

# Matthew 24

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[ 0 : 00 ] So, if you know the Gospel of Matthew, it ends around AD333 and we're in 2020. The Gospel of Matthew ends in 33 AD when Jesus was raised from the dead.

! He says, at the end of the Gospel, to his disciples, all authority in heaven and on earth has been given to me. Go into all the worlds and declare the Gospel. Make disciples of the nations. And the book of Acts picks up that story.

And the early church enjoys great success, doesn't it? Thousands flocked at church in response to the message. Even some of the temple priests who we've seen fighting against Jesus in these chapters, they became Christians.

But it soon changes. Acts 4, the city turns against the early Christians and the preaching of Jesus and the resurrection.

Acts 7, they take one of the church leaders and they stone him to death. Acts 8, persecution breaks out and many Christians are forced to flee the city of Jerusalem.

[ 1 : 18 ] And they go to Judea and to Samaria and to the ends of the earth. In the next 30 years, there was sporadic and random persecution of Christians throughout the Roman Empire.

And it only became systematic when Emperor Nero became Emperor in 54 AD. You may know from history that in 64 AD there was a great fire in Rome.

Some historians say that Nero wanted to build himself a bigger place and Nero blamed the Christians. And he begins to bluntly and brutally execute followers of Jesus for sport and entertainment.

That's 64 AD. During the 60s, many leaders of the temple in Jerusalem decided to revolt against Rome. So in 66, Nero sends his generals to crush the revolt.

To subdue Israel. It took four years. Before they could finally destroy all opposition. And in doing so, they destroyed the temple. And the city.

[ 2 : 29 ] The final siege of Jerusalem was five months. And it was an absolute siege. It was horrifying in its detail. And in its cruelty on both sides. And we have eyewitness accounts.

Primarily from the Roman historian Josephus. Who was with the Roman troops. Even though he was Jewish. Because his parents lived in Jerusalem. And he became the chief negotiator for Rome. And when the city finally fell. In 70 AD. The Romans destroyed the temple. They razed the city to the ground. And that temple has never been rebuilt.

And that final siege began at Passover. And you might remember that at Passover time. Jews from all over the world came to Jerusalem. And so Jerusalem was swollen with numbers.

As well as with people from the countryside. Seeing the Roman troops. And seeking refuge in the city. And Josephus writes a couple of hundred pages on this. And I don't want to encourage you to read it.

[ 3 : 30 ] It is just awful. He tells us that during that siege. There were over a million Jews killed. Including a hundred thousand who were taken to Rome. And were made slaves.

Many were executed. So you today can go to Rome. And you can see the Titus Arch. And you can see the picture of the slaves entering Rome. And the destruction of the temple in 70 AD.

Was utterly devastating to the Jews. It is hard to explain this. The temple was as important as the Garden of Eden. It was as important as the tabernacle in the wilderness.

It was the physical symbol of the presence of God. Where God made his presence dwell on earth. And it was unimaginable to the Jews. That God would abandon his temple.

We've done it once before in the book of Ezekiel. But after the attack of 66. When the attack began in 66 AD. The Christians in Jerusalem began to see the signs.

[ 4 : 33 ] They began to see what was going to happen. And as a body they left the city. They travelled across the Jordan Valley. Up to the hill town of Pala. And most of them.

The vast majority of them. Escaped the worst of the destruction of Jerusalem. And the temple. And the reason they escaped. Was because of Matthew 24. And as it was read.

I'm sure you picked up. It's not the easiest passage in the Bible. And I don't pretend to understand it all today. But you will know. If you've been with us for the last few weeks. That Jesus has been in the temple.

From chapter 21. Preaching and healing. He's faced vicious hostility. Hostility. And now in 24 verse 1. You have the chilling words.

Can you see them? You can easily miss them. 24 verse 1. The first four words. Jesus left the temple. He's been in the temple.

[ 5 : 29 ] But for the last time. He's ever seen. He has connection with us. He walks away. From the temple of God. He abandons the temple. And the disciples. As they are walking away.

They point out. Isn't it beautiful? Aren't these buildings magnificent? And they're not really tracking with Jesus. And it is magnificent. We know the stones.

The original stones. Were up to 20 metres wide. And Jesus says. Every single stone will be torn down. And there will be nothing left. And the disciples can hardly believe it. And so they ask Jesus two questions.

