

Maranatha! How Long Lord?

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[0 : 00] Well, good morning to you, and this is a very wet Sunday.

I think we've had wet Sundays for the last, I don't know, it seemed like several weeks, and more wetness coming later today, and hopefully no severe weather, and if, you know, the building's not blown away or flooded out, we'll be here tonight, so you're welcome to come join us for our Bible study and worship service tonight.

All right. Well, take your Bibles this morning and open them to the Gospel of Luke, Luke chapter 18, so we're ready to launch out into a new chapter, and spent quite a bit of time in chapter 17, and you're going to discover that really the subject hasn't changed very much as we get into chapter 18, so I'll explain that a little bit later, but I want you to listen as I read then verses 1 through 8, Luke chapter 18. Then he spoke a parable to them that men always ought to pray and not lose heart, saying, there was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city, and she came to him, saying, get justice for me from my adversary, and he would not for a while, but afterward he said within himself, though I do not fear God nor regard man, yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me. Then the Lord said, hear what the unjust judge said, and shall God not avenge his own elect who cry out day and night to him, though he bears long with them. I tell you that he will avenge them speedily. Nevertheless, when the Son of

Man comes, will he really find faith on the earth? All right, so it's an interesting parable, and we'll get into the parable here pretty soon, but the first thing we need to do is maybe consider the context. context. You've heard me say this a number of times. I am constantly emphasizing this, and that is that context is so extremely important. In order for us to interpret correctly any particular passage, we need to understand its place in the larger passage or in the larger context. Context is everything, big. And so let's just consider the context. Don't miss, for example, don't miss the conjunction at the very beginning of this passage. Verse 1 begins with a conjunction. Now, it's variously translated by the different modern versions, English versions of the Bible. Some have then, some have and, and some have now, and so maybe you've identified that in your particular version. But regardless of the English translation, the conjunction serves its purpose, and it is to connect what follows after with what has come before. That's the function of a conjunction. And so now you certainly remember, or should remember, our subject that came before, the subject of chapter 17. I spent three Sundays on it. The subject of chapter 17 is the coming of the kingdom of God. And I want you to know that that subject has not changed here.

[4 : 01] Even though we're now talking about prayer, Jesus is focusing in on prayer, but the overall subject, the context is still the second coming. And if you go back to chapter 17 and verse 22, you see that Jesus began to instruct his disciples at that point. He had been talking to the Pharisees, addressing the Pharisees and their question about the kingdom, the kingdom of God. And then in verse 22, he turned to his disciples, began to instruct them about his second coming because they knew nothing about it. They only knew about his first coming. The disciples thought the Messiah would accomplish everything at his present coming.

I didn't say first coming because for them there was just one coming. So they thought he would accomplish all that he was to accomplish, all that had been prophesied at his present coming. The disciples thought for one thing, that the Messiah would make all things right in the world at his present coming.

At his, for us, we understand his first coming. Now think about the world of the disciples. In the world of the disciples, the one true God, Yahweh God, was blasphemed. In the world of the disciples, the law of God was disobeyed. It was violated. It was rejected. And in the world of the disciples, the Messiah of God was rejected, even crucified. The people of God in the days of the

disciples were despised. They were oppressed. They were ridiculed. They were marginalized in society, even if they had any kind of place in society. They were persecuted. They were even martyred, of course. And so with the coming of Messiah, the disciples thought, well, finally, Christ has come.

The Messiah has come. And now he will bring justice and vindication for his chosen people. That's what they were thinking. Now, perhaps it has not escaped your notice, but nothing has changed over 2,000 years.

It is still the same in the world of Christ's disciples today. The one true God is blasphemed today, right? All around the world, even in our own culture. The Word of God is violated constantly, even if it's given any regard at all. And in the world of the disciples today, our world today, the Messiah of God is certainly rejected. The people of God are despised and oppressed and ridiculed and marginalized in our society and persecuted and martyred still today. And we should understand that Christ did not bring justice and vindication for his people at his first coming, did he? He didn't do that then.

[7:14] And Jesus said to his disciples way back there in chapter 17, verse 22, he said, the days will come when you will desire to see one of the days of the Son of Man. That is the day of the Messiah. And why would they desire to see that day? Because they were unbelievers. They were not believed in this world.

