares in the Book of Psalms: 'The Lord said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet.'" David calls him 'Lord.' How then can he be his son?" (Luke 20:41)

And what did they say? They didn't know the answer to that, and the answer to that is that the Lord Jesus Christ, who is the eternal Son of God, became a real human being, just like you and me, and he is born of the lineage of David.

He is legally David's son in the gospel of Matthew by means of his non-biological father accepting him as his son. We're talking about Joseph. Joseph is legally an heir of King David (Matthew 1:16). And then as we compare the two genealogies, the one in Matthew giving Jesus' legal genealogy, with Luke, we discover what's called a genitive of relationship, and instead of saying, So-and-so is the son of, it just says, **of** So-and-so, **of** So-and-so, without ever telling us what the "of" means. It's simply a relationship. And so, what we have there in the gospel of Luke is Jesus' actual, biological genealogy coming down, not through Solomon as a son of David, but through David's other son, Nathan (Luke 3:31), and coming down, finally, to the father of the virgin Mary (Luke 3:23). And so, the virgin Mary's father is a descendant of King David through his son, Nathan

thereby bypassing all of the corruption of David's children, because most of David's descendants were—let's just say, I wouldn't want them for a son-in-law.

And so, Solomon was so blessed, so wise, given everything, vast wealth, he builds the temple, all these things, and yet so quickly he turns away from God, and he's led astray and engages in idol worship and even builds temples for some of the foreign gods in order to please the lady at home.

There's nothing better than a good woman, and there's very little that's worse than a bad woman. A woman can shape a man, and I'm very grateful that I had a mother who prayed for me on her knees, and that when my mother got to a point that she couldn't kneel anymore, God raised up a good wife for me. I'm grateful for a good woman who reminds me of things I need to do, who reminds me you don't want to go there, and who prays earnestly for me.

Solomon did not have good wives. He had terrible wives, and there were so many were just political alliances, and so he creates a temple for Moloch, a temple for Chemosh (1 Kings 11:4-8). These gods demanded human sacrifice. They demanded that little babies would be burned alive in worship with them, and Solomon built their temples. Solomon was a wicked man, but at the end of his life, Solomon appears to have come to and said, "Man, how could I be so dumb?" And I think Ecclesiastes is the story of Solomon's discovery about his own emptiness, vanity, and folly.

But anyhow, the Lord Jesus Christ is descended from David biologically, literally, and he is also descended from David legally. And so, there he is, and he is, at one and the same time, Almighty God, and at the same time, the Son of David and that's why David can refer to the Lord Jesus Christ as "my Lord."

Verse 1 again, Psalm 110, "Yahweh says to my Lord, to my Master." Who was David's Master? David's Master was his own son, the Lord Jesus Christ, because Jesus is truly the God-man. He is fully God. He is fully human, in one person, and so the Christian church has confessed from the very beginning. And when the Christian church became a legal religion recognized by the Roman Empire, then they were able to meet and formulate statements that they had believed from the very days of the apostles, so we find these things fleshed out in places like the Nicene Creed.

So “The LORD,” Yahweh, “says to my Lord.” Notice what he tells him to do. He says, “Sit at my right hand until I make your enemies a footstool for your feet.” This is very important. When did this begin?

And so, if you’ll turn with me now over to the book of Acts, the day of Pentecost, Acts 2, we discover when this begins. And we see here Acts 2 and page 1,693, and look at verse 29, Acts 2:29. “Brothers,” he’s just finished quoting the 16th Psalm. He says, “Brothers,” and when he’s saying that he’s not excluding women. We need to understand that. We don’t need to get hung up on sexist language.

English grammar has been run through the meat grinder of political correctness, and I still like to say, she, he, it, and them. I don’t want to refer to an individual, say David, as them, because there’s not more than one David back there. So anyhow, we don’t need to get hung up on some of these words. He’s talking to men and women, and we know that because of what happened (Acts 1:13-14; 2:17-18). “Brothers,” he says, “I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day.” Verse 30, notice this, verse 30, “But he was a prophet.” Who wrote the 110th Psalm? David did, but he was a prophet, “and knew that God had promised him on oath that he would place one of his descendants on his throne.”

