

## Transcript\* –Bowls of God’s Wrath– John Enabnit 10/20/2024

Morning church. I am John Enabnit. I welcome you, those of you that are in the house and those of you that are online. God bless all of you. Well, hey, this election cycle is nearly at an end yet, and I, for one, will miss it terribly. Don't know what will I do with all my time when I don't have to delete 20 to 30 text messages a day, delete and report junk, delete and report junk.

All those text messages, all those TV commercials, all the emails. You know, man, I wish you could just keep going forever. You know, this this is just crazy, isn't it? This election cycle is just they get longer every time, you know, every time. But, on on a real serious note, you know, honestly, politicians come and go. They do.

And I either way, listen as if you're a Christian. First of all, you need to vote. Amen. You need to vote. The failure of Christians to vote is a sacrilege. And number two, when you vote, you vote the Bible, okay? You vote God's word. I'm going to not preach. I'm going to meddle in your life for just a moment, okay?

I'm just going to meddle. When it comes to the politicians, I think you should vote. Vote politicians and who support life. Which brings me to prop number 139, which is, if it's codified, will become a part of our state Arizona Constitution and will be virtually impossible to remove this abortion amendment. It is a horrible, horrible amendment. And and I'm not I'm not doing politics now.

I'm I'm spiritualize this because abortion is a tool of Satan. It is Satan in its origin. It listen, if Satan, Satan would love to kill God, but he can't. So he he breaks the heart of the father by killing babies that are made in his image in abortion says, basically, you must die so that I can live. But listen to me.

Jesus says, I must die so that you can live in. Isn't it? Isn't it interesting that the abortion industry has co-opted the very words of Jesus when he said this is my body, this is my body, the very words that he used in the upper room with his disciples when he instituted the Lord's Supper has been taken by the abortion industry, this culture of death, and used it and turned it into an unholy and blasphemous meaning.

My body. So with that in mind, I listen. If you want me to fill out your ballots, I can do that. I suppose. But vote. And for all of them, if you're a Christian, you got to vote no one when 39. You just have to. There is no excuse for voting yes on that. None. So vote no. Vote early, vote off.

And that's all I can say about that. Okay.

God bless you. Seriously. Christians need to vote. So let me let me move. Let me switch gears now, as many of you will, or some of you at least will recognize the name Jonathan Edwards. Jonathan Edwards, maybe the greatest theologian in American history. He lived in the 1700s. There's his likeness. He was a Puritan. I don't know if Puritans ever smiled in their lives.

But anyway, that's what he looks like. And, he went to Yale University and studied when they actually taught ministers how to how to become a minister. He graduated from Yale University and then began pastoring a church in Northampton, Massachusetts, in 1729. And back in those days, most Americans had a Christian foundation. But over time, there sort of grew a spiritual lethargy, and the fervor that they used to have for Christ waned so that by the time Edwards was pastoring a church back in the 1700s, there were a lot of professing Christians.

Frankly, they were lukewarm. They were lukewarm in their faith. It it was true then, and it's true now. But then God did something amazing there came to the American shores. This British evangelist named George Whitfield and Whitfield preached the gospel in a very powerful way, and people began getting saved. They began to come and flocked to Whitfield, preaching by the hundreds and by the thousands, and then literally by the tens of thousands, up to 30,000 people would come to an open air meeting to hear Whitfield preach.

And people got saved. There was a mass conversion, and there was this first great spiritual awakening that swept across northeastern United States in Jonathan Edwards church in Northampton was caught up in this this revival, this spiritual awakening. But there was a church in a nearby town called Enfield, Massachusetts, that was unaffected by the revival. The people were stubborn, they were proud, and they wanted nothing to do with this revival.

But the preacher wanted revival in his church, so he invited Jonathan Edwards to come and preach one Sunday at Enfield. And he did. And he preached a sermon called sinners in the Hands of an Angry God, maybe the most famous sermon in American history. You might be interested to know that that sermon used to be required reading in public high schools in this country.

We are a far cry from those days. But. But Edwards preached that message. And people, if they read it today, which I don't know that they do, but when they read it today, they say, isn't it horrible that he talked about hell the way he died? He did. And yes, he does talk about it. But here's what happened when he preached that morning in Enfield.