And the two questions. Drive the next two chapters. Of Matthew's Gospel. The first question drives. This week's passage. And then the second question. Will drive what we look at next.

So the first question is there. Can you see it? It's there. They say. Tell us. Verse 3. When will these things be? That's the first question. When does the temple come down?

[ 6 : 29 ] The second question is in verse 3. And tell us. What will be the sign. Of your coming. At the end of the age. So question 1.

Is when will the temple come down? Question 2. Is future focused? When will your coming be? So the first question. Is a short timeline. Second question.

Is a long timeline. And in that passage. As I just said today. He takes question 1. From verses 1 to 35.

Deal with the first question. And from verse 36 onwards. Deals with the second question. So verses 1 to 35. Deal with the fall of the temple.

And what I've just described to you. Will happen in 70 AD. And the second question. Is to deal with verses 36 onwards. Jesus says. I'll give you the signs of the times.

[ 7 : 25 ] On the temple. Before my second coming. He says. Nobody knows. Later on. Nobody knows. That. Not even like me. And your task.

Is not to plot out. A timeline. Or a schedule. Or a calendar. Your task. Is to be ready. For my second coming. We'll look at that. In two weeks time. Now there's lots of people. Who've read Matthew 24. And they want to use it. As kind of a future predictor. To nail down. Jesus predictions. And they use this passage. To do that. And that is a mistake. And so you can go.

I don't want you to do this. But I'm away sometimes. I watch it. Like Christian TV. And they go through events. And they look at what's happening. In the world. And they find some. Obscure. Old Testament.

Verse. And they say. This is what's happening. This is fulfillment. How exciting. And I think. That is understandable. I think. We want to make sense.

[ 8 : 21 ] Of the world. When it seems out of control. But Jesus says. And when it comes to predicting things. Do not do it. Don't do it. But in our passage.

Jesus does warn those. Who are alive. About the coming. And the destruction. Of the temple. In 70 AD. So they might escape. Look down at verse 34. For a moment. He says.

In verse 34. Truly. I say to you. This generation. Will not pass away. Until these things. Take place. So everything that. Jesus says. Up to. Verse 34. Will happen. In that generation. Leading up to 70 AD. Okay. He says to me. Paul. This. How on earth.

Is this relevant. To us today. How is it relevant. About the fall. Of the temple. In Jerusalem. Why are we even reading it. For lots of reasons. But here's two of them. All of Jesus words.

[ 9 : 18 ] Have a surplus meaning. That means. They reach out. Beyond their immediate context. And right after verse 34. You'll see. That Jesus says.

Heaven and earth. Will pass away. But my words. Will never pass away. There's something. Living. And eternal. And life giving. About Jesus words. Which makes them. Eternally relevant. And the second reason.

That they're important. For you and I. To understand. Is that the. Destruction of the temple. In 70 AD. Is related. To the second coming. It's a picture. It's a trailer.

It's a snapshot. Of judgment. On the old order of Jerusalem. Of Judaism. And it's a guarantee. That the second coming.

Of Jesus. Will take place. That when Jesus died. On the cross. God tore. The curtain in the temple. From top to bottom. And he's saying.

[10:14] There can be no. There must be no barrier. Between us and God. Because of Jesus Christ. Jesus. Who works. The bodily presence of God. In his fullness.

There's no need. For a physical temple. Anymore. Because when Jesus. Rose from the dead. God began to build. A new temple. A new temple.

Of those people. Who call him Lord. And that is believers. From every tribe. And town. And nation. Who call on the name. Of the Lord Jesus. And are brought.

Into his family. They are the temple. Of God. We are the dwelling place. Of God the Holy Spirit. That is who we are. And I think the fact. That God left.

The temple. For another 37 years. Is a mark of his kindness. So that. Those people. In Jerusalem. Would come to repentance. And join the true temple. And so we come to this passage today.

[11:11] And there's lots of sorrow. And anguish. And deep distress. But I hope what you'll see. As we look at it. Is Jesus' message. Is not hopeless. Or despairing. It is just the opposite.

But the deeper the darkness. The more brightly shines. The victory of God. God. Because when things do look. Bleak and black. God's kingdom. Is moving forward.

In ways that you and I. Can't imagine. So there's three sections. And Jesus gives us three points here. And in each section. He tells us what to do. Jesus is completely realistic.