So here is a prophecy about the throne of David, the rule of David through his son, and here it is, verse 31, “Seeing what was ahead, he spoke of the resurrection of the Christ.” He spoke of the resurrection of Christ, “that he was not abandoned to the grave, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of the fact.”

Look at verse 33, “Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said, “The Lord said to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’” Quoting Psalm 110.

And then in verse 36, “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.” And I’m struck with that, a couple of thoughts.

The first thing that we note here is, when did the kingdom of David that was prophesied begin? It began when Christ ascended to heaven and sat down on the right hand of God the Father Almighty. That's my only hope. King David is ruling in the person of his son, who is also the eternal Son of God, and where does that reign come from? It comes from the right hand of the Father. That's where Jesus is now. That's my only hope. I've got a friend in heaven, and that is the Lord Jesus Christ. He is at the right hand of the Father right now. He is ruling and reigning over all his enemies. He is ruling and reigning on behalf of his people. It began when Christ ascended to heaven and sat down on the right hand of the Father.

And notice he says, in verse 36 again, "Therefore let all Israel be assured of this, God has made this Jesus, whom you crucified, both Lord and Christ."

You know, it's hard to be a preacher, especially when you love people, because you don't want to hurt their feelings, and yet, if I'm going to be a faithful preacher, I've got to hurt your feelings from time to time. If I never hurt your feelings, I need to resign. If I never hurt a congregation's feelings when I preach, I'm a worthless dog who doesn't know how to bark.

And notice the effect of what he said. Peter's speaking and he said, "You did it. You did it. You did it. You did it. You did it. You did it. You did it." You did what?

"You crucified Jesus. You nailed him to the tree." And I'll say this, our sins nailed Jesus to the tree.

Notice that Peter is pointed in his preaching. He doesn't mince words. He doesn't play around and say, "Oh no, I didn't mean this." He is pointed and notice the effect of it, verse 37,

"When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?'"

Preaching should lead people to a decision. Every single solitary sermon should lead to some kind of decision. It doesn't necessarily mean to decide to become a Christian, but it should mean that doctrine or teaching is never just an abstraction left there; it should be pointed to the point that it should have a practical application so that not only you, but I, make a fresh decision to live for Jesus in light of what I've heard.

And never forget, when I preach and I'm pointing this finger at you, I've got three pointing back at me. Do you know that revelation comes if a man is called of God to be a preacher, revelation comes during the act of preaching. **The Holy Spirit opens the text in new and fresh ways and applies that text to the heart of the preacher.**

So, he's saying here, he's saying, "You did it." And the result is the people ask, "What do we need to do?" And if I never tell you what to do, I've failed, I've just given you abstract truth. And I can teach abstract truth, but abstract truth without a decision to change how you're thinking or change how you're acting is what? It's just dead man's bones. It isn't going to do you any ultimate good, though truth is good and helps you. So, this is the point.

So, Peter, full of the Holy Spirit, explains something, and he says this, that the Lord Jesus Christ, as the eternal Son of God, who is therefore David's Lord, began his reign as David's son, sitting on David's throne. Where is David's throne? It's at the right hand of the Father in heaven.

And if we go back, we're going to go back and forth here, go back to Psalm 110, actually it's quoted so fully you can stay right here. No, no, we do need to go back to Psalm 110 to look at the other thing I want to point out, because it fits in so absolutely, Psalm 110, and that's page 951. Notice what he says in verse 2,

"The LORD," that's Yahweh, "will extend your mighty scepter from Zion; you will rule in the midst of your enemies." Now look at verse 3, this is a prophecy of the Holy Spirit,

"Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth."

The point is that when the Holy Ghost came on the people of God, the Jewish people, the people who had sat in darkness and longed for the coming of the Messiah, when the Lord Jesus had been crucified, dead and buried, descended into Hades, rose again from the dead, ascended to the right hand of the Father, and sat down, he poured out the Holy Spirit on God's people.

