

# Message Transcript

**BE DONE WITH IT TO GET ON WITH IT | WE STAND FIRM**

**AARON BROCKETT | SEPTEMBER 13, 2025**

I don't know about you guys, but, man my soul needed that, that time with all of you. So, right now, if you would, before you take a seat let me just pray for us one more time.

Father, we just want to just center our hearts and minds upon You. We've been hearing lots of talking heads this week. Now, we want to hear from You. So, Father, would you please speak clearly what it is that we need to hear? Would You move? We want to feel the palpable presence of Your Spirit among us. We ask this in Jesus' name and everybody said: Amen.

Hey, feel free to grab a seat if you would. And as you are grabbing your seat go ahead and reach for your Bible and find 1 Peter, chapter 4. We're going to be starting in verse 1.

For those of you who, maybe this is your first time to be with us or maybe your first time in a long time. Maybe you're like, "Hey, after the week that we've had I needed to get back to church." I'm so glad that you're here.

Let me catch you up a little bit. For the past six weeks or so we've been in a message series working our way through this little book near the end of our New Testament, which is not really a book, it's a letter called 1 Peter. And we've just been going verse by verse through this book together letting the text set the agenda, giving voice to what God wants to be said in this moment.

The title of this message series is called We Stand Firm. Now, one of the things I want you to know is that most of our sermon planning happens about a year in advance. So, what I want you to know is that this sermon series, with that title, in this text, was set a year ago. I think God knew what He was doing.

And what it is that Peter has for us, these eight verses we're going to cover today, I think is a timely reminder for us in the midst of so much confusion and so much commentary.



If you are not familiar with 1 Peter, Peter is writing to a group of friends and family who are first generation, first century Christians, meaning that they were the first. They didn't grow up in church. They came to know Christ and now, because of that, the decision to not only believe in Jesus but to follow Jesus (which is two different things, we've been drawing distinctions between those two all series long) their world had gotten flipped upside down.

As a result of that, friends and family were rejecting them, they were accused of things they didn't do, they were criticized, they were slandered, and in many cases (and Peter is going to get into this in the text) they were suffering for it, they were persecuted for it.

Peter, himself, who is writing this letter to encourage them will eventually be killed for the things that he is writing and professing. So he says, "Hey, I want you to stand firm. I know that the legs of your faith are wobbling. But stand firm and endure to the end because the end may be coming sooner than you think."

So, as we look at these eight verses together today, here's really kind of the jest of where Peter is going. He's going to encourage them, and us, to identify our sin struggles and to be done with those things so that we can get on with ushering in the Kingdom of God here on earth, as it is in heaven, and it may be coming sooner than we think.

Really, the primary message of Peter in these first eight verses is, and this is the title of the message, Be Done With It So I Can Get On With It. Like, be done with certain sin struggles, things that are distracting, deceptions and distortions of the truth because:

### **Remember that eternity is imminent and racing upon us!**

And if there is anything that the events of this last week should demonstrate to us, it's that. So, man, I want to be done with petty sin struggles and squabbles and deceptions and distortions and confusion. I want to see clearly the words of God and I want to live for His Kingdom coming.

And Peter says, "Hey, when you do that, people are going to look at you like you're weird." And he says, here's the word for it, "You are a foreigner. You are an exile in this world."



Look with me together in verse 1. He says:

"So then,"

Those are transition words. So this is a transition in the letter.

"since Christ suffered physical pain, you must arm yourselves with the same attitude he had, and be ready to suffer, too." 1 Peter 4:1 (NLT)

Now, I don't know that I've ever seen that verse on a t-shirt or coffee cup. It just sounds so antithetical to us. We are like, "If suffering comes into our world, our immediate response is: Why? What did I do wrong? And is God in control? Or is He aware?"

We think that there is something messed up either with us or with God. And just a straight-up reading of the text says, "Man, you can expect suffering too." This has been a theme of Peter's throughout the whole letter. He started off in chapters 1 and 2 by talking about it. He's going to circle back to it again.

And he says that when you experience suffering as exiles in this world, don't be surprised by that because you are following One who physically suffered. So he's just been talking about Jesus, how we should emulate Him and the way that He submitted to God the Father back in chapters 2 and 3.

And now he says as we follow Jesus' example in submission now we follow Jesus' example in suffering. And if Jesus, the perfect, sinless Son of God wasn't immune from suffering, what makes me think that I'm not going to be?