About the suffering. And distress. That is coming. And then he shines. The victory of God. On that. And he tells you what to do. That it might overpower.

It has got the power. To overpower distress. Three headings. And they're complicated. Long headings. Alright. Number one. Verses four to eight. Don't panic. Don't panic.

[12:10] The sufferings. Are part of the birth. Of a new world. Don't panic. The sufferings. Are part of the birth. Of a new world. Nurses. Nurses.

Are great to have. In church life. Because they don't panic. And midwifery nurses. Are the best nurses. To have. Because. In church life. Because they really don't panic. The one thing you don't want.

Do you. When you're giving birth. Is a panicky. Midwife. Do you. You don't want. Your husband. Flapping around. Panicking. Nobody wants.

Panic. In the labour room. Okay. On the maternity board. Because panicking. Panicking. Doesn't help anyone. Does it. And in the midst of distress.

And anguish. You don't want somebody. Who's anxious. And alarmed. Jesus. Is very. Very realistic. Today. About the pain. In the world. Do you remember. He's the man of sorrow.

[13:07] So look at verse 6. With me. He says this. He says. In verse 24. Verse 6. And you will hear of wars. And rumours of wars. So see to it.

That you're not alarmed. Don't panic. For this must take place. For the end is not yet. The nation will rise against nation.

Kingdom against kingdom. There will be famines. And earthquakes. In various places. But all these. Are but the beginning. Of birth pains. All of that happened. Before 70 AD. All of these.

Are the beginning. Of birth pains. And so. Jesus has not just come. To give us. As individuals. New birth. That is a wonderful thing. But that is not just.

What Jesus came to do. He has come to give new birth. To creation. To an entirely. New world. It is bigger than you. And me. And Jesus.

[14:06] Because. Since Adam and Eve. Were evicted. From the garden. There has been. And there continues to be. Natural disasters. And human suffering. And wars. And brutality. And there will be that.

Not just up to 70 AD. But until it's coming again. Until Jesus comes. To judge the living. And the dead. But in some way. That we don't fully understand. The sufferings.

That you and I endure. In this world. Are part of the birth. Of the new creation. So tune back. With me if you will. To Matthew chapter 19. Okay. Matthew chapter 19.

And Peter says to Jesus. In Matthew chapter 19. And verse 27. Peter says. And see. Jesus. We have left everything.

And followed you. We have given up everything. To follow you. And what does Jesus say? Jesus says. To those who have left everything. And followed you.

[15:03] We want them. Until we have. Jesus says. Truly I say to you. In the new world. In the new world. When the son of man. Will sit on his glorious throne. You will have followed me.

We will have 12 tribes. Judging the 12 tribes of Israel. And so the birth pains. That Jesus is speaking about. In chapter 24. This new birth. That Jesus speaks about. It's not evolution.

It's not evolution. From one stage. To another. It's a radical. Remaking of the new creation. There will be a new heavens. And a new earth. And everyone that has followed Jesus.

Who has made any sacrifice. For him. Will be part of that new creation. And will be blessed. With unspeakable blessing. And in the new world.

That is what he goes on to say. He says. It will be new. So don't be alarmed. From Syria.

[15:59] To Somalia. From the coronavirus. To the catastrophic fires. In Australia. From climate change. To your own cancer diagnosis. Jesus says to you.

Do not be alarmed. The pain is real isn't it? It can feel overwhelming.

But don't be alarmed. As in Tesco's. In the Hangalein.

Not Hangalein. Yeah. Hoover Billing. Yes sir. There's no China rolling. At the Hoover Billing. There's no tissues. In Tesco's.

There's no hand sanitizer. Why? Because people are panicking. Aren't they? People are panicking. Don't panic Jesus says.

[16:58] You need not shake. Because all these things are bringing about something that is eternal and secure. These are the birth pains of a new world.

And I know that some of you feel absolutely overwhelmed. And some of us ought to feel more overwhelmed. And we need to help one another here in bearing one another's burdens. But we must point one another to God.

And what God is doing. God has not lost control. God is not surprised this week. By this epidemic. These are the beginnings of the birth pangs.

Of a new world. So do not panic. The sufferings follow the birth pangs of a new world. Second point. 22 verses 9 to 14.

Don't let your love cool down. Don't let your love cool down. Because of the triumph of the gospel. Don't let your love cool down. Because of the triumph of the gospel.