And the point is, what's the result? The church. The New Testament people of God. The continuation of Old Testament Israel, in a New Testament power, has received an anointing. They've been filled with the Holy Ghost. They've been filled with the Spirit of God. They're no longer the people they once were.

You can always see people who really know God and know how to pray and who've experienced the power and presence of the Holy Spirit.

If Christian worship which is in many churches this way—I'm not talking about style of worship—if it is no different than a Jewish synagogue, you're witnessing something that testifies those people don't know the power of the Holy Spirit because where the Spirit comes with power, people's lives are changed, and that's what happens on the day of Pentecost.

Christ is extending his rule and reign through a group of people who readily volunteer and say, "Yes, I want to be on board this thing." And so, I'm not talking about style of worship. I've been in Roman Catholic gatherings and many other gatherings where it was obvious the Holy Spirit was moving on people's hearts. I'm not talking about denominationalism. I'm talking about people really seeking God.

Here is the key issue. When you gather for worship, do you expect God to show up? That's what we need to be aware of. God wants you and me to expect that he's going to show up, that he's going to manifest his power and presence through the Holy Spirit. That's what happened that day in the outskirts of the temple when the disciples had experienced the baptism of the Holy Spirit in the Upper Room, and they come out of there, men and women, rejoicing and shouting and praising the Lord and everybody's looking at them and saying, "It's nine o'clock in the morning. These people have been hitting the booze mighty early." It's five o'clock somewhere. And so people are looking at them and saying, "What's going on here? These people are crazy. They're drunk" (Acts 2:13-15). They had experienced a change. They had become part of the new creation (2 Corinthians 5:17). They were new creatures in Christ.

And so, what God does is, he says in verse 2, "The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies."

If you look at the book of Hebrews, you discover that the true Zion is at the right hand of the Father (Hebrews 1:3, 13; 8:1; 10:12; 12:2). And so, what happens is, and Paul says the same thing, that we are not of the bond woman, but we are of the free woman and so we are of the heavenly Jerusalem (Galatians 4:26), which one day will come down on earth. The heavenly Jerusalem will come down on earth (Hebrews 12:22-24; Revelation 21:2, 10-11). The point we want to see here is this, this biblical prophecy has been fulfilled, point 1, and is being fulfilled, and will be fulfilled.

When will it come to an end? Well, let's look over here at 1 Corinthians 15. 1 Corinthians 15, we turn there and we look and we see this. Let's see here. He says, whoops, I wish my fingers worked better. It's hard for me to even button buttons. He says on page 1,790, page 1,790, if we look here, verse 20, page 1,790, 1 Corinthians 15:20, "Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man."

Verse 22, "For as in Adam all die," as in Adam all die. I remember I was listening to a liberal seminary professor one day, and he was going on about, "How could the death of a man, blah, blah, blah, 2,000 years ago, have anything to do with sins you and I commit today." And you'd think he was a Presbyterian, but he was Southern Baptist. I kid you not. He was a professor at New Orleans Baptist Seminary. He said, "How could the death of a man 2,000 years ago have anything to do with sins you and I commit today?"

I said, wow, really? Anyhow, at a point, he was talking about Adam, and I raised my hand, and I said, "Dr. So-and-so, why do babies die?"

And he went, "What?"

I said, "Why do babies die?"

You want to know why babies die? Because in Adam comes death. That's why death comes. That's why little babies die. Little babies die. Why do people who are young die? Why do people who are old die? Why is there war? Why is there trouble? Why is there division? Why is all of this mess in our world the way it is? It's because "As in Adam, all die."

Now look at the second clause because this is so good. He said, “So in Christ, all will be made alive.” Wow, that’s wonderful. “Some bright morning when this life is o’er, I’ll fly away.” That’s good news. All will be made alive. Notice what he says.

“But each in his own turn,” verse 23, “Christ, the firstfruits; then, when he comes, those who belong to him.” So, the Second Coming of Christ is our great goal in life. He is going to come again. How is he going to come again? He’s going to come, according to Acts 1, in the same way that those first apostles saw him leave. How did they see him leave? He left in his physical body. It was a glorified body, but it was still his physical body. He blesses them, and while they’re looking at him, he begins to ascend, and he’s covered by the clouds (Acts 1:9-11). So, when the Lord Jesus Christ comes again, he’s going to come in the clouds, and when he comes, he’s going to raise believers from the dead, and that’s wonderful.