And he uses this military term to describe how we get prepared for it. He says, "I want you to arm yourselves." That is this idea of Roman soldiers placing body protection on before they go into battle.

He says, "I want you to arm yourself," that's another way of saying, "Prepare yourself," not with weapons but in attitude. An attitude that says that suffering is likely not only possible for following Jesus, it's probable.

I said this last week. Really there are three general reasons for suffering in the world. Not to oversimplify them but to just label them in big buckets. Suffering usually falls into one of these three categories.

Suffering that I experience in this world spiritually, emotionally, and physically, is oftentimes the result of my own sinful choices and decisions and the consequences of them cause me or maybe others around me to suffer. Would you not think that that is true?



That's true. I've had that in my life. I've made a sinful decision and it caused suffering in this world. It doesn't mean that God is not in control. It doesn't mean that God doesn't care. It just means that I did something dumb.

The second reason is that the sinful choices of others get on you.

The third reason is that we live in a broken, jacked-up world.

Those are the three reasons for suffering. And he says, "It's not a question here about if you are going to suffer, it's a question of how you will suffer." So, you arm yourself, you prepare yourself for that. You can't be casual about it.

And when we look at the way in which Jesus suffered on a cross, just flash back to that moment when He was hanging on a cross, just take a snapshot of that, things seemed out of control in that moment, like the wheels had come off. Maybe that God didn't know what He was doing. That the bad guys were winning. But God would have the last word.

Do you remember last week we said between the crucifixion and the resurrection Jesus did a little prison ministry? We don't know exactly where He went or how all of this works, we just know what Peter told us.

Jesus went and visited the fallen angels, the demons, someplace where they were locked up, and He proclaimed a message to them. And the message was the message of victory. He said, "You thought you won. But I defeated death on their behalf. I've won." That's not trash talking; that's truth talking.

So, Peter tells us that to say to those of us today, living in this cultural moment, if we look at it and go, "Man, it feels like the wheels have come off. It feels like the bad guys are winning and the good guys are losing." No. Jesus has declared victory on our behalf. So he goes, "You arm yourself with that."

In the same way, if you are in the middle of suffering right now, and I'm just going to go out on a limb and say that you are: physical, could be emotional, could be spiritual and it feels like things are out of control, remember Jesus' victory over death so that you can arm yourself to stand firm and not fall, to endure to the end.

How can we fall? Very simply, the way that people have been falling for centuries: by giving in to temptation, more recently giving into deconstruction, by embracing apostasy and deception, and to falling into false teaching. There is so much confusion right now.



Paul had this bullet proof attitude. The apostle Paul armed himself with this attitude. Dealing with him would have had to be maddening because they could never put him down.

They were like, "Paul, we need to shut you up for declaring the gospel so we're going to throw you in jail." He's like, "Jail, great. I'll convert the guards."

They were like, "Well, we're going to torture you then, Paul." "Oh, well I do not consider the sufferings of this present world being compared to the future glory." "Well, we'll kill you." "Awesome. To die is gain." Or, "We're going to let you live." "Great, to live is Christ."

It's like, man, that dude was slippery. And he had this attitude that said, "You can't touch me because my King has already won. That's the attitude that I'm arming myself with."

A Christian should be the most surefooted person on the face of this planet. The question is: Are you? See, as you follow Jesus there should be something so profound and so deep and so durable that no matter what the world throws at you, it cannot be taken away. He says:

"For," interesting sentence here, "if you have suffered physically for Christ, you have finished with sin." 1 Peter 4:1 (NLT)

Now, at first reading you might say, "Well, does that mean that if I suffer enough that I pay for my sin?" No. That is not what that means. Understand that suffering for them wasn't having their AC go out or finding out that Starbucks just ran out of pumpkin spice latte. I know that's a bad week for some of us, especially in the fall season.

No, man. Understand that they had lost friends, family, home, land, and, in some instances, their life. Peter, as I have already mentioned, would eventually lose his life for declaring this message. He knew that things were likely going to get worse for them.

Listen, man. Following Jesus always means a level of suffering or self-denial. And I think that sometimes the western church has gotten that wrong. It always means some layer of suffering or self-denial. Jesus would say, "Pick up your cross and follow Me." "The first will be last, the last will be first." "Beware if all men speak well of you."



And for the people pleaser in all of us, something just died a little bit, which means that if nobody is speaking ill of you, you've got to ask yourself, "Am I really following Jesus?"