[17:59] Jesus shifts. From trouble outside. The church to trouble inside the church. And in verses 9 to 13. There are three sentences with three verbs.

So let's do some grammar. Alright. And the emphasis in each verse on the last one. Okay. Three verbs. Three sentences. Three verbs. And the emphasis is on the last one. Let's look.

Alright. So verse 9. You with me? Verse 9. What's the first one? They'll deliver you up. That's number 1. Number 2. Verse 9. They'll put you to death.

Number 3. They'll be hated by all nations for my sake. Deliver you up. Put to death. Hated by all nations. Verse 10. Stick with me. They'll fall away.

They'll betray one another and hate one another. And here's the third one. Many false prophets will arise. Let me just look at that again.

[19:02] Let me look at verse 10. Many will fall away and betray one another. And the last one with the emphasis is hate one another. Verse 11. Many prophets will arise.

Lead many astray. Lawless has increased. And the last one is verse 12. The love of many will grow cold. Do you see the pattern? Hate.

Hate. Love grows cold. That's the pattern. There's the emphasis. Hate. Hate. Love grows cold. What's the essence of New Testament Christianity?

The essence of the Christian faith is a burning love for the Lord Jesus. And for one another. And because we know the love of God for us.

We are not conformed to the outlook of those around us. The world can only live by what it sees. And we live by the love of Jesus Christ.

[ 19 : 56 ] We live by the eternal word of Jesus Christ. But it's so difficult. To fan into flame that love in the face of persecution. And particularly in the face of persecution from those who used to love Jesus Christ.

But have now turned aside from him. I think we need to see that when people walk away. From the gospel of the Lord Jesus Christ. They don't become neutral. They're not in no man's land. What happens when somebody walks away from the people of God. And from the gospel. They gradually become hostile. Their former love grows cold. And it burns low. And it turns to scorn. Scorn and to ridicule. And then betrayal. And they take it out on those whose love continues to burn. And this is so important to us. You will never stand firm without love for Christ. We'll never want to share Christ with others without love.

[ 21 : 03 ] We'll never pray desperately. And so we need to strengthen ourselves in the love of Jesus Christ. And in the midst of the terrible stuff going on in the early church.

And today terrible stuff that is going on. What is God doing? Well verses 13 and 14. Can you see that? He is saving the one who endures to the end.

And he is using them to show the love of the gospel. And bring the kingdom to war. Look at verse 13. But the one who endures to the end will be saved.

And this gospel of the kingdom will be proclaimed throughout the whole world. As a testimony to all nations. And then the end will come. And you say.

Ah ha ha ha. Verse 14. Obviously it's talking about the second coming isn't it? You might think that. And certainly there are mission agencies out there.

[ 22 : 03 ] That have taken verse 14 to mean. Jesus won't come back until we've reached every language group. So give your money to us. And we'll take the gospel to every nation.

And then Jesus will come back. Now. It's not the way the New Testament sees it at all. He is still talking about the fall of the temple. And later on in the New Testament.

The apostle Paul writes this. To the Romans in 55 AD. He says my gospel has been made known to all nations. Got it? According to the command of the eternal God.

In AD 62 he writes to the Colossians. And he says this gospel has come to you as indeed in all the world. And is bearing fruit and increasing. So before 70 AD.

The gospel had permeated and gone right to the ends of the empire. Before the destruction of the temple. That's the story of the book of Acts. And because God is building another temple.

[ 23 : 02 ] A spiritual temple. Underneath all the confusing events. Underneath all the terrible suffering outside. Underneath all the betrayal inside the church.

Here it is. The gospel of the kingdom is moving forward in triumph. And I find that very very encouraging. It was encouraging for the first Christians.

When they read this. And I think it's encouraging for us. Because God's response to false teaching. And to apathy. And to betrayal. And giving way.

And persecution. Is to give his people a greater boldness for witness. A greater love for one another. And the ongoing growth and triumph of the gospel.

We've seen it in history. We're seeing it in China. We're seeing it in Iran. And pray that we would see it in the UK. Don't let your love for him cool down.

[ 24 : 03 ] Fan into flame that love for God. And for one another. Because endurance. If it comes from love. Well it is connected. To telling others in evangelism isn't it?

They're not separate from each other. We know don't we. If we stand grimly. For the truth. We will never attract anyone. But if we stand joyfully.

