

Sermon to the Saints which are at Topeka, Kansas -- Sunday, October 17, 2021

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14)

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“And the gospel must first be published among all nations.” (Mark 13:10)

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“For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.” (Luke 21:15)

We have been taking a more intimate look at the words of Jesus Christ when he spoke with His disciples and apostles across the valley from the temple, on Mt. Olivet. You may recall how Christ told the religious leaders of the apostate Jews:

“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (Matthew 23:38-39)

After this, the disciples excitedly pointed out the beautiful buildings of the temple, as though they anticipate He would set up His earthly kingdom as they understood as integral to His appearance – what we now know was only His first advent. Christ explains that those earthly structures would be cast down and destroyed so utterly that none will be able to even accurately discern where they had been; a truth that binds the people of the earth to this very hour. His apostles then ask Him what signs can be observed to instruct them that Christ is coming to take His throne and bring the end of the dispensation and eventually the whole of the earth’s population (save those who are elect of the Jews). For five sermons, we have parsed His words; this is the sixth.

When we start the work of learning about eschatology, even the most stout of heart is quickly overrun. Each component of that day has to be examined to get a grasp of that piece, and then folded into the whole of the epic. That means that no single lens or component can be understood or put onto display without necessarily having to grasp onto other pieces to get stability. It is very much the picture of this solemn declaration:

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Romans 11:33)

Even studying the eschatology-pointing words among the writings of prophets from Job’s distresses to John’s visions of Christ’s Revelation – the first and final books written that are contained within the canon – will take a lifetime to ***“build[] up yourselves on your most holy***

faith, praying in the Holy Ghost” (Jude 1:20). We have a tremendous job before us if the Lord is pleased to walk with us and keep us in this way. The passages we’re going to consider today have historically struck me as rather pedestrian, and not as critical in our examination. A stupid way to think of any word, phrase, or passage in this grand book, I know. But it is a shameful truth that I now must try to correct; because if we are honest with ourselves, we have very likely joined Christendom in the misuse of them.

I was looking at Twitter the other day and saw where someone had quoted an old expositor. It was a quote that could be beautiful gospel truth, or it could be dreadful works righteousness. So, I looked at the profile of the individual. In that profile, he quoted the Matthew passage I put above: ***“this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”*** I wondered if that person had any idea at all what those words actually meant. Then I wondered if I had properly vetted the words. So I hope we will have great joy together walking this path today, because these words are quite an amazing look at doctrine and at our practical duty.

First, I think we have to consider what Christ is specifically intending with this reference to ***“this gospel”*** and ***“the gospel”*** in these passages. Last time I preached, I focused on the doctrine of perseverance of the saints in its unique application during the Day of the Lord. Similarly, my focus in looking at the broader doctrine of the gospel here is to understand what it is that Christ is specifically telling us ***“shall be preached in all the world”***, or ***“must first be published among all nations”***.

In strict definition, this term comes from the Greek *“euaggelion”* (*“yoo-ang-ghel’-ee-on”*) that translates to “good” and “message”; good tidings, glad tidings, good news. The focus of that news, in the context of the Scripture, is Christ. As the angel Gabriel said to Zacharias when telling him about his son, John’s work in preparing the way for Christ: ***“[I] am sent to speak unto thee, and to shew thee these glad tidings” (Luke 1:19)***, and when that same angel approached the shepherds to send them forth with gifts to the newborn Jesus, he said:

“Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (Luke 2:10-11)

This benign sounding language makes this blessed word “gospel” one of the terms used by deceitful men to push the satanic lie that Christ’s act of salvation is general and is an expression of His affection for all of mankind. That the “good news” is for all ears and hearts everywhere and in every generation, as though Jesus came along and said “my dad was a bit of a stickler about things, but I’m here to get rid of judgment against sin and I’m going to make all these full-time practicing perverts those who I hang out with the most, because really it’s just about love.” That’s the “good news” for the world.

In the Greek Lexicon dictionary, we find a little more about the definition of the word translated “gospel”: *“the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God”*. This is a pretty good synopsis of the principles contained in the notion of the good tidings that came to mankind because of Christ.