And by the way, he was a great mind, a brilliant thinker, but he was not a great preacher. He was dry. He read his message, he always read his sermons, but he couldn't get through his sermon that day. He couldn't get through it. And you know why? Because as he was talking about what happens to unrepentant sinners and about hell, it was as he was talking about God's judgment on unrepentant sinners, the people in the pew fell on their faces and cried out, God, what can we do?

God save us, you know, help us. There were people literally holding on to the church pillars, lest they fall into hell in that service. And there was another great spiritual way that swept across not just that congregation in that community, all the churches, all the people, but swept across the across that part of the country and across the country itself.

I have to tell you that preachers and I can speak for almost every preacher I've ever known. Preachers long for something like that to happen. When we preach, I mean, we labor hard and we would love to see, not because of us. There's not ego involved in this. When I say this, preachers would love to see because of God's word.

People would. Preachers would love to see people's hearts and spirits and minds just touch and revival sweep across the congregation. We'd love to see that. That's not usually what we get. Let me tell you what we usually get. Most preachers will tell you that what they usually get is what I got in the first church where I preached back in Minnesota, and when it was time for me to stand behind the pulpit, the organist would stand the platform, but she was off to my left in this little alcove where I could see her.

But nobody in the congregation could. And every time I preached, maybe five, ten minutes into the sermon, she her name is Margie. She's going to be with the Lord. I can use her name. Margie would fall asleep as I was preaching every Sunday without fail. And there are two kinds of people who sleep in church there. Oliver, this is for you.

Two kinds of people are sleeping. Who sleep in church. There are those who just nod off every now and then. That wasn't Margie. Margie was, you know, kind of like that. That was Margie she did over there in her mouth and be open. She was snoring softly, but she was snoring. And then one Sunday, 15 minutes into my sermon, this is.

I'm not kidding you. I look over at Margie and she's wide awake and her eyes are boring. A whole into me. She's listening to every word I said, and I was so startled by that. I totally lost my place where I was preaching. That's what preachers usually get. I mean, we drift, but honestly, as expositor of the word, we dream for those moments when God just wakens up a people and enlivens a congregation, and God just touches the hearts of people.

We long for that again, not not in an egotistical way, just because we want people to get on fire for God. That's what it is. So with that in mind, open your Bibles to Revelation chapter 15 today we're going to continue our study of the last book of the Bible. And we're in two chapters, chapters 15 and 16 and and I just need to say that a lot of people make a mistake of trying to read revelation, like you might read other books of the Bible, which is chronologically and a lot of people try to structure revelation as if it's history written in in advance, so we can figure out God's timetable.

That's not how John wrote this book. It just doesn't work. In fact, you can go to most Christian book bookstores and there's a clearance table and check this out on most of those clearance book tables in bookstores. You'll find the commentaries in books written about revelation. Okay, where somebody in in whatever time he was living, they say, well, this happened, this current event happened in this current event happened.

So that means that Jesus is coming back in such a, such a time, and they try to pinpoint the time when Jesus is coming, despite the fact that even Jesus said, I don't know when I'm coming back. Only God knows

that. In my first church again, back in the Midwest, I was a young preacher and there was a guy in our community.

His name was Nick, and Nick was a wonderful man of God, and he was a student of Scripture. And he had figured out when Jesus was going to return. The second coming of Christ would be on in September of 1975. So that's 50 years ago, almost. And Nick was convinced, and he became an evangelist for that date. The soon return of Jesus was going to be September of 1975, and he met with me on numerous occasions and I listened politely.

I wasn't convinced he tried to convince other people. And guess what happened in September of 1975? You're not going to believe this. Nothing. That's what happened.

But this is no lie. Two months later, Nick was dead. And the reason he died, I believe, was because of a broken heart. None of you know Nick, so that's okay. But some of you will recognize this name. Harold Camping. Harold camping. Let me jog your memory. Was a California radio preacher, and he became convinced that the end of the world was going to happen in 2011.

In fact, he had said that there is going to be a terrible earthquake on May 21st of 2000 of anybody remember this? And they took out billboards and spent millions of dollars preparing people for the end of the world, because there was going to be a terrible earthquake, earthquake like no one had ever seen before, which would usher in the last judgment of God.

And obviously it didn't happen. So when John wrote revelation, he wasn't laying out this detailed blueprint so that you and I could figure out exactly when Jesus is coming back again. We're not looking at revelation to develop a timeline. We're looking at revelation to gain an understanding. We want an understanding of all of this and what John does.