Listen, man. Suffering is an opportunity to bolster your faith through self-denial or self-discipline by not giving into temptation and not falling prey to false teaching. All make it necessary to arm yourself.

And the reason why he includes being finished with sin is not because you've paid for it through your physical pain, but because, oftentimes, our suffering is the very thing that baits our temptation. You want to ask yourself, "Why does this temptation have such a struggle in me." Ask yourself, "Where am I hurting?" And that will lead you to why this has such a hold on you.

Can I just say this? There are two different types of sin that we are talking about here. There is a general sin nature. We were all born into this world as selfish, spoiled brats. Right?

We have a sin nature, which means that you will fall into sin without it being premeditated. We will sin in an instant because we are imperfect human beings. Would you not agree with me? You should agree with that. If you are like, "I don't know." There is something wrong. We need to talk. So, you have a sinful nature. Now, take that over here. Another category is what I would call your acute sin struggle. What is that? Your acute sin struggle is that thing that maybe you've been battling for decades. And maybe there have been some seasons you've had victory and some seasons of defeat.

It's an addiction. It's the thing that you are soothing your suffering with, which is what makes the temptation so strong. Your acute struggle is the thing that you pre-meditate. What I mean by that is, "I know I'm going to go do this. And I know I shouldn't do it. God told me not to do it but I'm going to do it because He'll probably and likely forgive me after I do it."

It's an acute sin struggle. And what we're doing is we're suffering, we're hurting physically, spiritually, emotionally so we seek to medicate the suffering with sin. Maybe that sin looks like alcohol. Maybe it looks like overeating. Maybe it looks like porn. Maybe it looks like an affair. Maybe it looks like a hobby. Whatever it is. Maybe it's making money.



We're trying to soothe the suffering that we are experiencing instead of turning to King Jesus. And the only way to overcome that temptation is not to try harder and it's not to white knuckle it. In fact, some of you tried to white knuckle temptation and you only empowered it because you didn't get at the root.

See, the way to overcome temptation is to redirect affection. So, you starve your temptation, that's only half of it. Then you redirect your affection toward Christ.

This is the essence of fasting. That's spiritual discipline. You can fast over anything. In fact, I think some of us need to fast from social media this next week. We just need to cleanse of that.

Maybe it's fasting from food. Maybe it's fasting from some activity. Whatever it is. Here's what fasting is. It is a denial of the flesh that may or may not be overtly wrong, you just need to tell the desires of your flesh who is king. It's not you. It's God.

Now, listen. Not all of the desires of the flesh are sinful. In fact, many aren't sinful in and of themselves. They started as good gifts from God. But they become sinful when they become ultimate and disordered.

It's Romans 1. We worship creation, which God gave us, because He's a good God, but we end up elevating it and worshiping creation over Creator. So, we deny the desires of the flesh to remind ourselves that this earthly body and all of its desires are not in control and they are not eternal. So we deny them.

I love this quote from Ross Brodfuehrer. He said this:

Self-denial really means desire-denial, to refuse to allow that internal screamer, the emotional child inside, who shouts and stomps and demands his way, to actually have his way. For if this inner infant is made commander-in-chief, he will soon become a tyrant. Only a Christ-seeking, sin-avoiding life can lead to an abundant and fulfilling life.

And then Peter drives down farther into this in verses 2 and 3. He says:

"You won't spend..." That's a currency, "You won't spend the rest of your lives," important time, I want you to think about that, you are not spending time on "chasing your own desires, but you will be anxious to do the will of God."



What an interesting way to use that word anxious. Like not to be anxious about the things that may be bad that may be coming into your life, "I'm anxious to actually get after it and do the will of God." Verse 3:

"You have had enough in the past of the evil things that godless people enjoy — their immorality and lust, their feasting and drunkenness and wild parties, and their terrible worship of idols." (NLT)

Keep in mind he's talking to first generation Christians. They've just made the decision to follow Christ and maybe he's basically just describing what they were doing last week.

"Hey, man. I want you to remember that God saved you from all of that stuff. Don't indulge in that anymore. You cannot be casual about sin. Don't spend your precious time here on earth chasing after those desires when the Kingdom of God is eminent."

I've had this sobering thought before. What if I was in the midst of a foolish, sinful moment chasing after a sinful desire, whatever it may be, and in that moment Jesus returns? That will sober you up right away. I don't want to be doing that when He returns.