Often when I am reading to my house, we will come upon a foundational principle or doctrine being referenced by a passage or by some specific words recorded in Scripture. Having been raised by parents who cared sufficiently for the souls of their children that they invested themselves in our education about the Bible, I had a steady diet that layered on my understanding over decades. One of those things is this principle of the gospel. In a generation that has so perverted the term, it is particularly important for the people who serve the King to have as much clarity as we can provide.

A pair of sermons were delivered in November of 2015 in this pulpit by Ben, examining the gospel as it is presented in Scripture. 84 footnotes in the first and 81 in the second, provide a rather beefy research document for anyone who is interested in improving their grasp of the gospel. Even if you consider yourself as having attained to a comprehensive understanding, this pair of sermons will be a refreshing revisit. After reading or listening to them, you will be clear on the point that the gospel is not about the glories of men, but of God and the execution of the Covenant of Grace through every generation of mankind. Men hate the gospel because it requires them to love and obey Christ before there is hope that the news of Christ’s kingdom can be considered “good” as it pertains to them.

But keep in mind, that today we’re considering the gospel as it is referenced by Christ when he is preaching on Mt. Olivet about His coming and the end of the world. It wasn’t until the second-to-last page of his second sermon that Ben got around to touching upon that blessed gospel in relationship to the Day of the Lord, and references in a footnote this passage -- where we might do well to begin our look at this blessed doctrine to help us gain an understanding of Christ’s words to His apostles.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” (2 Thessalonians 1:7-10)

So we can say with certainty from this verse that at least one component of this gospel as it is brought to the stage in the Day of the Lord includes the notion that vengeance awaits those who ***“obey not the gospel of our Lord Jesus Christ”***. The term translated ***“obey”*** here means ***“to listen,***

to *harken to a command*”, meaning that there is a clear message going forth that is not just passively ignored, but reacted to in such a manner that it is necessary that Christ is in a mode of **“taking vengeance”** on that rebellious soul.

I want to say a small thing here that I have made several allusions to over the years that I’ve been working at this subject of eschatology. There are passages in the New Testament books that are speaking to that last body of the New Testament Church age who will exist in the Day of the Lord ... and not just in the same way it speaks to every generation, but specifically and intimately. This passage from 2 Thessalonians is one of them. The opening language in the quote above, in the context of the whole passage, would be better read like this: **“and to you who are troubled when the Lord Jesus shall be revealed, etc. ... rest with us”**. That is, in a forward-looking assurance to that church who will be under an acute assault in the Day of the Lord, rest in this truth that I am giving you about what the outcome will be. Consider the import of the passage, vis-à-vis all those generations of mankind who have troubled the saints in the earth. When Christ returns, those rebels would have been, as the rich man articulates, **“tormented in this flame” (Luke 16:24)** from the day of their individual deaths. Conversely, the righteous who have died have long since been, as Lazarus, comforted in the bosom of Abraham (Luke 16:23). The language of rest and vengeance is too event-specific to be set out as a generic reference to every generation, but rather points discretely to the saints in the Day of the Lord.

Peter expressly indicated that Paul spoke in every one of his epistles about eschatology, weaving it into his writings in ways that are not always readily visible, to wit:

“[E]ven as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these [eschatological] things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” (2 Peter 3:15-16)

Another beautiful example of Paul weaving the application of the gospel to the second coming of Christ into his epistles is found in the book of Romans when he is explaining to the hard-hearted what would be the end of their foolishness. Seamlessly, he moves from his immediate audience to the majestic scene of God’s judgment throne after the Revelation of Jesus Christ:

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ... In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” (Romans 2:5-10, 16)

These words of Paul are pointing to a dispensation other than the one in which he held the testimony of Christ and His gospel. Paul clearly understood that he had a ***“dispensation of the gospel”*** committed to him during which he had an affirmative duty to remain faithful to the God who appointed him to it (1 Corinthians 9:17). As my father frequently told us from this pulpit, we have a dispensation – this blessed truth is in our hand to maintain and defend against all comers while we are alive and engaged with our generation; and to do so properly and faithfully. In our generation, the preaching of the gospel has a significantly different dynamic than the one in which Paul preached ... the one in which the patriarch Job preached ... the one in which each of God’s elect ministers who were handed the truth of God, through Christ, were required to apply the doctrinal and practical structure of true religion to their extant generations. In each, the truth was the same; but they were each on a different part of the providential timeline and therefore the issues that received the application of that gospel were unique.