Notice what he says, “Christ, the firstfruits.”

Now Jesus was not the first person to be raised from the dead. There were people raised from the dead in the Old Testament, including the amazing thing where the undertakers were shocked, where they threw a dead man’s corpse into the only grave they had, which was the grave of Elisha, and what happened? The man sprang to life (2 Kings 13:20-21). And there are other people who were raised from the dead in the Old Testament (1 Kings 17:22-24) and in the New. Jesus raised Lazarus (John 11:43-44). Why is he called the firstfruits? He’s called the firstfruits because this is the beginning of the new creation, and he is the first person to be raised from the dead under the new covenant.

So, he goes on. He said, “then, when he comes, those who belong to him.” Now notice verse 24. Now let this really sink in. Verse 24, what’s he saying?

“Then the end will come, when he hands over the kingdom of God to the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet.”

Now who’s the last enemy? Donald Trump? Joe Biden? Vladimir Putin? Kim Jong-il? Kim Jong Un? Who’s the last enemy? It’s your enemy. It’s your worst enemy. It’s the thing that comes almost like, I cannot describe

what it's like to die, but I've had a revelation of that as I pondered death. What is it like to die? Wow.

What is it that drives people to do evil in this world? What is it that turns people into cowards? What is it that makes people unwilling to stand up for goodness and righteousness and truth?

It's the fear of death. And who is the one that holds the fear of death? It's Satan, the evil one, who through the fear of death has subjected the entire human race to bondage, to slavery, so that we don't do what we ought to do because of the fear of death (Hebrews 2:14-15). But notice what he says in verse 26,
"The last enemy to be destroyed is death. For he 'has put everything under his feet.'"

And that's a quote from Psalm 8.

Beloved in Christ, Christ is going to conquer the world. How is he going to conquer it? I think it's interesting to think that when Jesus died, when he was about to be executed, he made a statement and what he said was this. He said, in John 18:36, Pilate is about to have him executed and if we turn there, it's a great place to end, John 18:36, and this is what he says. Pilate asked him, and he said, "Are you really a king?"

And Jesus says, "Oh yeah, I'm a king." And this is on page 1,683. Pilate went back in, this is the context, verse 33, and he, inside the palace, he summoned Jesus and asked him, "Are you the king of the Jews?"

Jesus says, "Is that your own idea," Jesus asked, "or did others talk to you about me?"

Can you hear the sneer in Pilate's voice? The Romans despised the Jewish people. And never forget this, the Roman Empire was a cruel and corrupt empire. It was very cruel. It was very corrupt. And never forget that when it ended in the West, it continued through the Bishop of Rome, who became the *Pontifex Maximus*, which was the title of the Roman Emperor. It continued in the East until 1453 when it was conquered by the Muslims.

But notice what he says. He says, "Am I a Jew? Am I a Jew?"

And you can just hear in Pilate's sneer all of the contempt for the Jewish people that has been throughout history.

"Am I a Jew," Pilate replied, "It was your people and your chief priests who handed you over to me. What is it you have done?"

Now look at verse 36. This is critical. He says, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

And then he says, "'You are a king, then!' said Pilate.

Jesus answered, 'You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.'"

And Pilate's trapped then, and he says cynically, "What is truth?" Anyone who's been in politics very long comes to that kind of cynicism. Wow. What's the point here?

Right now, on the 20th day of August 2023, the Lord Jesus Christ is reigning on the throne of David, which is at the right hand of the Father. How is he reigning? How is he ruling? He's ruling through the power of the Holy Spirit. The Holy Spirit spreads the kingdom of Christ throughout the world. And so, what happens is, when the gospel comes to a people, and enough people become true followers of Christ, eventually a culture is changed.

What is the first nation that ever professed to follow Christ in the history of the world? It was the country of Armenia, which was subject to terrible genocide by the Turks. And then later, Rome embraced, outwardly at least, Christ.