And firmly. And lovingly. For the message of God. It will defy you. All those difficulties. Inside and outside of the church.

And Jesus says here. The gospel will. Triumph. He is capable of saving us. Completely.

Okay. You with me so far? That was the easy part. And so. Here's the tricky part. Okay. Verse 15 to 31. The focus becomes more narrow.

[ 25 : 02 ] And more broad. And so in verse 16. Can you see he's speaking to those. Who are specifically in India. Can we open the door? It's hot in here isn't it? Let's do that.

Let's open the door. That would be great. Get a bit of air in here. That'll keep you awake. So. In verses 16. He's speaking to those. Specifically. Or in Judea.

And then in verses 29 and 30. He's speaking cosmically. Of the rule of the son of man. In language that is highly symbolic. So here's my third point. Alright. My third point is this.

Watch and pray. Because of the triumph. And the rule of the son of man. Watch and pray. Because of the triumph. And rule of the son of man.

The disciples ask. When's the temple going to come down? And the clearest part of the answer is there in verses 15 and 16. When Jesus says. Can you read it with me?

[ 25 : 57 ] He says. So when you see the abomination of the desolation. Spoken of by the prophet Daniel. Standing in the holy place. Let the reader understand.

Then let those who are in Judea flee to the mountains. The abomination of desolation. What is that? I heard a mother describe her teenage son's room as that recently.

It's not that. It's a devastating phrase. It's kind of sacrilege. Horrifying sacrilege. It's a direct quote from a verse in the Old Testament.

It's meant to be horrifying. It's a verse from Daniel. Where God promises. In the disobedience. Of his people. He'll clear the sacrifices.

And he will set up something horrifying in his place. And when Matthew says. Let the reader understand. He's not speaking about you. He's talking about the person who was reading this out publicly. They didn't have Bibles on their laps.

[ 27 : 00 ] And there wasn't any private reading. Without it being read aloud. So Matthew is saying to the public reader. Take a moment. And go back to Daniel. And explain to the people who are hearing you.

What this is all about. And we'll do that in a minute. So this abomination of desolation in the holy place. Israel has already seen a form of this fulfillment.

So 67 BC. You look in history. A Greek king came through. And he conquers Jerusalem. And on the top of the altar. In Jerusalem. He sets up his own altar. And he tries to maximally offend the locals. He put pigs on it. So offensive to Jews. And in the whole lead up to 70 AD. There's been instances where people sat things on the altar.

And shed blood in a way that was so offensive to the people of the Jews. And Jesus is saying. When you see these signs. He's saying to the Christians. When you see this happening.

[ 28 : 00 ] Run. And they did. They ran because they believed verse 25. They believed that Jesus had told them beforehand. Beforehand. So then why does Jesus go all apocalyptic.

Cosmic. In 29 and 31. I think it's because he wants them to understand. The power and the significance. Of his resurrection and ascension. And it's here that I'm worried I might lose you.

The three or four of you that are still listening. So here's the word. It's a Greek word this morning. Alright. And the word is perusia. It's often translated as coming.

And when the disciples ask their second question. In verse 3. They're asking. What will be the sign of your perusia? What will be the sign of your coming? It's a technical term.

For the second coming. Of Jesus. It's not the normal word for coming. It means the presence of a king. It means a royal visit. When will Jesus arrive.

[ 29 : 02 ] To judge the living and the dead. And Jesus himself uses that word in verse 27. If you just look at that verse. For as the lightning comes from the east. And shines as far as the west. So is the perusia of the son of man.

And the point of verse 27. Is that Jesus' second coming. Will be entirely different. From the fall of Jerusalem. His second coming. His perusia.

Will be instantaneous. It will be immediately visible. When Jesus comes again. You won't miss it. It will be glorious. And global. But now in verses 29 to 30.

Jesus uses a different word for coming. Because he's speaking about something different. Let me read those verses to you. Immediately after the tribulation.

The trouble of those days. The sun will be dark. And the moon will not give its light. And the stars will fall from heaven. And the powers of heaven will be shaken. And then will appear in heaven. The sign of the son of man.

[ 30 : 02 ] And then all the tribes of the earth will mourn. And they will see the son of man. Coming on the clouds of heaven. With power and great glory. This coming is not perusia. He's coming on the clouds with power.

And great glory. And when Jesus uses this language. He's not speaking about the second coming. He's speaking about. And here's the amazing thing. If you're still with me. He's speaking about his

resurrection.