Such will clearly be the case with those saints who usher in the Day of the Lord. In my last two sermons on these words of Christ I talked a lot about the severity of the suffering that was going to come to the saints who are living and preaching at that time. I also preached on the doctrine of the perseverance of the saints, as it applies to those peculiarly severe times of the Day of the Lord. In fact the severity of those sufferings appears to go hand in glove with the notoriety, so that their preaching is further broadcast. These are components of that dispensation appointed to that cluster of God’s elect children who are formed for the conflict. An old song that my father used to quote to us said *“oh my loving brother, when the world’s on fire, don’t you want God’s bosom to be your pillow?”* Though they lived in a generation that clearly did not include that dispensation of God’s destruction of the earth, the notion of it from Scripture influenced the thinking. Though our parents lived and served God in a dispensation that did not include God’s destruction of the earth, the understanding of it from Scripture influenced their thinking and living.

Now Christ is talking about that generation that will live in the time when the destruction of the earth’s systems and governments is in process and that disruption is no longer theory or prophecy, but daily poured out in such a manner that increasingly pressurizes the quarrel of the covenant. Jeremiah prophesied of the destruction of nations, saying:

“For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.” (Jeremiah 25:15-16)

Dr. Gill, in his examination of this prophecy, says *“John seems to refer to the passage here [i.e., Jeremiah 25] in [his words of Revelation 14:10, 16:9]; called a cup, because they are in measure, and but small in comparison of what will be inflicted in the world to come”*. That is, just as Jeremiah’s dispensation of the gospel included to prophecy of the destruction of nations for the accumulated sins and transgressions against God, so will be the character of the last church’s dispensation to preach the gospel while those disruptions of the world, her economies, and her people are in motion and in ever-increasing surges. It is a different dispensation. It is an acute display of the condign wrath of God being delivered at the cusp of Christ’s second advent and it

will bring great – even deadly – consequences to those saints who have the honor of serving Him in it. Indeed, it is part of the description of the martyrs of God in this hour that ***“were slain for the word of God, and for the testimony which they held:”*** (Revelation 6:9) The ***“testimony”*** is the same preachments that our Christ refers to when he says ***“this gospel”*** and ***“the gospel”*** shall be preached and published to the whole world before the end of that dispensation will come. It is the last assignment to the New Testament Church. Those will be the last ambassadors among the Gentile believers, as ***“when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them”***, as it directly reports of the two witnesses in Revelation 11:7.

These who dwell in Christ during this final dispensation are fully equipped for the work, so there is no cause for despair when we read the solemn words that reflect clearly that some will leave this mortal coil in the pitch forensic and spiritual battle that – by the vicious inclinations of the wicked – has physical components. This language quoted from Luke’s account of Christ’s preaching promises that these saints will be given ***“a mouth and wisdom”*** with which they will overcome the adversaries of their preachments. The language leading up to this statement helps to put the strength of the promise to the words:

“[you will be] brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer:”
(Luke 21:12-14)

In this acute period of time, those who are given to preach this gospel of the kingdom will be hauled before government officials of various types and authorities. In the context of being ***“brought before kings and rulers”***, it is important to recall the extensive work that has been parsed out in previous sermons regarding the disruption among kingdoms and peoples during the Day of the Lord. Before all of this conflict is finished, and the Antichrist beast comes to his full and final destruction by Christ at Armageddon, the kingdoms of the earth are all mashed up and reshuffled into ten kingdoms. This upheaval is part of the energy Christ just previously preached on by saying ***“nation shall rise against nation, and kingdom against kingdom”*** (Matthew 24:7), so the authorities hauling these tender saints before them to give answer are themselves keeping one eye on what shifting will occur under their proverbial feet. Nevertheless, the saints are given a cause for great peace in their hearts and minds about facing these unstable and angry rulers: Be settled and don’t fret about it ... because they are not your human wisdom or words that declare how the Lord has brought this event to pass to place onto display. In Mark’s record it states: ***“But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.”*** (Mark 13:11) Now that is a mouth ... or as the definition of the Greek word there intimates, ***“the edge of a sword”***! That is wisdom, or as the Greek word there intimates, ***“devout and proper prudence in intercourse with men [who are] not disciples of Christ; skill and discretion in imparting Christian truth”***!

