

Prophecy

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Date: 18 January 2026

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- [0 : 0 0] Well, good morning, everyone. Good to see everybody here, like you said. And we will begin this teaching here.
- ! It's actually going to be more of a recap than it is going to be a teaching. Well, there'll be some new things, but it's just going to recap really kind of what the other pastors talked about.
- And what I taught on was Mark 13 is going to be the main thing. So I'm going to do seven takeaways. They're going to be up on the screen here. And we're going to visit with those, but I'm not going to do those for probably about the middle of the teaching.
- I'll start getting to those. Right now, I just want to do a couple things. A, I want to pray. Number two, I also want to make sure that, like I said, everything's set and good to go.
- So, dear Heavenly Father, I thank you for this day. I thank you for you allowing me this moment. And it truly is a blessing. It's a blessing to be here at Tri-State.
- [1 : 0 1] And it's a blessing to have what you've done in this church, Father, for us. We know that the day is approaching. We can tell by the times. You'd almost have to be blind to not know what's going on.
- And if that means that is getting closer, that means your return is coming soon. And that means also that eventually we're going to be gone. And we aren't going to be any more sorrow, no more tears.
- It'll be all wiped away. And we'll spend seven years with the Lord in a wedding. A wedding that's beyond our imaginations. So, Father, I thank you that we have this book and we have your word that tells us how this story ends.
- We don't have to sit here and say, I can't figure out what's going on, so how's it going to end? We know how it's going to end, Father. In fact, not only is the church, your bride, taken, but also we know that Paul writes, all Israel will be saved.
- Boy, Israel comes back on the map, isn't it? And we thank you, Lord Jesus, that not one of us are forgotten. In Jesus' name, amen. So, I'm going to start out here a little bit about each of the four Gospels and their distinct flavors.
- [2 : 2 2] Beginning with Matthew. Matthew, the main theme is the king has arrived and the kingdom is about to begin. It's at hand. Now, obviously, the Jews didn't grasp that.
- It was hard for them to understand that. But they were foretold that this is what has happened. The Messiah was coming. And Luke, you get the physician kind of aspect. He speaks of Jesus as the Son of Man in the flesh.
- He brings it out about how that the humanity is raised. And John speaks of Jesus as the loving Son of God. His deity, his supreme sacrifice.
- And lastly, Mark gives a very distinct flavor of Jesus as the servant. Manifesting a servantry heart, which a lot of here do have that.
- Pastor John Hopkins in his teaching brought this out. How the selfish disciples would act and speak. How the Pharisees continue to discredit him.

[3 : 26] But Jesus continued to serve mankind with truth and gaze. Continued to honor his Father. And lastly, he continues serving while on the cross. Stating, forgive them, Lord.

For they know not what they're doing. Isn't that what's going on today? That we know not what we're doing. There's a lot of people out there that are lost.

We have a job to be done before it's over. So let's pray for some tearing this out of God. So I'm going to recap here a little bit. I'm not losing my buzzard here.

But John Wansnayer did an excellent job in his teachings. He spoke of Mark's unique way. And I'm just going to just thumbnail sketch these things. Of bringing the gospel to the reader. We learned about Jesus' death, burial, and resurrection.

That's the gospel. 1 Corinthians 15. Read 1 through 3. It's what Paul says you're saved by, by the gospel. It's the good news. And again, like I said, in his writings, if you look at Mark, his opening line begins with the gospel about Jesus Christ, the Son of God.

[4 : 31] He makes it clear. He's going to talk about the gospel. And he goes on a little bit further with that, known as the good news. Mark continues in his theme.

If you go on verse 15, it says, The kingdom of God is near. Repent and believe the good news. The Messiah is here. The king is here. Remember what John said?

The Baptist said, That I'll baptize you with water, but he'll baptize you with the Holy Spirit. Eternal life. Isn't that the deal breaker?

Isn't that the thing that makes the difference when you give your life to Christ? You receive that deposit of the Holy Spirit. This foul-mouthed man used to swear like anybody, like the best, like a sailor.