They were ridiculed in this world. People did not want them. They rejected them. They hated them. They really saw the Christians of the day to be the problem. A problem that needed to be eradicated from society. That's the way it was for them. And so they would long. Jesus said, you're going to long to see the day of the Son of Man, the coming of the Christ. And then he ended by saying, and you will not see it. Pretty depressing for them. You will not see it. Why? Because that day is future. And so Jesus was saying that none of his first disciples would see that day in their lifetime. And it remains to be seen, doesn't it? Whether or not we will see that day in our lifetime. And so what then? What are we to do with that? Well, Jesus says to his disciples then and now. He says, pray and do not lose heart. And then he says, when I come the second time, will I find that kind of faith on the earth? Now that is really in a nutshell the point of this text. All of it kind of put together there. And so let's just kind of walk through it this morning and keeping in the context, keep this in your mind. The context is the second coming. All right, so let's look at the text under four emphases. Four of them. And first of all, we begin with what the Lord says to us. He issues, in a sense, a solemn charge. That's number one. He issues to all of his disciples. Now he was issuing this to his immediate disciples in that day, on that day. But he issues this solemn charge to all of his disciples. Would you pardon me for just a moment?

Thank you. I apologize for that. But as you can already tell, I'm going to have trouble getting finished this morning. But we shall endeavor to persevere. And that's what this passage really is all about, persevering. All right. Although I don't think he's going to be coming at the end of this sermon. Though it would be great, wouldn't it? And maybe he will. All right, so first of all, this solemn charge. Then, the Bible says in verse 1, then he spoke a parable to them. To whom? To his disciples. All right, we need to understand that. He's speaking to his disciples. We know that all the way back to verse 22 of chapter 17. And so he speaks a parable, spoke a parable to them, to his disciples. That, meaning the purpose of the parable, men always ought to pray and not lose heart. There's the solemn charge to all of his disciples. To pray and not lose heart. So he's speaking to his disciples, right? And by extension, he's speaking to his disciples today. And he's speaking to his disciples. He's talking about those who are his followers, those who belong to him, those who have secured by grace through faith, have secured a place in his kingdom to come. And Jesus is telling them and us about his second coming. That he's going to come in such a way that it will be visible to the entire world, to all people. He's going to be coming in judgment, as it was in the days of Noah, as it was in the days of Lot. Remember, we studied all of this last time, last week. And he is going to come and divide people. Sadly, that's going to be the case.

There's going to be a great division. Dividing of marriages, dividing of families, dividing of friends, dividing of workmates, and so forth. One will be left, the other will be taken, taken into judgment. And he's going to come bringing death, judgment, devastation. Devastation to those who have rebelled against his Messiah and against his word. Carcasses all over the earth, vultures devouring the flesh of those that have fallen, been destroyed in judgment. That's what we studied last week. And so he's speaking to his disciples, telling them, instructing them about his second coming. And

so his disciples then are living in between the first and second coming, right? Just like we are still today, living in the time between his first and second coming. Now, we are part of that invisible kingdom being built one soul at a time. A kingdom whose realm resides right now in the heart of the believer. But the visible kingdom is coming one day. A kingdom of righteousness that brings destruction to the ungodly, that will bring the binding of

[12:54] Satan and finally the end of his reign and the end of the reign of sin and the establishment of God's glorious kingdom of righteousness and of joy and of peace and ultimately to establish a new heaven and a new earth.

And all of which, I believe, will be triggered by the rapture of the church. And so now, all of this is future. It was future for the disciples, certainly. It's still future for us. Is it near future or is it distant future?

Well, which one? I don't know. And you don't either. So don't think you do. You don't know when it is. And so we don't know.

But this we do know, that when the Lord said these words to his disciples, his original disciples, he knew it would be a long time. We do know that. Now, I say a long time. A long time is a relative thing. Not relative of us. It's relative to God.

Because remember, 2 Peter chapter 3 verse 8, with the Lord, one day is as a thousand years and a thousand years is one day. So when it comes to time, you know, it's a long time, but not a long time for God. He's eternal.

[14:12] But for man, it's been a long time. I mean, it's been now 2,000 years since Jesus spoke these words. That had only been a few short years for the disciples and they were ready right then for the coming, for the kingdom to come.

And so for us, it's now been two millennia, over 2,000 years, and still, Christ is dishonored. He is blasphemed.