His technique is he uses something called repetition and recapitulation. Repetition is pretty self-explanatory. That's where John will repeat a word, a sentence, a line, maybe a section. But recapitulation is like repetition on steroids. Okay, see, repetition is what a poem poet uses. He will repeat a line in the poetry, or a musician will repeat the melody throughout the song.

But recapitulation is like just really amped up. Take something from the past and intensifies it. And that's exactly what we see happening here in the Book of Revelation, because we've got these three different sets of judgment 21 in the seven in each set, which is a total of 21. But they overlap and they intensify. And now we're coming to this last set of judgments, and these brothers and sisters are in tense.

But what God does throughout Scripture, he uses this technique of repetition and recapitulation. Let me give you an example. Just one. In Genesis 37, there's a man named Joseph who has a dream. Now, this is not the Joseph of Mary and Joseph that's in the New Testament. That's the stepdad of Jesus. This Joseph was the great grandson of Abraham, the father of the Hebrew nation.

Well, Joseph has this dream that his 11 brothers, sheaves of grain, are going to bow down to his sheaf of grain. And his brothers are furious with him. They believe he's got like a like an ego. Huge ego. Now, do you mean you expect us to bow down to you? And then he has a second dream. And the second dream is that the sun and the moon and the 11 stars will bow down to him.

And this time his father Jacob rebukes him. Do you expect your mother and father and your 11 brothers to bow down to you? Same dream in repetition, but now it's amped up. Well, exactly what happens is that years later, Joseph, through his amazing set of circumstances, becomes the Prime Minister of Egypt, second only to Pharaoh, the most powerful man on earth.

Jake Joseph is second most powerful, and Joseph has his family come down to Egypt to save them from starvation. So indeed, his family does bow down to him. Well, preacher, how is all this relevant to revelation? Well, this is what God is doing here. He God is using repetition and recapitulation as a style. First thing is that we want to understand that that's the style that God uses.

So when you read revelation, don't read these all sequential necessarily. Sometimes they're recapitulating and amping it up in nature. But the second thing is the that the events that we read here in this book, in this last book in the Bible, will indeed happen and that God is sovereign. Can I get an Amen from the house on that one?

We're not exactly sure. When John wrote revelation, some people will argue for 95 A.D. others will say it was before the fall of Jerusalem in 70 A.D. either way, when John wrote this book, God's people were being persecuted, and there was a concern that maybe some of the Christians would capitulate to all the persecution, and they might feel abandoned by God in this moment because the Roman Empire was cracking down on Christians big time, there was a lot of persecution happening, and one of the facets of the Roman Empire was that they demanded emperor worship, where the leader of the Roman Empire, the empire, the emperor, that they demanded that every citizen go to the

temple at least one day a year and declare that Caesar is Lord. So there was that kind of pressure on them. And one of the most diabolical of all the emperors was this evil man named Nero. He was an evil, evil man. He had members of his own family killed because he feared that they were political rivals.

He kicked his own pregnant wife to death, subsequently married a 12 year old boy. He took great pleasure in watching Christians suffer. He loved to see Christians hideously tortured. One of Nero's favorite techniques to torture Christians was to have them rolled in tar in pitch instead on a pole, and would light them a fire at night to light his gardens.

Other leaders in other nations declared that Nero was a beast. They called him a beast. He finally went insane and committed suicide in 68. And here's the thing. Christians are watching all this suffering through all of this. And the temptation is maybe they'll compromise because the pressure on them is so intense. It is so great. But God is reassuring them here in Scripture, in revelation that he still reigns in that there's a better world coming.

In fact, the key verse probably of revelation is chapter one, verse three. We'll put it on the screen. Let's read it together. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it. And take to heart what is written in it. Because the time is near. See, God knows human nature.

He made us right. He knows us, and he knows that it's human nature. It's our tendency to drift spiritually, to lose our focus, to forget. So God gave us this last book in the Bible to remind us that even though there are really challenges challenging passages here, there's also comfort in revelation. I mean, you read these judgments church and it sounds like a funeral dirge, but on the backside there's there's this promise of God that he's going to make things right.

And here we are right now, in the midst of a time when there is much evil abounding in our world. And I don't know if you're like me, but have you never cried out how long, Lord? How long are you going to allow this evil to continue? Haven't you ever cried that? Haven't you ever thought that? How long is this going to go on like this?

Which was the lament of the saints in chapter six, verse ten, where they cried out with a loud voice, oh, sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth? And the good news of revelation is that one day evil will be banished fully, and all of God's people will finally be able to stop asking, how long, Lord?