And I'm not trying to brag, but barely ever swear. Why is that? How can I change that? I couldn't stop that. But how it stopped is the Holy Spirit.

[5 : 25] The Holy Spirit worked me. And all these songs that we sing about the finished work of the cross, that was it. It wasn't a one and done for me. I had to go back to that cross, and I continue to go back to that cross daily, because that cross has power.

What Jesus did, not the wooden thing, but what Jesus did on that cross has power. And the Holy Spirit won't work outside that cross. If you ever catch yourself drifting, watch how the Holy Spirit won't work with that.

You got to line yourself back up. And if you have any challenges with sin, I'll just put it right now. You're just struggling with something. Pornography. It doesn't matter. Whatever it is, a foul mouth like I had, you just go to the cross.

And don't so much, you don't have to pray more. I'm not saying these aren't worthy things. You don't have to read your Bible more. You don't have to beat yourself up anymore. You go to Him, and you ask Him, I want this to be gone.

I want you to do what you did on that cross for me. And you'll receive that.

[6 : 32] Powerful. Pastor Timothy brought the simplicity of the love of God. How in dire straits, facing the most suffering, horrific suffering moment, that most of us would be terrified to know that we're going to be crucified.

And with this fear, Jesus, and with this servantery heart, eases the tension, not for Himself, but among His disciples.

And He begins to sing. He sings a song. Because He knew the boys were upset. He knew what He was going to tell them. He even said, and John, I can't tell you the full load because you can't handle it yet.

But He thought about them. Just imagine your darkest moment. He's thinking about you. The most dire straight moment. He's thinking about you. And He hasn't forgotten you.

And Pastor John Hopkins, again, did a great job. He circled the wagons by bringing home that final piece, who Jesus really was, the suffering servant, as well as He is the King.

[7 : 37] He is both. He is Son of Man and Son of God. And now, we can walk as He did.

We go from the image of God. Let us make man in the image that we become the likeness of God. We are a light in the dark times. We are salt.

We don't have a spirit of timidity, do we? But a power in love, self-control. And this power is with us through our daily struggles, the ups and downs.

Even on to death, this power is with us. So I got something that kind of peculiarly hit me, so I'm going to throw it by here. Hopefully it makes sense.

Did at the time when I was thinking about it. But from the closing of the Old Testament up to Malachi to John the Baptist, so beginning with Malachi to John the Baptist, there was a 400-year span, and it was called the silent years, characterized by a lack of any new prophetic revelation.

[8 : 47] In other words, between Jesus coming on the scene with his ministry or John the Baptist, technically speaking, and Malachi, there was 400 years. The Holy Spirit wasn't tapping on anybody.

There was no Isaiah. There was no Jeremiah. Nothing. All they had was the Torah, the Ten Commandments, and their temple. So with that in mind, keep that on the sticky side of your brain.

And again, like I said, since Christ's death and resurrection, until now, almost 2,000 years have gone by. Five times as much.

And my thought here is, if it took the Jews 400 years to become not only blinded, but also self-righteous, Jesus called them whitewashed graves.

You pay me lip service, your hearts are far away. If their hearts were so far from God, and they saw Jesus, they're foretold Messiah as a demon-possessed madman.

[9 : 53] A guy who performed maybe a dozen miracles a day. I don't know what his energy level was like, but something had to come out of him. He just can't just do it. He's a son of man.

He's human. Think about the hours you pray or you're sick, or you just had a child here, a grandson that was ill. How many hours of prayer? How much did it drain the batteries? He would heal people by touching them by the power.

And you say, well, how do you know it drained him? Because remember the woman with the bleeding problem? Remember he was in the crowd? She touched his talit, and she was healed.

And he said, who touched me? He felt the power go out of him. Just like that. And the disciples are looking like, well, there's thousands of people, there are hundreds of people around us.