Remember the term arm yourselves? You've got to have a militant attitude, not toward other people, but toward sin. Because if you don't it has the potential to destroy everything that you love.

Do you want to know why sin is so powerful? It starts out fun and it feels good. It is fun. It does feel good. At least for a while, until it doesn't. If it wasn't fun and if it didn't feel good, nobody would be tempted to do it.

But here's the problem. It's that it promised much and it delivered very little. It starts off innocent enough like you bringing home a little tiger cub—cute. But when it grows up it bites your face off.

And it seems harmless. Man, you invite that in and eventually it will destroy everything around you. And some of you are living testimonies to that. It over promises and under delivers.

John Owen would say this:

**"Be killing sin or sin be killing you."**





It's like that old, country preacher used to say, "If you don't intend to go into the house, stay off of the porch." That's just the next step.

And then in verse 4 he says:

"Of course, your former friends are surprised when you no longer plunge into the flood of wild and destructive things they do. So they slander you." (NLT)

You ever been in that situation? Maybe even here recently. Those of you are college students. You just went back to campus to start a new semester. And the people in your dorm or in your frat invited you to a party, but you know where that party is going and so you say, "No, I'd really rather not." And they make fun of you for it.

Ladies, your girlfriends are planning a trip to Nashville. You love Nashville. You love margaritas. But you know two or three margaritas in that you're going to get a little crazy. You are like, "I don't know if I should do that." They don't get it. They don't understand. They start gossiping about you.

You get invited by co-workers to the rooftop bar at a hotel on a business trip and you find yourself potentially in a compromising situation. So you say, "Hey, man. Thanks. I really appreciate it. But I think I'm going to stay in my room." And they don't get it.

Listen, man. You politely decline, not because you think that you are better than them or are opposed to having a good time, but because you'd rather stay off the porch. You know there is a reality beyond this world and a God you will eventually have to answer to. They just can't understand why so they pressure, they tease, they criticize you for not participating.

You ever been in that situation and wonder why they are making such a big deal about why you're not participating in what they are doing? It's sort of ironic. They want you to be tolerant of their lifestyle choices, but they are very intolerant of you when you politely decline to participate with them.

I think the essential reason why is because they don't have hope that goes beyond this world. This physical world is all they see, so actually they are trying to get the most out of this one. So, if there is no spiritual world, if there is no Kingdom of God, why not live it up and indulge every impulse, feel as good as you can, blow all of your money, sleep with whoever you want, consume whatever you want if this world is all that there is.



And when you don't jump in and do it with them, it forces them to have to examine the value system of their life and that can be uncomfortable, if not downright disturbing. So they slander you in order to feel better about themselves, momentarily. That is what is going on. You stand firm.

I'm reminded of Solomon. That brother sampled everything the world had to offer. He was the wealthiest man of all time. He had a home at the beach, a home in the mountains, home in the country, home in the city.

The dude was wealthy. He had all kinds of women to choose from. He ate the best of foods. He was the most powerful man in the known world at the time. You want to know what he said? His estimation of all of it? At the end of his life you want to know the word that he used? Meaningless. It was all vanity compared to knowing God. He said it was like chasing after the wind.

And some of you know exactly what I'm talking about because you've achieved success that you never thought you would be able to achieve. You're making more money now than you ever thought you would see in your lifetime. You have plenty to live on. But maybe right now you are realizing that you have nothing to live for.

And in verse 5 he says:

"But remember that they will have to face God, who stands ready to judge everyone, both the living and the dead." (NLT)

In other words, there is going to come a time when the playing field is going to be level and every single one of us, regardless of what we have accomplished in this world, is going to have to stand before God and give an account and God is going to have the final word.

Lots of words being spoken right now, lots of comments, lots of posts, lots of selfie diatribes. God will have the final say. And he says every knee will bow, every tongue will confess that Jesus is Lord, either now, or then. And it is much, much better for you to bow your knee voluntarily now and confess that Jesus is Lord with your tongue now rather than later.

Man, we don't talk much about it, nor do we really like to think too much about judgment. I think we need to be talking more about it. Not only because it's very real, but because if you've ever heard the term Good News and you've been unstirred by that term it's because you really don't understand the bad news and how bad the bad news really is.



The only thing that makes the Good News good is when you really understand how bad the bad news is. In Hebrews 9:27 it says this, "People die once," removing the whole notion of reincarnation, "and then face judgment." So, what happens is that one minute after death you are standing before King Jesus and you're standing before God and the Bible says judgment day is where you are giving an account.