Even the celebration of his birth is so offensive to our culture today that it's all but been banned from all public forum. And, you know, today the cross can be immersed in a jar of urine and be called art.

And that's just kind of world we live in today where, and I read this article last week about this little grade school girl who was given the assignment, her entire class was given the assignment to write an essay about what inspires them in life.

And she came from a Christian home, and so she wrote from a Christian perspective and even included John 3, 16 in there. And the teacher wouldn't allow it. Said to her students, you cannot use any scripture or any Christian themes in your essay.

[15:34] I mean, it's just where we have come today. And it's been two millennia since the first coming of Christ, and still the Word of God is being attacked and assaulted and discredited and Christians are being rejected and assaulted and persecuted and martyred.

Christians are in our world seen as the problem. A problem that needs to be gotten rid of. And that's where we are today. And so we say, how long, Lord?

How long? I mean, all we have to do is just pick up the newspaper or tune in, you know, to click on to some news channel or some Christian resource and find out some of the things that are going on in our culture and in our world that are being perpetrated against God's people, ridiculous things and so forth.

And we say, how long, Lord? How long will it be? How long will it be? Perhaps some of you heard about this. It pertains to Air Force Major General Craig Olson.

And Craig Olson, Major General Craig Olson, gave a speech at the National Day of Prayer Task Force, sponsored by Focus on the Family. And in his speech, he credited God for his success, his accomplishments in the military.

[16:52] And he even referred to himself as a redeemed believer in Christ. I mean, that's just terrible stuff, isn't it? Well, you know, a civil liberties group got a hold of that.

They've called for General Olson's court-martial because of his comments at this particular prayer event. And in a letter to Chief of Staff General Walsh, they demanded that he be, quote, aggressively and very visibly brought to justice for his, now get this, his unforgivable crimes and transgressions.

This is unbelievable. And I want you to get a load of the name of this particular civil rights group. The name of it is the Military Religious Freedom Foundation.

I mean, are you kidding me? Who's religious freedom? Huh? What about this two-star major general's religious freedom?

You see, now, what I'm getting at here, what I'm saying is this, where is justice for Christians? Not just in our world, and we understand in our world, but right here, in this, quote, God blessed America.

[18:08] Where is justice for Christians? Where is vindication for those who will stand upon the Word of God and, in an uncompromised way, not only live it, but also to proclaim it as truth?

Where is the vindication for the truth that we claim? And what does Jesus then say about that? Well, he says that your response to these difficult times between my comings should be prayer and perseverance.

That's what he says. Pray to the end. Not only pray all the way to the end, but pray with a view toward the end, the end being the coming of Christ.

Pray to the very end and do not lose heart. Literally, by the way, that means do not become a coward. This is what Jesus says.

You see, this is not Jesus instructing us on prayer in a general sense. Like pray without ceasing, like Paul instructed 1 Thessalonians 5.17.

[19:13] This is not just about that. And this is also not just about persistence in prayer, though that should be a part of our prayer life. Jesus taught that lesson, by the way, back there, if you remember back there in Luke chapter 11, when the parable of that man who came to his friend, knocked on his door at midnight, and said, I must have three loaves of bread.

And he kept on knocking until he got what he needed. That was a lesson on the persistence in prayer. And certainly that is true. These are great and valuable lessons on prayer.

And these do figure in, that is the principles figure in, to what Jesus is teaching here. But the focus is not on prayer in general, and some of the struggles of life in general.

The focus here is on prayer that has an end in view. A prayer toward the second coming of Christ. A prayer that seeks that time to come and to come soon.

That's the kind of praying he's talking about here. Jesus is praying about his kingdom, or he's talking about prayer related to his kingdom coming.

[20:25] Now, no one knows when that's going to be, as I've said, and we know that, don't we? We don't even know when the events that will inaugurate that second coming are going to begin.

We don't know those things. We're not privy to the timetable for these events to take place. But we can say that 2,000 years have now passed, and believers have been waiting.

Believers have been suffering. Suffering at the hands of sinners. Sinfulness has been on the rise, and it's escalating in our world.

And evil has been growing worse and worse and worse. And false teachers are everywhere, even in the church. And we believe that Jesus will be coming, that he's coming.