But he felt that healing power went out of him. So again, 400 years, self-righteous, whitewashed graves, their hearts so far from God.

[10 : 57] Again, they called him a demon-possessed man who was doing miracles, listen to this, in Beelzebub or in Satan's power. Wow. And soon began to plot his death.

400 years, they didn't see anything like Jesus is doing out there on the field, healing, speaking words they'd never heard of. They said he spoke with authority as if he was God, but he is God.

Anyway, my point I'm trying to get at, this delusional thinking that was so far from the truth happened just over 400 years. Then my question is, how far are we from the truth?

Five, 400 years versus 2,000. Again, we reach this 2,000 year mark of Jesus' death, burial, and resurrection.

Paul said in Timothy, chapter 3, in the last days, people will be lovers of themselves and have a form of godliness, but deny the powers.

[12 : 17] that's an antichrist spirit. John talks about in 1 John. Today, we have people denying Christ.

They don't mind being religious. You can be religious all you want, but you claim that you're religious. Your faith is based who Jesus Christ is and what he did on the cross, and you're going to get pushed back.

You may be told that that's not proper to speak that in our organization, whoopsie.

That's my time. Sorry. I was trying to cheat this out of here. Let's slide it up. Time and I don't get along to ask my wife anyway. But anyway, there's a little bit of a, I'll digress just a tad bit.

I gotta make sure I don't go too far over time. I would say in my prayer life, most of my life, half of it, I prayed a particular thing. I prayed four basic things.

[13 : 20] I prayed over my family and my children and my grandchildren and my little blessed redheads that were sitting down here. And I prayed over Israel because it's commanded to pray for Israel.

I pray over our own nation and I pray over our president. I pray over Netanyahu and Trump at this time being as I did for others that there be a divine protection and they would not be assassinated nor anybody in their family would be murdered.

And I prayed for Clarity Clinic of all things but I did because I believe in the unborn and it's sad what's still going on. And then I added Tri-State Christian School.

Again, what a blessing we have with that. encourage those people to continue to fight the good fight. But let me tell you the strange, the kind of strange quirk with that. I pray now over these doors that I have out here that no harm can come in here.

I pray that over Clarity Clinic. I pray that over Israel. I pray that over Tri-State Christian Church and also Tri-State Christian School.

[14 : 32] I never prayed those prayers before. I prayed always for those entities but now I pray for their security, their protection.

It should be telling us that time is coming near. Paul continues on and says, always learning but never able to acknowledge the truth.

But if Jesus said, I am the way, the truth, the life, that's what they're rejecting.

You could give them any other God in the world and they won't reject it. but the first time you tell them there is only one way to get to heaven and only one God in this world, be prepared.

But stand your grounds. Don't waffle. Don't give in. Your reward will be great, Jesus tells us. So I'm going to go to Matthew 11.

[15 : 35] So again, this is kind of a quirky teaching. No offense. I'm taking on things that always had intrigued me, I guess I want to say. But I'm going to Matthew 11 and I'm going to start in verse 11.

So anybody that's following their Bibles or apps, get on them. But Matthew 11, verse 7. This passage always, I'm going to give it my version of what I think he's saying, but anybody else wants to pull me off to the side and tell me otherwise I'll be happy because this one to me just jumps out at me.

I begin with verse 11. It says, I tell you the truth, among those born of women there has not risen anyone greater than John the Baptist, there's that 400 years, yet who's least in the kingdom of heaven is greater than he.

I can grasp that. That I can grasp. I can understand that. I would think that's only fair. But listen how he goes on. He goes, from the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing and forceful men lay hold of it.

Who are these forceful men? When I turn the news, it seems like, lawlessness, is trying to grab a hold of it and force it.

[16 : 52] But then on the other hand, when I'm with my brothers and sisters, we are taking hold of it and advancing it. Because we know deep down in our heart, there's only two times in the Bible, at the very beginning and at the very end, two times.

One, in the garden, there was utopia before Adam fell. And what's the next one? The return of Christ. And you know what?