The point I want to make is this, how do we spread the kingdom of God? Do we have AR-15s? Do we take up arms against the government?

If you look at the Bible, under the New Testament, we are like Israel in exile. We never revolt against the government physically. What do we do?

We submit to whatever kingdom is over us, and we follow, and we submit. It is as we submit to ungodly rulers (Romans 13:1-7; 1 Peter 2:13-20), never

submitting to the point of committing personal sin (Acts 4:18-21; 5:28-29), but as we do that, something happens.

The blood of the martyrs is the seed of the saints.

God has called you to change the world. He's called me to change the world. How do we change the world? Not by taking up arms against evildoers, but by being willing to lay down our arms before cruel tyrants and be willing to die.

It's the purpose of missions. When we go as a missionary, we go to lay down our lives. It's interesting in our denomination, when we send missionaries and commission them, we have a separate vow that they take. Are you willing to be a martyr? Are you willing to be a martyr, to lay down your life for Christ?

Beloved in Christ, this is how we conquer. We conquer the way Christ conquered. How did Christ conquer? He didn't take up a sword.

He encouraged his disciples to have a sword but when they went and used it, they lost the purpose of the sword. The purpose of the sword was a deterrence that those disciples wouldn't be attacked. But when Peter pulled it out and used it, he's rebuked by Christ, who immediately healed the man's ear (Luke 22:36; John 18:10). How do we win? How do we win? How can we win the world for Christ?

Christ is reigning now, and as he reigns now, he uses horrible events in people's lives. Horrible events. I have learned so many horrible events in the past few weeks in people's lives, it's unbelievable, but again and again and again, God takes tragedies, he takes heartaches, he takes troubles, he takes people being at a point where they say, "Lord, we don't know what to do but our eyes are on you," and he takes that, and he brings people to Christ, because the Holy Spirit is now out-poured on the church of Jesus Christ, and he will continue to rule and reign until the Lord Jesus comes again.

When is that going to be? People say, "Well, isn't he supposed to conquer the world?" Yes. I'm going to leave it to God to determine what that means. Does that mean that every single solitary soul from Vladivostok to the coast of Ireland, every single soul from the tip of Good Hope north is going to become a believer? Of course not.

What it means is that God is drawing his people out of every nation, tribe, and tongue, and when God has saved all of the people that he has intended to save, then you're going to hear this, [trumpet sound]. You're going to hear the trumpet sound. You're going to hear the archangel shout, "Get up!" And the dead in Christ are going to rise and then we are going to be caught up in the air and rise with them to meet the Lord in the air. So, we will ever be with the Lord (1 Thessalonians 4:16-17).

And remember, the last enemy is death, and that is something I'm looking forward to because if I were a car, I'd be trading this thing in. I need new knees, I need new this, and I saw a video of myself, and I didn't realize, my gracious, what a gut I've got on myself. I need a whole new Bob. And you know what? One bright morning, Christ is going to return, and we're going to all be changed. We're going to be caught up to meet the Lord in the air, and he's going to finish the whole thing.

So how is the prophecy of David's son fulfilled?

It was fulfilled in Christ's resurrection and ascension to the right hand of the Father. It is being fulfilled now, and it will be fulfilled on until the point when death is put to death, and that is at the return of Christ.

And how is the kingdom spread? "Not through swords' loud clashing, nor roll of stirring drums, But with deeds of love and mercy, the heav'nly kingdom comes."

Brothers and sisters in Christ, we've a story to tell to the nations. We need to tell it.

May we pray.

Lord, bless this message that we may be people who fight the good fight of faith which, Lord, in the eyes of the world is fighting to lose our own lives, our own rights, our own privileges, it is fighting to share the good news of the Lord Jesus Christ with all people.

And I want to pray for a young woman who is right now, the daughter of EPC missionaries, the Smith family, Lord, who is right now in Mongolia

serving you, trying to get to know people and share Jesus with them in of all places, Mongolia.

Protect her body as she has to drink strange things like fermented mare's milk and other things. Protect her, bless her ministry and the ministry of all those who love Jesus and want people to come into his kingdom. In Jesus' mighty name, Amen.