And his ascension. Because he's not coming to his father. He's coming. He's not coming to earth. He's coming to his father in heaven. So keep a finger in Matthew 24.

We're nearly done. We're not far from being done. But come with me to Daniel chapter 7. Alright. Come with me to Daniel chapter 7. And let me try and show you this.

Daniel 7 and verses 13 and 14. And here's what Daniel says. He has a vision. And in Daniel 7 and verses 13 and 14. He says.

[ 31 : 02 ] I saw in the night visions. It's picture language. And behold with the clouds of heaven. There came like a son of man. And he came.

To the ancient of days. Let me just show you that again. And behold with the clouds of heaven. That's quite important. It's a very important phrase. There came. It's the coming.

What's the coming like? It's like the coming of the son of man. And who does he come to? He comes to the ancient of days. Who is God. And he was presented before him. And to him. And to him was given dominion.

And glory. And a kingdom. That all the nations and languages should serve him. And his dominion is an everlasting dominion. Which shall not pass away. And his kingdom is one that shall not be destroyed. And so Jesus picks that up here.

Alright. And it's not Jesus coming to earth. It is Jesus coming to his father. In heaven at the ascension. And so when you come to the New Testament.

[ 32 : 04 ] Jesus comes first as a baby. And he is promised that he will come again. One day to judge the living and the dead. But when he rose from the dead. And he ascended into heaven.

He comes to the father. And he is seated at the right hand of the father. And God gives him all authority in heaven and earth. And that resurrection. And ascension of Jesus.

Is the most massive reversal. The world has ever seen. And it's got implications. So massive and vast. That they can only be described. In symbolic apocalyptic language.

In the death and resurrection. And ascension of Jesus. God is rehanging the sun. And the moon and the stars. He is resetting them in place. He is pressing reset. So that now they serve and bow down.

Before God. And God's promise to us this morning. Is that God is putting all things under the feet of Jesus. That's what's going on in our world. And so amidst all the suffering.

[ 33 : 09 ] And the darkness. And the difficulties. And the coronavirus. God is now putting everything under Jesus' feet. And his new creation is coming more and more. Because more people are hearing the gospel.

Men and women. Boys and girls from all the world. And that is why it's not possible to combine Jesus to a temple. Since he has definitively rejected the temple.

Verse 28. The temple is nothing more than a corpse. You see there's much much more isn't there. To the resurrection and the ascension of Jesus. Just from his defeat of death.

It's the triumphant enthronement of the son of man. And so when he came on the clouds to his father. And I know this is apocalyptic stuff. I know it's cosmic stuff we're talking about.

But what it means. Is it means for you and I. That Jesus has the final word. For us. Because heaven and earth will pass away. And everything that seems most permanent in your life.

[ 34 : 07 ] And my life. Including our life. Will pass away. But he will never pass away. And it means that our world and our life. Cannot be explained by just our.

Own terms. It is Jesus' word alone. That holds the key to the past. And to the future. And to the present. Because his kingdom rules over all. And will rule over all.

And it's not a kingdom of violence. It's not a kingdom of brutality or death. It's a kingdom of grace. And a kingdom of goodness. In the person of Jesus Christ. And the one who holds the future.

Of our lives. And our world. In his hands. Well in his hands. There are male marks in them. And there is no suffering. That he doesn't understand. That he doesn't enter into. There is no pain.

That he's not overcome. Or cannot overcome. And more than overcome. That he can remake. In the rebirth. Of this world.

[ 35 : 09 ] And I know we feel weak. And I know we feel our difficulties. But God is bringing to birth. A new world. And he's using you.

And I. As his chosen ones. To give witness. To the greatness. Of his glory. And he knows the outcome. And he's told us the outcome. And it is completely worth it.

So do not panic. And be steady. And stir up your love. And watch and pray. And so tomorrow morning.

When you get up. And you pray. You remind yourself. He rules. And you're part of his purpose. And even though heaven and earth. Will pass away. His words will never pass away.

And 70 AD confirms it. But even more importantly than that. His resurrection. And his ascension. Confirm it. And so we wait with patience. We wait together.

[ 36 : 06 ] Knowing that one day. This world. Will become. The kingdom of ours. Our Lord. And of his Christ. And he shall reign. Forever and ever. And ever. Amen.