I don't know about you, but every time I turn a movie on or whatever it is, it's hard to digest it. I was just telling my wife, we watch things that don't even swear, but the latest thing, I just told her, I bet you about a dozen times since Christmas time until now, wife beating.

Some woman's getting hit. I'm thinking, this is driving me nuts. But this is even on gun smoke. Now, I don't think they're trying, but I'm like, is this an agenda? My God in heaven. But anyway, it goes on here, it says, that forceful men lay hold of it.

Now listen to this, here's some more of the tricky stuff. For all the prophets and law prophesied until John. And if you are willing to accept he is the Elijah who was to come, he who has ears, let him hear.

[18 : 05] Hmm. Boy. Camel hair, honey, grasshoppers. Hmm. Interesting. He says, now this is where I'm at.

Here's the rub for me. Jesus says to them, now this is Jesus speaking to these people, to what can I compare this generation? They're like children sitting in the marketplace calling out to each other.

We play the flute for you, but you do not dance. And we sang at dirge, and you do not mourn.

I think of Charlie Kirk. He came to those colleges and sang a dance. He fluted for them the Spirit of God. and many would not dance.

They would challenge him. And yet, when he was murdered, I mean, excuse me, they wouldn't sing a march, but they would not mourn for him.

[19 : 14] So anyway, this goes on here. He says, for John came neither eating nor drinking. Listen to this. And they say that he was demon. He has a demon. And the Son of Man came eating and drinking.

And they say, here's a glutton and a drunker, a friend of the tax collector, a sinner. 2,000 years have gone by.

That was only 400 years. Imagine what we're saying now. But wisdom, listen to this. Solomon. But wisdom is proven right by our actions.

We are proven right by what we stand on. What we boldly put our faith in. We're going to fail. We're going to fail. It's part of our humanity. But we have a God that will forgive us.

And I can hear Jesus like everybody else. Just wipe yourself off and let's go. Let's go. Okay, you're forgiven. Let's move. I mean, not that we skim over and think it's no big deal, but we don't need to stay there.

[20 : 13] We can move on. Christ says there's things to do. Let's go. So here's where I'm going to break it down a little bit.

Doesn't that sound like today? It begs the question, are we becoming that generation during Christ's ministry? Are we scrolling our phones for hours and hours, collecting information?

TikTok comes up on my goofy weather app, which I don't like. And the dumb things that jump out of that, I just think, oh my God, and I can't get rid of it. But anyway, where John the Baptist was preparing a way for the king.

Remember? You brood of vipers, show me the fruit of repentance, he says, to the Pharisees. John's out there, preparing a way for the coming king who played the flute of Elijah's spirit.

Drank nothing, never sinned, he was not demon-possessed. He had the spirit of Elijah upon him, but they would not dance.

[21 : 24] They scoffed at him and walked away. Thought, who are you? The guy that said, I'm not worthy to untie the sandal of Christ.

He said that he must become greater and I must become less. Isn't that the battle? Isn't that, John couldn't say anymore some prophetic words. Isn't that the battle? We gotta become less, but how do we do it?

Because this body loves maintenance. Oh, it loves to absorb me. It just pulls on me all the time. Paul writes in Romans 12, 1, that we are living sacrifices.

We should be offering so that we can understand God's good and perfect will. Mm-hmm. It goes on here.

And Jesus, their long-awaited Messiah, rejected, beaten, and crucified. And as his apostles grieved over this, because they couldn't understand it. But the religious sect, the form of godliness, did not mourn.

[22 : 39] They celebrated. Let his blood be on us. Hmm. If only they knew what they were prophesying. And this is where I'm getting at.

But as I stated back then as it is today, wisdom is proven right. We in the body of Christ will be proven right by our actions. For both his rejection and his return will be justified.

wisdom will be proven right. And judgment fell upon Israel for their continual rejection and persecution on the newborn church.