How long? Because we live our lives with the end in view. That's how we're supposed to live. We're wired to live that we as Christians, we want finality in life. We want closure with everything we do in life. We want closure on that. At the end of the day, the end of a season, the end of another year, you know, the end of a song, the end of a book.

And some of you are wondering, when is this sermon going to end? Amen. Like that. And sometimes it's the other way around. Why does this have to end? I hope this never ends, but in revelation, the end is coming. The end of history as we know it. The end of evil and suffering. And now, finally, at last, we come to our text, to chapter 15, verse one, where John writes in his vision.

Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last. For with them the wrath of God is what charged. The wrath of God is finished. And with these judgments, finally, and at last, the wrath of God is done. And to all those who have prevailed, to all those who have remained faithful, those will sing this song that is recorded beginning in verse three.

And they sing the song of Moses, the servant of God in the song of the lamb, saying, great and amazing are your deeds, O Lord God the Almighty, how great thou art. Amen. Just and true are your ways, O King of the nations, who will not fear, O Lord, and glorify your name. For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.

And see church what God is doing. He's turning the nations to himself. God's heart is for people. He wants to turn the nations to himself and turn our faces to gaze upon him, and to allow His Son Jesus to rule and to reign over the nations. And now, chapter 16. Then I heard a loud voice from the temple, telling the seven angels, go and pour out on the earth the seven bowls of the wrath of God.

I said this the last time I spoke here. I'll say it again, that our wrath man's wrath is not the same as God's wrath. We cannot equate those two things. Our wrath is selfish and self-centered and many times sinful, and often leads to destructive results. I thought back to the time that when I was about 11 or 12, my older brother said or did something to me and I was so angry.

We were outdoors and I tried to kick him as hard as I could. Oh, I wanted to hurt him. And he jumped out of the way and my foot hit a rock. My toe hit a rock, and over the next two days I could hardly walk and my toes were black and blue. Can I give you just a little bit of advice here?

When it comes to a contest between your toe and the rock, the rock always wins. Amen. Our wrath is not the same as God's wrath. God is perfect and holy, and all of his ways. See God. God gave his Son John 3:16 he gave his son, who died on the cross, who offered himself on the cross for us, that we a sinful people, might be reconciled to him.

A holy God, and he is patient. He is merciful, he is forgiving. That is his nature. But there is coming a point in time where that mercy and that grace will finally be coming to a close. God will give sinful people every opportunity to repent. But for those who harden their hearts against God, for those who reject him, for those who choose to ignore God, or mock God or Richard, or to reject Jesus Christ, Scripture says God will bring judgment.

Verse two. So the first angel went and poured out his bowl in the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image. And we wonder, what is this mark of the beast? And some have suggested that perhaps the number the six, six, six says you've probably heard will be tattooed on our foreheads, or perhaps the back of our hands.

I doubt that very highly. It's not nearly so obvious, but what is your forehead represent? It represents what you think, how you conform yourself to this world. Perhaps you think like the world thinks in your hand represents what you do. So in essence, the mark of the beast is those who have wholly conformed themselves to the ways and the wiles of this world.

That's the mark of the beast. And those are those. Those are the ones upon whom these judgments are visited. And we keep reading here where it says in verse three, the second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea. The third angel poured out his bowl into the rivers and the springs of water, and they became blood.

I tell you this, this is a horrible, horrible thing, and only those who practice evil will be experienced. This this again, is a recapitulation. This is what this is. This is a repetition and a recapitulation of previous judgments.

We've seen blood turned on, water turned to blood, and we saw that not only in revelation, but way back thousands of years before in Egypt, when God judged the nation of Israel for their hardness of heart against him and turned the water into blood.

Now imagine if you can, every living creature in the sea dying because of this calamity, every whale, every shark, every dolphin, every porpoise, every octopus, every living creature in the ocean, the beaches will be filled with the carcasses of dead fish. Just imagine the waterways and the harbors and the ports and the canals are clogged with dead sea creatures that are floating on the surface of the water.

Imagine that. Imagine Long John Silver's and Red lobster having nothing to sell in their mass on their menu. And because the earth is covered with water, the stench of these dead and decaying creatures will permeate every nostril. And then it says the lakes and the rivers in the streams will turn into blood. Just think about going into your kitchen, wanting to draw a glass of water from the kitchen faucet, and instead you get a glassful of blood.