I would submit that each generation of Christ's ambassadors has been uniquely equipped by the Holy Ghost to deal with the doctrinal or practical religious conflicts of their dispensation. For my parents' dispensation of preaching, they had to be equipped to deal with a world raging as they sprinted away from every last vestige of decency in their living. In that generation (and we are still wrestling with it), the filth of sodomy has put a chokehold on the governments and institutions of every nation and has pushed significantly forward the proposition that to oppose them on grounds of faith should be considered criminal. These advancements of darkness are increasingly met with advancements of violence, communication, and the world looking her own physical demise in the face with cataclysmic downturns in the ecosystems. What will be ours? Will we see another whole generation of sickening advancements, or are we being fashioned to speak to dying cultures and the emerging kingdom of Antichrist? It vexes many here ... probably most or all ... that the whole world has wickedly departed from God, as Isaiah prophetically declared in the final oracle of chapter five:

“¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!” (Isaiah 5:18-23)

It feels some days like we've reached this condition the world over. It feels some days like all that is left is for the bough to break and all of these blessed conditions decreed by God, prophesied by Christ and the appointed prophets, kick off in all their stupendous glory. If so, we will be strengthened in it, with a mouth and wisdom that the dark, dark world will inexplicably be unable to gainsay or resist. The Holy Ghost will speak through that body of believers in a most amazing fashion while they stand in the stocks and know that all they have in this world is on the line, together with their very lives. The gospel about what is coming to pass to bring forth the Redeemer and His kingdom will most assuredly be preached unto all the nations; for the end is appointed in God's providence, and therefore must come.

And what does that mean? What does Christ intend with ***“and then shall the end come”***? If I were to ask that question to any one of the souls in attendance this day, it is a good chance that there would be an array of answers. If you speak of the “end” related to the coming of Christ's millennial reign and the kingdom of our God in earth and heaven, it is comfortable to just say “the end”. Even when we use that grand term “eschatology”, it remains frustratingly generic because it is defined as dealing with the final events in the history of the world or human kind. So, while we might comfortably make use of a phrase like “the end is coming soon” ... what do we actually and literally mean by that term “end”.

If we take the words of John in the Revelation, we can identify a number of different points where the sober events of that book bring some condition or time to an end. Here are those that can be readily identified:

First would be the end of the preparation of the local, visible church to enter into the dispensation of Christ's Revelation – which I believe is included in the language at the start of Revelation chapter four:

“¶ After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.” (Revelation 4:1)

These words ***“after this”*** point back to the previous words. That is, after Christ completes those doctrinal and practical examinations of the churches through chapters two and three to display for that final church what must be the state and condition to prepare that body for those things of Christ's Revelation, or those things ***“which [then] must be hereafter”***.

Second would be the end of the time between Christ's first advent and His second advent. When Christ came in His first advent, as we have had several extensive discussions about in sermons from this pulpit, He was in the earth to seal the Covenant of Grace by obediently submitting to the death of the cross as His Father required. Christ's first advent brought Him the cross; His second advent will bring Him the crown, as Peter intimates in this passage:

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” (1 Peter 1:11)

In that passage, the subject – ***“which things the angels desire to look into” (v. 12)*** – includes both the glorification of Christ at His revelation as well as the ***“grace that is to be brought unto [His saints] at the revelation of Jesus Christ” (v. 13)***. There is an era of time between these two necessary pillars of the Christian church dispensation, and when Christ returns in power and glory at the sounding of the seventh trumpet, those matters are brought to conclusion for all those who sleep in Christ:

“¶ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:13-17)

So, that's an "end", indeed it is the **"expected end" (Jeremiah 29:11)** to those who are given a hope that they have an interest in the Covenant of Grace.

Third, there is the end of the conflict between Christ and Antichrist that will be gloriously put onto display at Armageddon. Daniel's visions treat of this event at some length, as I have put forth in a number of sermons on those visions. And the angel Gabriel told Daniel expressly **"Understand, O son of man: for at the time of the end shall be the vision." (Daniel 8:16)** The 19th chapter of the Revelation deals with many details of this closing battle that moves along with the wedding between Christ and His bride the Church, as well as the wedding supper of the Lamb, of which it is written:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." (Revelation 19:17-18)

This end ushers in the next dispensation of the human experience where Christ is put into His earthly throne to rule the nations with a rod of iron and receive unfettered obedience from the world's population, since Satan is imprisoned.