And judgment will happen when his return, but this time on the whole earth. But for now, as believers in Jesus Christ, we are those forceful men who lay hold of that kingdom, advancing his truth, and paving a way to Jerusalem for his return.

That's our whole objective right there. So as we get, yep, we're ready to do the takeaways, Martha, if you want to fire the first one up. So back then, and I know it's been a little while since we did this, but when I read Mark 13 and did this talk, and I took away seven takeaways that I felt that, now this is just some, it's not them all, but we did seven of them to kind of get the idea of what's going on.

[24 : 09] And I'm going to turn this a little bit so I don't feel like I'm turning it back on you. And hopefully my cheat sheet lines up with theirs. But the first one was be on guard.

Six times Jesus forewarned us to be on watch alert. Why? Because deception will be rampant. His opening line on all three of the Olivet Discourse, he says, let no one deceive you.

I'm telling you right now, with AI, you can't tell what the truth or not the truth is. We're seeing advancement technology and it has to be this way. It's the only way the Antichrist can control the whole world.

But we're seeing this be used. And again, remember that kingdom, that power put in forceful hands. This is where it's going back and forth. And we need to be on guard.

Because again, deception is going to go rampant. The next one, please. He went on and said, no one knows the day or the hour.

[25 : 24] As in the days of Noah, people were eating and drinking and giving in marriage. Up to the very day Noah entered in the ark, eight people. Some say there was a billion plus people on the earth at that time being.

I'm not sure what the number is. Society will be so preoccupied with the present and now. That's all that matters. Me, myself, and I, I want that hot tub teaching where I feel comfortable sitting in my, in my chair here.

I want that health, wealth, and myself and the seven steps how to become wealthy. The present and now. We're kingdom builders. We got the bigger picture.

Yes, Jesus will bless you. Can I remember it says, seek first the righteousness of God and all this. And he says, everything shall be added on to you. You will have what you need. Don't worry.

But we should be kingdom builders. We should be talking about the kingdom. We should be encouraging it. We should be supporting Israel when we do. We should be doing all the above.

[26 : 36] But again, it says, given in marriage till they enter into the ark, society will be preoccupied again. This will be a narcissism as we learned from, again, like I said, 2 Timothy chapter 3.

Ignoring the signs, hiding in plain sight. They watch news on CNN. I'm not here to knock anybody, but anyone in the networks, it don't matter. It can be Fox, whatever you think, the most concerned, I don't care.

If you can't see convergences happening, that there is just one wicked story after another wicked story after another wicked story, and there's a spin on it, and there's an agenda with it.

We have up north in Minnesota a battle almost going on. I Google searched and said, I wanted to find out. This is, this is, it won't give it to me.

I asked, I want to know, I wanted to see some sort of video of people harassing ISIS. ISIS. It never gave me. It gave me ISIS harassing them.

[27 : 43] I said it slower and I spelled it all out, and it still gave me the reverse of it. I can't find that, but we know what's going on. Now here, I'm not trying to be judgmental.

I'm not trying to get into politics. I'm just trying to say, we have a pushback going on, and that's not just there. What about Iran?

Iran, they say, I estimate 20 to 25,000 people over this week got killed, murdered, for protesting.

They're not violent. That's what I'm saying. Have we become that incensed that 25,000 don't add up? It's just a number? Yeah, 25,000. I know we can't stop, but I'm not saying we agree with it, but I'm saying we need to pray.

And we need to say, come, come, Lord Jesus, come, Maranatha. The other day, I was praying. I said, God, how low do you want to see man get because he has no bottom?

[28 : 47] Right now, I've seen enough. You see it all. I'm finite. And you see everything. When is it where you stand up and say, this is enough?

It is finished. No more will you blaspheme my name. No more will you go after Israel.

It goes on and says, ignoring the signs, hiding in plain sight, the thief is coming. We as members in the body of Christ need to keep watching, warning, and witnessing.

We need to keep telling people who Christ is. They want the word. People are looking for it. Be bold.