It's sort of like, how many of you have ever had an annual evaluation at work? A little nerve racking. It's like that but like 1,000 times more intense because it's a whole life evaluation. And God is going to begin to judge. Here's how he puts it in 2 Corinthians 5:10—I just want to read the Bible verse to you. It says this:

"For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad." (NIV)

So he says on judgment day we're going to stand before God, we're going to have to give an account of the good and the bad. And that means like everything. That means like logging into roommate's Netflix account illegally, rolling through stop signs, stealing the hotel shampoo and conditioner bottles, and clicking the, "I agree and have read all of the terms and conditions," when you know that you didn't and they know you didn't.

Listen, man. We are all in trouble. And we can laugh at that, and I think we should laugh at that, we need some laughter right now. But, man. You know that there are plenty of other areas that are no laughing matter.

Can I just ask you this question? I asked myself this last week. In fact, I wept over this question Wednesday night. Here's the question.

**If you were to stand before God today, is there any current part of your life that would be difficult to give an account for?**

If I were to stand before God today, is there any current part of my life, your life, that would be difficult to give an account for? Think about that. Let it sink in.

And I said current because I don't want you to think about past sins that you've been forgiven and released from. And I don't want you holding that over yourself in shame. Listen, man. Satan is an accuser. And Jesus has set you free.



I'm not talking about past stuff that you have done that Jesus has forgiven you of, I'm talking about current, acute sin struggles—stuff going on right now in your life that if Jesus were to return or if you were to meet Him, it would be difficult to give an account.

Now, I want to be really, really clear. Those of you who are not Christians, maybe those of you here for the first time, maybe you've never heard of any of this stuff before. I want to be super, super, super clear. If you've tuned out, tune back in. The Scriptures are clear that we are saved by grace through faith and not by works. However, let me say this. You are saved by what Jesus has done—His righteous behavior for us.

Now, listen. If at any time you've ever heard somebody say it's by grace not by works, that is not true. You are saved by works, just not yours—Jesus'. So, yes it does take works to get you saved. And you couldn't do it. Jesus did it for you. So we are saved by grace by putting our trust in Him. We are redeemed by the blood of the Lamb.

So, on judgment day you are going to be judged for salvation, you're going to be judged for works. Judgment day—here's how you know... Here's how judgment day can become a wedding day. You stand before God and you give an account and you're like, "Yep, I'm a sinner but the precious blood of the lamb has covered my sins. I'm part of the redeemed and Jesus is my Lord and Savior."

And God is going to say, "Yes and Amen." Now let's judge actions good and bad, not for salvation but for reward.

This should eliminate the whole notion that many people have a problem with regarding Christianity. It's when they say, "Hey, I don't like Christianity because this means that somebody can just live like hell for their whole life and then they can death bed their confession and go to heaven. Man, that's unfair."

No, God is judge not you. They will be held accountable for whatever they did. You don't need to be holding them accountable for God. God is God. He can do that. No, you just worry about you. You will be judged, not just for your faith but for your faithfulness.

The Bible does talk about rewards in heaven. There will be a reward ceremony in heaven. You want to know what that means? Some of us living in a shack on earth may be living in a mansion in heaven. Some of us living in a mansion on earth may be living in a shack in heaven. And we're going to be asking if we can come over to your place.



Listen, man. It does matter how you live. And it does matter who you put your trust and faith in. And Peter goes on in verse 6 and he says:

"That is why the Good News was preached," past tense "to those who are now dead," past tense "— so although they were destined to die like all people," meaning that's inevitably where we are headed, "they now live forever with God in the Spirit." (NLT)

It's kind of a confusing couple of sentences but let me tell you what this doesn't mean. It doesn't mean that people, if they die, get a chance to hear a sermon after death and get a second chance to repent after death. It doesn't mean that. That would actually counter the entire point of the passage, that would counter the entire power of the gospel, that would counter Jesus' sacrifice on the cross.

Peter just finished telling them about how Jesus suffered on a cross so now we need to go to war with sinful desires of the flesh. He's not undoing all of that by saying, "But, if you want to go sin a whole bunch, no big deal. You'll get a second chance after you die." Remember Hebrews 9: It is appointed that we die once and then we face judgment.

What it means is that the gospel was preached to everybody who has come before us. Everybody born, everybody who lived their lives, everybody who got a job and paid bills and got married and had kids—the billions of people who came before us who lived their lives on this earth just like we are living now and now they are dead.