And Jesus says, keep praying for that. Keep praying for that, and don't lose heart. This is the solemn charge that is given to us by the Lord.

[21:29] Now, what exactly are we to pray for? If we're praying for the second coming, in relation to the second coming, what is it that we're praying? And does Jesus give us any hope that our prayer will be answered?

Well, we need to look a little bit further in the text. So not only a solemn charge, but second, a stark contrast Jesus gives us in this parable.

It's a stark contrast. Look at the parable. Verse 2. There was, in a certain city, a judge. That's just a fictitious city, fictitious judge, although it's a true-to-life kind of story.

And everybody listening could identify with this kind of thing taking place. All right, so, certain city, a judge. And then Jesus says something quite disturbing about this particular fictitious judge.

He says that he did not fear God. And what else? Nor regard man. So he did not fear God, did not regard, have any regard for man or regard for humanity.

[22:39] Now, you need to understand that this short little description of this judge is a description of the most wicked person possible.

Well, we're talking about a person who has absolutely no respect or reverence for God. Absolutely none. And a person who's completely indifferent to the needs of people.

That's about as bad as you can get. I mean, and if you're a lawyer and you're trying to try a case, and I tell you, your case is cooked with this judge. Because you cannot appeal to this judge on the

basis of God's law.

And you cannot appeal to this judge on the basis of just common human compassion. Because he has no fear of God. And he has no compassion, no regard for man.

So, you see, and what's worse, this judge knows this about himself. I mean, he admitted it. In verse 4, he says, I do not fear God nor regard man.

[23 : 41] So he's evil, he is wicked, and he knows it, and he's okay with it. He's a wicked guy. And so what is Jesus doing here with this unjust judge in the parable?

Jesus is describing the most despicable person possible in order to make his point in the parable. And we'll get to the point here in just a minute. But first of all, let's consider the other person, the other character in this parable.

Verse 3, Now there was a widow in that city. And she came to him, came to the judge, saying, Get justice for me from my adversary.

Now that one verse tells us a lot about this particular person. Number one, she's a woman, of course. He says widows are women, okay. And as a woman, of course, she's helpless.

Helpless certainly in this particular culture. She's not only a woman, but she's a widow. That makes it doubly worse. A widow being the most helpless of all women.

[24 : 46] Not only that, she is, it's implied here that she is destitute financially. Because she's come to the court to get justice from her adversary. And then also she's all alone in life.

That also is implied in the text. Because the very fact that she, being a woman, has come to the court herself. And is appealing the case for herself personally. Tells you that she has no one to care for her.

To take care of her. You see, courts in those days were the realm of men. And for a woman to come and represent herself would have been almost unheard of.

That means that she had no, of course, no husband. She's a widow. She had no other man in her life. No son, no brother, no father, no cousin, no nephew.

And so Jesus' disciples would have certainly been thinking that this woman has no chance.

Whatsoever. And she's come, she's brought her case before the wrong judge.

[25 : 47] You know, if the judge had some fear of God, she might get justice. Because even the law of God made provision for widows. And if this judge had some regard for people, she might get justice.

Because many a judgment has been made based upon just human compassion. But this judge has no fear of God or his word.

And has no regard for people. And so what is Jesus doing then in this parable? He is describing the most despicable person possible.

The judge. And he is describing the most desperate person possible. And that is this widow. And so let's see how this plays out. Verse 4.

And he would not for a while. The judge, that is the judge, would not give her justice for a while. So the suggestion is she kept coming back, kept coming back, kept coming back. But afterward he said within himself.

[26 : 50] Because see, self is all he cares about. Though I do not fear God nor regard man. Yet, because this widow troubles me, I will avenge her.

Lest by her continual coming she weary me. Alright, so in the end she gets justice, doesn't she? Now, not because he feared God.

And not for reasons of compassion. But for his own selfish reasons. His own personal reasons.

What, what? He's tired of her pestering him.

Her persistence then won out, didn't it? Because she kept going back. And that's the parable. That's the parable. Now, here's the point of it. And Jesus gives us the point of the parable.

Then the Lord said, verse 6, look at it. Hear what the unjust judge said. Did you hear what he said?

[27 : 48] And then he said this. And shall God not avenge his own elect who cry out day and night to him, though he bears long with them?