What do we got to lose? What? Dislike? Don't go near Mr. Munson. He's a Jesus freak. That's the worst I get. Come on. I can live with that. Okay?

[29 : 45] So, give it all you got. We'll go to the next one here. I was going to say in regards to deception a little bit, maybe we're next with the signs.

Daniel said it this way when I talked about deception. It says, the Antichrist will cause deception to prosper. Hmm. You talk about the king of deception.

Even gets Israel to sign and they believe he's possibly the Messiah. And consider himself superior. So, we've gotten some idea what deception is like.

But the signs, and it goes on. Yes, just want to make sure. Thank you, Martha. The cataclysmic events doesn't happen overnight. We learn like a woman travailing in labor, the pain increases.

Every woman can say amen because they know what that's about. Increases. And so will the convergence of the signs. Wars, rumors of wars, earthquakes, famines, wickedness, scoffers, itchy ears, and rebelliousness.

[30 : 55] It'll grow. I don't mean to put anybody feeling like, yeah, Mr. Munson seems like he's a downer. He's always, but it's the word that says it. Christ doesn't say in the Olivet Discourse it's going to get better.

He doesn't say to them, oh, by the way, you Jews, they won't hate you because of my namesake or because of me. They're going to love you. They don't even believe in most of them. And he says, you're still going to be hated.

Because why? Because his name is on them. It's on their backside. He bears their name. They won't hold up to the honor, but he is faithful to his name.

If we have any doubt that God isn't going to help you, just look at Israel. That stubborn heifer has gotten away for years, and I'm not here to knock because I believe and I love the Jewish people, but God is faithful to them that I know at least me, he's going to be the same way.

So we learn from the signs, wars and rumors of wars. Do I have to go any further with that? Just talked about Iran. We have it going all around us.

[32 : 03] I won't go deep into that. But anyway, here's what Romans 12:1 says. Although they knew God, they neither glorified him as God, nor gave him thanks to him.

But their thinking became brutal, and their foolish hearts were darkened. That's why it gets worse. Listen to what else he says in 2 Thessalonians. Paul writes, they perish because, listen to this, they refuse to love the truth.

You're going to see that jump off the page every time. The truth. They refuse to love Christ. That's what it is. Might as well just throw his name in there. It says, they refuse to love the truth, and so to be saved.

They know how salvation works. They know who God is. It even says in Romans 1, they know it's God. In Revelation, they know it's God because they even say to God, basically, leave us alone, but they won't repent.

They still go back to their murdering and everything else, but they know it's God. There is no atheist. Romans 1 tells us, everyone knows, there is a God. that's why this anger.

[33 : 17] So it goes on, it says, for this reason, listen to this, God sends them a powerful delusion so that they will believe the lie, so you're going to see more wickedness, so that all will be condemned who have not believed the what?

The truth, but have delighted in wickedness. That's why it's not going to get brighter, but again, there's some good news coming toward the end here, so I don't want to kind of get too down on everybody, but that's what's going to happen out there.

So don't be shocked. Things are not falling apart. Don't look around and say, well, I don't know what to make of this. It's falling together. It has to be this.

There's going to be seven years of purging going on, seven years of purging to get people to come to Christ. They have to go to the extreme before they'll do it.

That's why I say, jump in the ark now. We'll go to the next one, Martha. We'll wind this down here pretty soon. I appreciate you bearing with me. The fig tree usually always represents Israel.

[34 : 25] Make sure I got, yep. Says, Paul says, did they all stumble so far beyond recovery? Hmm, isn't that interesting? Being our prophetic time clock as we see things happening in real time, you know, who said this?

Jesus, you know that I am near, right at the door. I believe God's hand is rattling that handle.

And he's gleaning the fields because I work with the homeless population. And I'm not trying to glorify, I'm just saying, but I talk to them every day who Christ is.

And I am impressed how much they want to know. Even the worst addict wants to know. Where Jesus, remember that thing in the parable, I won't digress too much, where Jesus said that he talked about this king, he gave out these RSVPs, he said, come on to the wedding, ready to go, and they didn't show up.