The gospel was preached to them, and now if they could give us some counsel, they would provide us with some perspective. They would say, "Hey, man. It goes by really, really fast. Make the decision now."

I read this last week. An estimated 100 to 120 billion people have been born and lived their lives on earth throughout history. Roughly there are about 8 billion people alive on the planet right now, meaning that you take all of people across all time from now all of the way back, we're in the seventh or eighth percentile. Over 90 percent of people who have ever been born on the earth and lived their lives are already in eternity.

Last time I checked, mortality is ranking in right at 100 percent. So, that's where we are headed. And I guarantee you, right now, they are not thinking about earthly worries and accomplishments. They aren't glad that they indulged in their sin nature more and lived for the Kingdom less.



Fast forward your life 100 years from now. Fast forward 200... Actually fast forward your life in 100 years, you'll be gone. I think it is safe to say that 100 years from now almost everybody within the sound of my voice will not be here physically. And all of your stuff will be somebody else's. All of your worries and concerns won't be remembered.

You want to know what will be evident then? It will be the Kingdom of God. It will be King Jesus. And you live for the glory of God and the mission of Jesus and the eternal souls of all people.

Now, Peter is getting right down to it in verse 7. A very short, but powerful sentence:

"The end of the world is coming soon." (NLT)

And the events of this last week should be a sobering reminder of that. The book of James says that life is like a mist or a vapor. Isn't that true? Life just goes by so fast. Those of you who are getting a little bit older, isn't that true? It just feels like life keeps going faster and faster and faster and faster.

I don't know, man. You might be skeptical when you hear that verse. You are like, "Man, I don't know. Peter said the world is coming to an end soon. Didn't he write this 2,000 years ago? Did he know what he was talking about?"

He said soon. He didn't say in his lifetime. And soon is a pretty relative term, especially in relation to history. So, he says, "Hey, man. I want you to live like Jesus could come back at any moment.

Now, understand this. when you look at God's work in history, soon becomes a pretty broad term. God's work in history has several acts: The promises of Abraham, The Mosaic Covenant, the coming of Jesus, and the building of the church.

And I want you to look at this timeline here just for a little bit of perspective.

**Creation—Moses: around 2,600 years**

**Moses—Jesus: around 1,200 years**

**Jesus—Today: around 2,000 years**

From the time of creation to the time of Moses was roughly around 2,600 years. From the time of Moses to the time of Jesus was roughly around 1,200 years. From the time of Jesus to today is roughly right around 2,000 years. Guys, we are in the last act. There is only one left. And that's the return of Christ.



If you look at the groupings of years: 2,600, 1,200, 2,000 we're in the range. It could be six days. It could be 600 years. I think it still qualifies as soon.

It's kind of like this. How many of you have ever needed your HVAC system worked on at your house and the company gives you a time window. Don't you hate that? "Well, we expect to be there anytime between 8 and 4."

Awesome, my whole day. And you've got to be there and you've got to be ready. You don't know when, exactly, they are going to show up but you've got to be ready.

So, you are there all morning long and you're waiting for them and then noon rolls around and you are like, "Man, I'm really hungry. I could really use grabbing a sandwich or something. And it's only going to take me 10 or 15 minutes, and they've not come yet. And the time window goes all of the way out 'til 4. I could probably go out and get a sandwich and be safe, but you never know. That's probably when they will come.

It's like that. He hasn't come yet. He's coming soon. Don't know when. Be ready. Jesus told us not to get all caught up in trying to guess when. In fact, lots of people have tried to do that throughout time. He said, "That's a silly thing to do." He goes, "I don't even know when I'm coming back. You just live ready. You be sober minded about it."

The disciples had that question in Matthew 24 and they asked Jesus. I just want to read it to you. It says:

"Later, Jesus sat on the Mount of Olives. His disciples came to him privately," meaning that they didn't have the courage to ask this publicly, "and said, 'Tell us, when will all this happen? What sign will signal your return and the end of the world?'"

"Jesus told them, 'Don't let anyone mislead you,'" Can I just say this to you? Please don't let anyone mislead you. "'for many will come in my name, claiming, 'I am the Messiah.' They will deceive many. And you will hear of wars and threats of wars,'" that's happening, that's been happening, "'but don't panic. Yes, these things must take place, but the end won't follow immediately. Nation will go to war against nation, and kingdom against kingdom.'"