Fourth, there is the end of the physical world as it currently exists, together with all things in it. This is together with the final judgement day of the Father, wherein all of those who have transgressed and have no Savior will be judged and sentenced out of the books of God's recorded providence, to wit:

"¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:11-15)

At least these four clear time or event markers are identified by prophets, apostles, angels, and Christ within the writings of the Scriptures. And they are separated by smaller or greater periods of time. For instance, the time between the end of the church's preparation and the second advent of Christ should be three- and one-half years, as the period that opens the Revelation of Jesus Christ is in line with that timeframe that Daniel says the Father will **"confirm the covenant with many for one week [i.e., seven years]: and in the midst of the week ..."** (Daniel 9:27). The **"midst of the week"** would be three- and one-half years, at which point the Antichrist comes to full and is destroyed by Christ's second advent, as Paul articulates to the church at Thessalonica:

“And then shall that Wicked [i.e. Antichrist] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:” (2 Thessalonians 2:8)

After Christ destroys the armies of the Antichrist at Armageddon He takes His kingdom and rules for a thousand years with Satan imprisoned in the bottomless pit (Revelation 20:1-6). Then Satan makes a final run at taking the kingdom from Christ and is put down finally ... and is cast into the Lake of Fire with death and hell. So, we have gaps of three- and one-half years and of a thousand-plus years between these various events that are referenced in Scripture as “ends” of events related to eschatology.

Therefore, we have to be clear in examining what is meant by “end” in Christ’s sermon on Mt. Olivet. Which of the four events we can clearly articulate from the Day of the Lord is being discussed here? Because His words come in the midst of his discussion of the great disruptions of the earth that come with the removal of the seals off of the Book of Redemption, I don’t believe it references the time of Revelation chapters two and three. Christ’s previous words in this sermon addressed that period, to wit:

“Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.” (Matthew 24:4-5)

Furthermore, Christ’s sermon will very shortly address the abomination of Antichrist ***“standing in the holy place” (Matthew 24:15)***, so the warfare at Armageddon [which comes at the conclusion of Antichrist’s reign] does not appear to be what is referenced, as it is yet to come. Clearly we are not yet reading of the post-millennial reign judgment throne of God, because He speaks of that after many other events that follow after where we have so far reviewed, to wit:

“Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35)

So, it appears that the end to which Christ is here referencing is that of His second Advent. That is, he is articulating that the gospel that has been put into the hearts and minds of his saints – mouth and wisdom that cannot be gainsaid or overcome – will be presented to the peoples and rulers of the earth as it and they cascade toward complete dissolution of society under His punishing events. Every human will know that the horrors being poured out upon their heads are condign punishments that express the glory of God in His providential wisdom, to wit:

***“Behold, is it not of the LORD of hosts that the people [His saints] shall labour in the very fire, and the people [who oppose His saints] shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”
(Habakkuk 2:13-14)***

Please pray for the words of Christ, in this grand sermon regarding His coming day and the end of the world, to be opened to our hearts and minds so that we may be ready to answer any call to our spirits to preach to a dying generation. I love you all, and leave you with some comforting words that open the Revelation of Jesus Christ:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” (Revelation 1:3)

ⁱ Here are the lyrics of the song *When the World's on Fire* as recorded in 1930 by The Carter Family:

*Oh my loving mother, when the world's on fire,
Don't you want God's bosom to be your pillow?
Hide me over in the rock of ages,
Rock of ages, cleft for me.*

*I'm going to heaven when the world's on fire
And I want God's bosom to be my pillow.
Hide me over in the rock of ages,
Rock of ages, cleft for me.*

*Oh my loving brother, when the world's on fire,
Don't you want God's bosom to be your pillow?
Hide me over in the rock of ages,
Rock of ages, cleft for me.*

*Oh my loving sinner, when the world's on fire,
Don't you want God's bosom to be your pillow?
Hide me over in the rock of ages,
Rock of ages, cleft for me.*

*Don't you want to go to heaven when the world's on fire,
Don't you want God's bosom to be your pillow?
Hide me over in the rock of ages,
Rock of ages, cleft for me*