And he was ticked. So he said, go out and get out with people, invite anybody you see, and they did. And the place still wasn't full. Then he said, go to the rescue mission. Go down by the dumpsters.

[35 : 31] Go down where the addicts are at. And invite them in. Yes. Glean the field.

Go to them. You'd be surprised how much they want to know who somebody loves them. So again, the fig tree.

Did they all stumble? No. Not at all. Rather, because of their transgression, salvation, we should be singing. Salvation has come to the Gentiles to make Israel envious.

Paul said he'd give up his salvation just to have the Jews come to know Christ. I couldn't say those words I don't think, but he said he would. He loved his people so much, and yet they treated him so brutally.

But if their transgression means riches to the world, and their losses mean riches to the Gentiles, how much more, greater will their fullness bring.

[36 : 36] Come, Lord Jesus, come. We could stand some fullness. Number five, hatred. Wildness will abound.

The love of most will go cold. Anti-Semitism will rise its ugly head like a serpent and spew its hatredness at the nation of Israel.

Why? Because of him. They don't know it, but they are marked, and the enemy, Satan, hates them because his name is on them.

They were supposed to bring in that kingdom back when we read Mark. They were smart. They would have recognized it. I don't know what would have happened. Maybe it would end the millennium. Heaven knows. I don't know. But one thing for sure, they should have recognized who he was and should have embraced him instead of set him up to be murdered.

It says, lawlessness will abound. The love of most will grow cold. The anti-Semitism will rise its ugly head like we said.

[37 : 49] So here it says here, it says, you'll be put to death, Jesus says. They'll hate you because of me. Ain't that something? Jews don't believe in Jesus. And they're hated for it.

We see it. We see that hatred. Anyway, we're seeing this happening right now and how quick this hatred will rear up its hatefulness.

Just how quick was it when Israel defended its land? How quick did how many people jump on that bandwagon and hated him? Next, false Christ.

He went on and said, many false prophets claiming they are the Christ will appear during the tribulation performing signs and miracles. Deception will play a major role prior and during those last days as we witness the Antichrist manifest himself.

Get this straight. We are going to see this pre-happening. It's not all of a sudden, boom, we're gone, and boom, all of a sudden, all these Antichrists or false prophets are going to, they're coming now.

[38 : 55] They're giving their two cents. Our government is influencing our churches. They're saying, you know what, abortion's politics. You can't, whoa, whoa, whoa, I thought that's moral. Oh, marriages, that's, oh, oh, I thought that was moral.

Murdering, moral. Gender, moral. They're not politics, but they're influencing it. John 118 says, dear children, for this is the last hour you've heard that the Antichrist is coming.

Even now, many Antichrists have come. He's talking 2,000 years ago. This is how we know we're in the last hour. Did you get that? He thinks they're in the last hour, and we are in that last hour.

For they went out from us, but they really didn't belong to us. For if they had belonged to us, they would remain with us. But their goings showed that none of them belonged to us.

We need to keep that in mind. Not everybody's coming through the first swing, but they may be coming during the tribulation, so keep telling them who Christ is. Keep reminding them.

[40 : 06] It'll come back to them. Next. Last one here. It talks about everyone watch. Jesus' closing words, what I say to everyone, watch.

This is the main theme of this message, and not just for Jews, but for us, the church, as watchmen on the wall. Israel is our prophetic time clock as the fig tree mentioned in verse 23.

And I'm going to read Isaiah. It's actually 62, verse 6 and 7, instead of I put 61 there, but it's actually 62. I'm going to jump to that real quick here.

And here's what it says about our watchmanship. Verse 6 says, I have posted a watchman on your wall, Jerusalem. They will never be silent, day or night.

We should be knocking the whole time on Jesus' door and saying, you aren't there yet. When are you coming? It goes on in verse 7.