Actually the word for kingdom there is more of a spiritual kingdom, it's the book of Acts, it's resistance, resurgence, resurgence, resistance. The kingdom of heaven moves; the kingdom of darkness moves. That's happened.



“There will be famines and earthquakes in many parts of the world.” That’s been happening, “But all this is only the first of the birth pains, with more to come.”

It’s like a woman going into labor and the contraction pains are coming and they are coming quicker and are more intense. Verse 9:

“Then you will be arrested, persecuted, and killed.” That’s been happening. “You will be hated all over the world because you are my followers.” Happening.

“And many will turn away from me and betray and hate each other.” Happening, we saw that this last week. “And many false prophets will appear and will deceive many people.” Happening. “Sin will be rampant everywhere, and the love of many will grow cold.” Happening. “But the one who endures to the end will be saved.”

That’s the question. Will you be among those? No mistake that we are in this series right now, planned a year ago. We stand firm. And you endure.

“And the Good News about the Kingdom will be preached throughout the whole world,” Man, I’m trying. I’m trying, “so that all nations will hear it; and then the end will come.” Matthew 24:3-13 (NLT)

Listen, man. None of that should scare you. That should just confirm that King Jesus is in control. Things are playing out the way that He told us that they would.

So many are being deceived. The love between brothers and sisters in Christ is growing cold and twisted because of deception. Endure to the end. It’s not by chance that God has had us in this sermon series for the past six weeks knowing this was coming, we stand firm.

Now, let me finish up this passage in verses 7 and 8. It says:

“Therefore,”

That’s an application term, here’s what you do:

“be earnest and disciplined in your prayers. Most important of all, continue to show deep love for each other, for love covers a multitude of sins.” (NLT)





A moment of conviction. This last week have you been scrolling and commenting more than you've been earnestly praying? What's this saying? Man, you've got to stay sober minded through prayer and show deep love for one another by knowing who the real enemy is, the principalities and powers of darkness in the evil realm that spill over into the physical and ideological.

And the greatest lie... Satan is a liar. The greatest lie that Satan has been telling in recent history, in the recent past, during the height of secularism, is this, "I don't exist. I don't care if you believe in God just as long as you don't believe in me."

And statically more people would say that they believe in God than they believe in Satan. He just wants you to think that the spiritual world is a sham. He would rather you think that he's just a figment of everybody's imagination, a little cartoon character with horns and a pitchfork running around playing pranks on some people. It's a cold war tactic. He went dark. He's just like, "Hey, man. That's fine. Don't believe in me."

But, now that secularism, the promise of secularism, is collapsing, which is exactly what is happening, people are beginning to freak out. And Satan is shifting his strategy toward more open war tactics with demonic spirits and warfare and deception. The supernatural boils out into the physical seeking to kill and to take life and to deceive.

So, the guy on the train who took the life of that young Ukrainian woman said to friends and family that he heard voices in his head and felt like his mind was being controlled. Some would say, "Well, that's poor mental health." Maybe. Or maybe it's demonic.

A public assassination that has been sent out on instant video where kids can watch it on our devices, and then the response from many to cheer or justify—demonic.

Sin is the problem. And we cannot debate our way out of it. We cannot comment section our way out of it. We cannot vote our way out of it. This evil makes us long for our true home. But until then, Jesus is the only answer. Repentance is the only way back.

So, the words of the prophet Isaiah are just as true today. We are living Isaiah 5:20, "Whoa to you," which means hold up, "Whoa to you who call good evil and evil good. Whoa to you who call dark light and light dark. Whoa to you who call sweet bitter and bitter sweet."



We've been talking about awakening and revival for the past year and a half. And we've been praying for it and we've been hoping for it. And I think we've been seeing signs of it. Last week we baptized 223 people. That was amazing. So far today we've had dozens of people baptized, even after having 223 last week.

I don't know if we are in a full-blown revival. I think we're at a precipice here where we could go either way. Because, right now, this is the book of Acts. It's resurgence and resistance. It's resurgence and resistance. It's the kingdom of God against the kingdom of darkness. Which side are you going to be on? And what are you going to allow God to do for you?

And in a nation, right now, that has wandered away from God, we'll either turn back to Christ or descend into greater chaos and confusion. And that's a decision that is in front of us and the church must lead the way. This isn't going to happen on Capitol Hill. This is going to happen in the church of Jesus Christ.

So, beware of that segment of Christianity that just wants to point out that we are to love people with the good deeds of Jesus without speaking words of truth like Jesus.