And it just seems so harsh. Preacher doesn't. I mean, how is this loving the the Bible says God is love. How is this loving for God to inflict this kind of punishment on mankind? Well, the answer is found in the word as we read on in verse five. And I heard the angel in charge of the water say, just are you, O Holy One, who is and who was for you brought these judgments, for they have shed the blood of saints and prophets, and you have given them blood to drink.

It is what they deserve. And I heard the altar saying, yes, Lord God the Almighty, true and just. Are your judgments.

I wonder sometimes, I wonder sometimes if we really realize how heinous of a sin it is to reject God's love, to be indifferent to his love says God is just. So. How can a just God punish people the way he's going to punish them? This is agonizing. Well, let me let me paint a picture for you. So let's suppose a seventh grade student in school.

In school, when he in class, when he punches another seventh grade student in the nose, what happens? He sent to detention. But in detention, he punches the teacher in the nose. What happens then? Well, he's suspended from school. The cop comes to pick him up and drive him home and on the way home, this kid punches the officer in the nose.

What happens then? Now he's in trouble. Now he's going to go to juvenile detention center. He's probably going to be there for a while until they rehabilitate him. And he's released. And years later, this this boy, now a man, is in a crowd of people waiting to see the president of the United States. And as the president passes by, this boy, this now, this man lunges at the president to punch him in the nose.

What happens then? The Secret Service are going to be all over him. They'll arrest him. They may shoot him. The crime is the same in every case. The difference in the crimes is the severity or the person upon whom



the crime is being visited. What should happen to a person who offends a holy God by rejecting his love?

Well, the scripture says eternal judgment, everlasting destruction. This needs to be said and it needs to be repeated. These bold judgments that we're looking at tell us something. In a day when God is being ridiculed and scorned and mocked, anyone who rejects Jesus Christ, listen to me. Anyone who rejects Jesus race, no matter the reason, no matter the how many of the excuses they they may give, are deserving of God's wrath and his judgment against sin.

And we don't want to hear it, and we don't want to think about it. But this is the Word of God now, verse eight, the fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire. They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues.

They did not repent and give him glory. They did not repent and give him glory. They had hardened their hearts against God. These are terrible plagues. This is a horrible thing to imagine, culminating with the very last and seventh plague in verse 17, where it says, the seventh angel poured out his bowl into the air, and a loud voice came out of the temple from the throne, saying, it is done.

And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been seen since man was on the earth. So great was that earthquake. I'll be really honest with you. I take no joy in preaching this passage of scripture and you take no joy in hearing it. And yet the message of the chapter of these two chapters is clear.

Here it is. It's my big idea for this message that Jesus Christ is coming and judgment is coming with him because he is the judge. He is the just judge. And the fall of the nations, as they're judged by God, sets up the scene for chapter 17 and eight eight. The next two, chapters 18 and 19, followed by the creation of the new heaven and the new Earth.

And in the meantime, in the meanwhile, we who love Jesus, we hold fast to Jesus. Amen. And we pray and we hope, and we endure longing for the day that all the beasts will come to the end and all the dragons will be destroyed. And every, every knee will bow, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

We long for that day, but I have an application for you. In fact, I have two thoughts about this message that the Lord has laid on me. First of all is this when abandon a lukewarm spiritual life, I speak to everyone in this room right now. Abandon your lukewarm spiritual life. Lukewarm means halfway. A halfway Christian is working both sides of the street at the same time.

He's working the secular side and the spiritual side. He's religious, but he's not too religious. She has no intention of making Jesus Christ Lord of her life. They are living their lives largely indifferent to Jesus because

they do not want him interfering with their everyday lives halfway committed, which is no commitment at all. I'm mindful of a song that the country singer Willie Nelson used to sing.

I don't know, does he still sing, by the way? I don't even know. Is he dead or is he alive? I don't even know that either. I should Google that. Anyway, Willie sang a song. Never my favorite song of Willie's. You were always on my mind. Remember that song? And in the song, this man sings this to a woman that he supposedly loves.

Listen to the lyrics. You were always on my mind. Here they are. Maybe I didn't love you quite as often as I could. Maybe I didn't treat you quite as good as I should. If I made you feel second best. Girl, I'm sorry, but you were always on my mind. You're always on my mind. Maybe I didn't hold you.