That's the point of the parable. Here's the stark contrast. And perhaps you see it. I mean, it's pretty clear to see. It is quite a contrast.

And it is this stark contrast that should encourage us to pray and not give up. Not lose heart.

All right. So here's the contrast. First of all, your God is not like that unjust judge. Some have tried to make some comparisons and say that, well, the unjust judge is a kind of a picture of God in some

sense.

But that's not the point. It's not trying to make any comparison with God. He's trying to make a contrast. Your God. Not like that unjust judge.

[28 : 48] In fact, he could not be more unlike this unjust judge. You see, life between the two comings of Christ is at best difficult for the believer.

Now, we've been kind of shielded from it in our culture for, you know, hundreds of years. And yet it's becoming more difficult for us even as Americans. But life between the two comings is difficult. And true biblical Christianity is and will always be until Christ comes met with injustice. Just because we're Christians. You know, you don't hear a lot of stories about persecution against other religions.

It's only Christianity that needs to be annihilated in our culture and in our world. It's going to be met with injustice. It will be. And we're going to be crying out.

And I guarantee you there are countless thousands and even millions of Christians today in persecuted countries who are crying out, Lord, avenge me of my adversary.

[29 : 57] And Jesus says, if this judge, for his own selfish reasons, will give the widow justice, then will not your God give you justice?

Jesus, that's his point. Now, the problem is, we have a hard time believing that. We really do. We're challenged by that.

I mean, when we are hopeless, or the situation seems hopeless, we somehow will find ourselves beginning to think that God is like that unjust judge.

That he's not listening, that he's not hearing, that he's not caring. But God is more willing to hear your prayer than you are to pray it.

God is more willing and ready to answer your prayer than you are willing to pray it. So, first of all, your God is not like that unjust judge.

[31 : 00] That's what the point of the parable is. But then there's another contrast, the widow. And here's what we need to understand.

You're not like that widow. You may feel like you are sometimes. But you're not like that widow. You cannot be more unlike her.

As one of God's children. Don't you realize who you are? We need to be reminded quite often. According to this passage, you're one of God's elect.

I know that people who just bristle up at the mere mention of the word elect. You know. Election and predestination, all that. They just kind of get, they put this wall up. Well, you might, you really ought to love it when Jesus mentions it here for sure.

Now think about it. He said, will not God give justice to his elect? You're not a widow in God's eyes. You're not a widow in his eyes.

[32 : 06] Someone with no resources. Someone with no backup. Someone with no influence. Someone with no financial, family support. You're not someone, some widow with no respect and so forth.

You're the bride of Christ, according to Scripture. How could you be like a widow? You're the beloved of God. You are his personal possession.

He set his love on you before the foundation of the world. I'm not saying anything that's not right there in Scripture. I mean, before you existed, he loved you.

And he loved you so much that he gave his own son to take your place on the cross. To die for you. In your place. For your sins. He forgave you of all your sin.

He adopted you into his family. He gave you as a bride to his son. He made you co-heir with his son, Jesus Christ. Listen, God does not love you less than he loves his own son.

[33 : 11] Does he? Certainly not. You're his child. You're his chosen. You are his cherished. I like what one preacher said.

He said, God did not give us the doctrine of election for us to argue about. The doctrine of election is for when the lights go out and you need to know that God still loves you.

A solemn charge. A stark contrast. And then third. A solid commitment. A solid commitment.

Let's just put verses 7 and 8 together here. And shall God not avenge his own elect who cry out day and night to him, though he bears long with them.

That is, he's quite patient. I tell you, this is what you can take to the bank. I tell you that he will avenge them speedily.

[34 : 07] Now that's solid. He will, I tell you, he will avenge. He will vindicate his people.

He will bring justice upon their persecutors. Every martyr will be avenged. Every Christian who has suffered ridicule for his or her faith in Christ will be vindicated.

This is why we should pray and not lose heart. Let's answer a couple of questions here. What exactly are we to pray for?

In this context of praying, what are we praying for? Well, we're praying that God will bring judgment upon the ungodly. That's what we're praying.

Now, obviously, we're praying, even before that day comes, we're praying that the ungodly would come to faith in Christ. But it's right that in the end, in God's timing and according to God's providence and plan, that the ungodly be judged.

[35 : 21] And it's right to pray for that. We're praying that he will vindicate his saints. We're praying that he will exalt himself.