Do you want to know the difference between us and Peter? There are a lot of differences, but I think one of the big ones is that Peter lived with the reality of the resurrection.

And we so often treat the resurrection like the thing that we think about every year at Easter. It's the lens by which we live all of our lives as we recognize that resurrection power is made available in the here and now.

The thin veil between the physical and spiritual is like right there. Jesus defeated death so that we can live. And every knee will bow and tongue will confess. So, in our moment of confusion and grief and sadness and pain and anger, we bow our knees and we confess with our tongues that Jesus is Lord.

One of my favorite tunes when I was growing up in church was a little tune that some of you about my age or older might remember, it's just this tune called Because He Lives.

And it's actually not a hymn because it was written much, much later than most of the hymns. It was written in 1971 by a couple right up the road from us, Bill and Gloria Gaither. They wrote that song.



The story behind it is that Gloria, it was 1971. She was pregnant and she became very, very fearful because of the conditions in the world at the time—pains of childbirth, so to speak, were happening even then. And there were political assassinations, there were wars, there were earthquakes, famines—all of this stuff going on.

And she was so fearful to bring a child into the world. She was like, “What kind of a world are we bringing this child into?” And she was, honestly, very anxious about it. She went into her prayer closet and she was praying and God gave her this word. He said, “Hey, because He lives you can face tomorrow.” And out of that came this tune:

“Because He lives I can face tomorrow. Because He lives all fear is gone. Because He lives I know who holds the future. And life is worth the living just because He lives.”

And if you’ve lost sight of that, I want to bring you back to it today. And I want to give you an opportunity to yield your life to King Jesus. So, if you would just bow your head and close your eyes.

And as I sense in my spirit how heavy things are right now, I sense through my spirit that the pains of childbirth are getting quicker and more intense and that Jesus could come.

I don’t know when. It could be six hours from now. It could be 600 years from now. Either way, it’s soon. In light of eternity it’s soon. And I want to be ready. And so as I sense that and as I sense the confusion and the chaos and the resistance and the resurgence, just the bolder I want to get.

I want to boldly ask you to give your life to King Jesus. Stop messing around with this stuff. Stop playing religion and give it all to Him. So, if you are ready for that let me just lead you in this prayer.

King Jesus, I come to You today and I was not planning on giving my life to You today, but today I want to give You my life. And I confess that I am angry and sad and scared and anxious and fearful and confused. But I want to know You and I want to know the truth.

So, I have a lot of questions and a lot to sort out. But I do believe that You are the Son of God and I do believe that You died in my place, that through Your works I might be redeemed and that You gave me Your righteousness and You took on my sinfulness and You paid it all.



So, I invite You into my life as Savior and also as Lord. And I ask that the Holy Spirit would come into me and make me new and give me a new perspective and a new point of view. Help me to see where maybe I've been deceived.

And in humility and in love I seek to follow after You. And I do want my life to be filled with good deeds. And I do want to believe the hard truth that You send. So, I trust You and I ask that You be my Lord and Savior.

Right now with heads bowed and eyes closed, if you prayed that prayer and you want King Jesus in your life, would you just raise up your hands right now? All over the room, wherever you might be, just boldly raise those hands up with that declaration. In every service we've had hands go up all over the room, dozens and dozens of hands.

And right now I want to say to you, if you raised your hand and you talked yourself out of being baptized last week, do not leave here today without doing that act of obedience.

For the rest of us, I want you to just look right at me right now if you would. I'm going to give you the opportunity to yield your life to King Jesus. And maybe right now, if you've gotten all bent up over the actions over the last several weeks, maybe right now, more than anything you need to just drop to your knees in a spirit of repentance.

Listen. Repentance, throughout history, has always been the spark that brings the fires of revival. That's what we need right now in our land, that's what we need in our hearts right now.

So, here's what I'm boldly going to ask you to do across all of our locations. Would you stand to your feet and we're going to worship together. There is something powerful about moving your body. So, the altar is open.

I just want to ask you to start moving your feet and coming down front to say, "You know what? This is the gesture to say we need King Jesus right now." And you get on your knees and you fall on your face and you worship King Jesus and say, "God, we need You. Spirit of God, shake this place."

This is not a time to leave. This is not a time to get out to the parking lot before other people. This is a time to meet the Spirit of the living God. You come. At all of our locations as we lift up our voices to ask God to do what only He can. Let's worship.