[41 : 11] It says, You who call on the Lord, give yourself no rest, and give Christ, give Him no rest, till Christ establishes Jerusalem and makes her the praises of the earth.

For something right now is the tail of the earth, is someday going to be the head of the earth, will be the praises of the earth. We should desire that more than Israel at this point.

We should desire that this should come to an end, Lord. Come, Lord Jesus, come. We should be desiring that. Peter says, Therefore, dear friend, since you already know this, be on guard.

Listen to this, children, because this is about us. So that you may not be carried away by heirs of lawless men. Oh, boy. And fall from your secure position.

It's pretty easy to look outside these doors and compare my nature, my spiritual nature, compared to somebody that isn't saved. Oh, do I look so righteous. But that's not my paradigm.

[42 : 17] My paradigm is that finished work of the cross. Jesus Christ, and I fall short. But I keep striding every day to be like him.

That is my purpose. And this is what Peter's telling us. Don't fall from your secure position, but grow in the grace and knowledge of our Lord and Savior, Jesus Christ.

To him be the glory, both now and forevermore. This is what we want. This is what we desire. And until he comes, if he's going to tarry, if until he comes, then we keep marching on with the order.

We lay our hands on that kingdom and forcefully move it forward. Even if the Jews don't get it, it doesn't matter. We continue to do that because we know the truth.

And the truth will, what? Set you free. So I'm going to close here with Romans 13.

[43 : 18] And Harold, you can head up after that. I'll say a quick prayer and you can head up this way. But I'm going to go to Romans 13. I had a couple of ways of closing, but I decided I'm going to do this. I kind of caught this this morning.

Romans 11, 13, verse 11. Paul writes again. He says, And do this, understanding the present time. Understand where we're at today.

We are a blessed generation to be living right now. You know what the prophets in the Old Testament would give what we have? They didn't have the rest of the story.

They just had to believe. They didn't even quite understand they were going to have a suffering Messiah, and then they're going to have a glorified one, a king. We have the whole story in our hands. We know how this ends.

So it goes on. It says, the present time, listen to this. He says, the hour, and again, 2,000 years. He says, the hour has come for you to wake up from your slumber because our salvation is nearer now than when we first believed.

[44 : 22] I believe he's metaphorically also saying that Christ is nearer now than our first day of salvation, than when we first believe. But he goes on and he says, the night is nearly over.

Remember, this darkness is coming to an end. Trust me. He says to them, he says, the hour has come to wake up.

He says, from your slumber, he says, the night is nearly over. The day, day of the Lord is almost here. So let us put aside the deeds of darkness.

Put on the armor of light. Let us behave decently as in the daytime, not in orgy, drunkenness, not in sexual immorality or debauchery, not in dissension or jealousy.

Rather, clothe yourself, ooh, in the blessed blood of Christ. Clothe yourself with the Lord Jesus Christ and do not think about how to gratify the desire of the sinful nature.

[45 : 25] Isn't that what the world is screaming at us? It's saying, take it. You deserve it. One-up them if you have to. Whatever you have to do.

Cheat, steal, whatever. Do it. You can justify it. There's somebody worse than you out there that's doing something. He's saying, don't gratify that. Don't fall in with everybody else.

Be careful when you're on Facebook what you're saying. Sometimes you mean well, but sometimes it's not coming out well. Like I said, wherever you're at in life, be careful. Don't lose your secure position as Peter tells us.

And again, Paul lets us know that again, we must always, again, not gratify that sinful nature. So let's bow our heads.

I appreciate you listening to me. I appreciate the time you have given me. I thank you so much for the honor to be up here. I really do. Thank you. Dear Heavenly Father, Father, I'm not fit to be the man up here to teach on you when I really think about who you are and how holy you are.

[46 : 36] But I also realize, like Isaiah say, if not me, who? Who shall you send? Send me, Lord.

Send me. So Father, I thank you in the name of Jesus what you have done today. and pray blessings over everyone here today. In Jesus' name, Amen.

Amen. Amen.