That he will establish his throne. That he will reign over his kingdom. That he will establish, ultimately, a new heaven and a new earth. And that is what we are praying for continually.

And to not lose heart. To not lose heart. To not give up. To not turn cowardice. When the fulfillment of those things seems too long in coming.

Maybe even hopeless. Now, that's what we're praying for, by the way, when we are reciting the Lord's Prayer. That section of the Lord's Prayer in Matthew 6.10.

Thy kingdom come. Thy will be done on earth as it is in heaven. That's what we're praying for. And that's what the Christian is asking God for when he or she invokes the word Maranatha.

[36 : 24] Come, O Lord. Maranatha. In the early years of the church, Maranatha became kind of the common greeting among oppressed believers. And for many, it was even replaced by the more common greeting of shalom, peace, among the Jewish people.

And so they would express their welcomes as well as their departures by saying Maranatha. And see, they all knew that the Lord would be returning.

And that he would establish his kingdom. And so that greeting was kind of a constant reminder of that future event. Maranatha represents our prayer.

And then there's another question. When will this prayer be answered? When will it be answered? Fully. I do believe that Jesus is pleased on occasion to vindicate his people in this life.

At times he does that. Justice is brought for his people. But by and large, the full answer to this prayer is at his coming.

[37 : 38] Jesus said, I tell you that he will avenge them speedily. And what does speedily mean? It means that when he does it, it's going to happen just like that.

It doesn't mean speedily in terms of when you pray it. Because to us, it doesn't seem speedily, does it? It means when God does it, it's going to be done immediately.

When the Son of Man comes. That's the when. So the full answer to this prayer is future. It's future. How far out of the future?

I don't have any idea. But it's when the Son of Man, the Messiah, comes. That's what Jesus said.

You see, you need to understand it this way. When Jesus came the first time, he bore injustice so that we don't get what we deserve.

That's the cross. But when Jesus comes the second time, he brings justice. He brings justice so that we can get what we don't deserve.

[38 : 39] And that is vindication for our faith. Now, we need to understand, and this is where part of our problem is, maybe the bigger part of it.

There will be a lot of things that happen to believers in this life that are not put right in this life. Don't interpret the faithfulness and the justice of God based upon what he does or does not do in this life.

This is the whole point of Jesus' instruction. You look forward to the day of his coming. Not everything that happens in this life is going to be vindicated, going to be justified, going to be reversed and taken care of in this life.

And Jesus knows that. But trust him. Trust him. Don't lose heart. Don't give up. Don't let go.

Everything will one day be put right.

And we have a solid commitment on that. Then one more thing this morning. A sobering conclusion.

Now, I could wish that this could end on an up note.

[39 : 53] End upbeat. But Jesus asks the question in verse 8. Nevertheless, when the Son of Man comes, will he really find faith on the earth?

That's an interesting question. And what he means is specifically, will he find the faith that he's been talking about? A faith that prays with its focus and hope on the second coming.

A faith that does not give up, does not lose heart. Now, the implication from the question is, probably not.

Probably he won't find it. Not very much of it anyway, when he comes. And we kind of know that, don't we? Even in our day, we know that.

Already, this kind of faith, faith in his coming. A Maranatha, kind of hope of Maranatha. Oh, come Lord.

[41 : 01] We already know this is waning in the church today. And a lot of times, we only get excited about it when the preacher mentions it in a sermon. But otherwise, in life, we're not really thinking much about it.

The early Christians, every morning they got up out of bed. They prayed for the coming of Christ. And when they laid their head down at night to go to sleep, they prayed, Oh, Lord, come.

Come during the day. Come during the night. But please come. It was ever on their minds.

Foremost on their minds. And it ought to be on ours as well.

It's a testimony, I think, primarily to how attached we are to this world. There are many, many believers today, not necessarily in this country, who are constantly looking and hoping for the coming of Christ to make things right, to bring justice.

And that hope is already waning in many people's lives. And listen, let's... This is what we should do. Let's renew this kind of outlook in prayer.

[42 : 19] Let's renew this. And every time we read an article, like some that I read this past week about Christian persecution, even in our own country, every time we hear news of it and hear about it and maybe even experience it firsthand, that it compels us even more to pray, Maranatha, O Lord, come.

Come. Thank you.