All those lonely, lonely times. And I guess I never told you I'm so happy you're mine. Little things I should have said and done I just never took the time. But you were always on my mind. You were always on my mind. And that's the nature of the song. Now, ladies. Janie.

Imagine Bryan singing that song to you. Wouldn't that warm the carcass of your heart? You would just as soon hit him over the head with a frying pan, wouldn't you? Not that he doesn't deserve it, by the way.

Jesus said to a lukewarm church. He said, oh man, I wish you were hot for me. I wish you were cold for me. But you're neither. You're neither. I'm going to spit you out of my mouth. Not words anybody would want to hear before the Lord abandoned a lukewarm spiritual life. Here's the second application. Live with greater urgency.

Live with urgency in your life. Maybe that's my perception. Maybe this is wholly subjective. I don't know, but it just seems to me that Christians and the church in general have lost our sense of urgency. I got to tell you, I grew up in maybe that it was just what I listened to in my growing up years. There was an urgency about doing whatever you needed to do spiritually, whatever it is that you needed to do, you do it now because the moment in time will come and God will say, time's up.

It's up. Time flies, life is uncertain, and God will judge sin and time will come to an end. It is said that Satan had a meeting of his emissaries in the deepest depths of hell, and he called them together, wondering what they could do to ruin the souls of men and women on earth. And the first demon said, I would go and tell them there is no heaven.

And Satan said, that will never work, because there's a little bit of heaven in every one of us, in every one of them. So he said, you may not go into second emissary came forward more dark and foul than the first. And he said, I would tell them, there is no hell. That's how I would ruin men and women.

There is no hell. And Satan said, no, that won't work either, because everyone knows that goodness is rewarded and evil is justified in being punished. So no, you may not go. And then the last creature came forward, the foulest and the darkest of all. And Satan said to him, if I send you, what will you tell men and women to ruin their souls?

And the demon said, I will tell them. I will tell them there is no hurry. And Satan said, go. It's important, brothers and sisters, to value the moments that God gives you, because you won't always have tomorrow. The writer of Proverbs says, don't rashly announce what you're going to do tomorrow. You don't know the first thing about tomorrow.

I'm wearing a watch, but I don't need to look at my wrist to tell you what time it is. The time is now. Whatever God is prompting you to do, whatever God is speaking to you right in this moment, this is not something that you put off for a more convenient time. It's time now. The moment is now.

If you need to move spiritually, move now. If you need to heal your marriage, heal your marriage now. If you need to say something, say it now. If God is urging you, prompting you, reminding you, get it done today. Because the moment will come when God will say, time's up, time's up. You don't have a guarantee of anything beyond this moment.

There's a very good chance that a year from now, not everybody will be in this room, because not all of us will be alive. It could be you. Could be me. I don't know whatever you need to do, live with urgency. The rabbi was preaching to his congregation one day, urging them to repent. Now, this congregation had that spiritual lethargy.

And so the rabbi said, repent. But they were playing games with God. They were playing games with the rabbi. And they said, but, Rabbi, when should we repent? Because they didn't want to repent, right? Then? And the rabbi thought for a moment and he said, repent the day before you die. And they said, but, Rabbi, we don't know when we're going to die.

And he said, in that case, repent today. Now is the moment. Whatever God is laying on you right now, it may be for you to trust Christ. You should make your way to the front to trust Christ. It may be to repent of a lukewarm spiritual life and say, God, I'm I'm ready. I'm I'm all in whatever God says to you, the time is right now.

We pray for you. Your heads are bowed, your eyes are closed, and. And maybe right now the Lord is speaking to you. Maybe the Lord is saying to you, hey, you've only been half way in this spiritual thing. It's time to go all. And maybe God is telling you that right now. If or if you've never accepted Christ.

What a moment right now when the spirit is here, working here, right now, in this service, would you say yes to him today? Would you say, Jesus, I want you to be Lord of my life? I'm sorry that I've been a halfway Christian. I'm sorry that I've walked on both sides of the street. Would you say yes to him today?

Let me pray for you. And by the way, I'll be here at the front after the service concludes. Let me help you. Let me pray for you, father in heaven. Your goodness, Lord, is amazing. But we know that the moment is coming when your season of patience and mercy and grace will come to an end. We don't know when that will be, Lord.

And since we don't know, Lord, if you want to do business in my life or the life of anyone in this church, we ask you to do business today and may you be glorified in that. And I pray this in Jesus name. Amen.

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