

A Gospel for the Twenty-First Century

5

The Gospel for the End Times

World history is woven by the purpose of God. In spite of mankind's waywardness, the will of God sets the course for the direction of the world. In **Daniel 2:20-21**, we find this insight into how God works behind the scenes of human history:

“Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them...”

God is continually at work in human history (**John 5:17**), and he works according to his own agenda. But that agenda is not hidden from human scrutiny, as some might suppose. In **Isaiah 46:10**, God declares:

“I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.”

This verse reveals three things about the way God works in human history:

- **God is sovereign** – He does as he pleases.
- **God is purpose-driven** – He works according to his own set purpose
- **God is revelatory** – He reveals ahead of time what he will do

This last point is an important one. For if it were not true, then we would have to resign ourselves to the fact that God will simply do what he will do. But because God is indeed open about his plan for the world, he has chosen to reveal ahead of time what he intends to do.

For this reason, the Bible is a book of prophecies – predictive statements which “make known the end from the beginning, from ancient times, what is still to come.” In that sense, the Bible is not just a book of past history; it is also a book of future history, a book of things yet to happen.

The Gospel for the World

The Gospel for the Church

The Gospel for Israel

The Gospel for Youth

The Gospel for the End Times

The second coming of Christ cannot be divorced from the purpose of God. This means that, before we should look at biblical prophecy, particularly that which relates to the end of the world, we must first understand God's plan and purpose.

God's Plan for the World

God's plan for mankind can be summarized in three words – unity, purity and glory – and these three words set the pace for God's action in the last days:

Unity

Read Ephesians 1:9-10

This passage is the defining statement of God's purpose. You will note that it declares four important things:

- **God has made known to us “the mystery of his will.”** Once again we see that God does not have a hidden agenda. This agenda may have been “hidden for long ages past,” but it has now been “revealed and made known through the prophetic writings” (**Romans 16:25-26**).
- **God's purpose centers in Christ and through Christ.** Everything God does is within the parameters he has set in Christ.
- **God's purpose will be put into effect “when the times will have reached their fulfillment.”** This means that there is a set time toward which God is working, and when that time comes, everything that God has planned will come to completion (note **Philippians 1:6**).
- **God's great purpose is “to bring all things in heaven and on earth together under one head, even Christ.”** Unity, under the headship of Christ, is God's stated goal.*

You will notice that God is not just bringing “all things...*on earth*” together under the headship of Christ. He is bringing “all things *in heaven and on earth* under one head, even Christ.” From the time of Satan's original rebellion, creation has been split between those who are for God and those who are against him. And the fallout of this division has been suffering and death.

We see this reflected in **Romans 8:19-22**:

“The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.”

* Paradoxically, the goal of unity is also high on the globalist agenda, but this unity is based upon a humanist foundation. The unity that God has purposed, however, is a unity “under Christ.” The return of Christ will be marked by a clash between these two agendas of unity.

There will come a time when God will liberate creation from “its bondage to decay,” but this will only happen when “all things in heaven and on earth” are brought “under one head, even Christ.”

As *The Message* describes it:

“The created world itself can hardly wait for what’s coming next. Everything in creation is being more or less held back. God reins it in until both creation and all the creatures are ready and can be released at the same moment into the glorious times ahead. Meanwhile, the joyful anticipation deepens.”

It is obvious, however, that not everyone on the face of the earth will be pleased about coming “under one head, even Christ.” This means that God’s purpose will come into direct conflict with the purposes of man – something we will look at in more detail later in the lesson.

Purity

Read Titus 2:13-14

The return of Christ is called our “blessed hope,” and the reason it is called this is because God has conducted a two-stage purification of the world.

Hebrew 9:28 clearly spells out these two stages in dealing with sin:

“...Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.”

Stage 1 - Atonement

This was the objective of the first coming of Christ. Jesus came the first time to deal with the sin issue through a process called atonement (the satisfying of God’s holiness through a substituting sacrifice). This first stage is described in **Titus 2:13-14** as the giving of Jesus “to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”

The End of Days

The Bible is clear that there is an end to time as we understand it. Here are just some of the biblical terms for this terminal period of human history:

- **Daniel 12:9** – “the time of the end.”
- **Daniel 12:13** – “the end of the days.”
- **Joel 2:31; Malachi 4:5** – “the great and dreadful day of the Lord.”
- **Matthew 28:20** – “the very end of the age.”
- **John 6:40** – “the last day.”
- **Acts 2:20** – “the great and glorious day of the Lord.”
- **1 Corinthians 1:8** – “the day of our Lord Jesus Christ.”
- **Romans 2:5** – “the day of God’s wrath.”
- **Ephesians 4:30** – “the day of redemption.”
- **Philippians 1:6** – “the day of Christ Jesus.”
- **1 Peter 4:7** – “the end of all things.”
- **1 Peter 1:5** – “the last time.”
- **2 Peter 3:3** – “the last days.”
- **2 Peter 3:10** – “the day of the Lord.”
- **2 Peter 3:12** – “the day of God.”
- **1 John 4:17** – “the day of judgment.”
- **Jude 18** – “the last times.”
- **Revelation 16:14** – “the great day of God Almighty.”

Stage 2 - Judgment

This is the objective of the second coming of Christ. Jesus will come again, this time not to atone for sin but to judge it and eradicate it completely from the earth. Every person who refuses the atonement of the Cross will experience this judgment. **2 Thessalonians 1:6-10** explains it this way:

“God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.”

Galatians 3:22 tells us that “the whole world is a prisoner of sin.” At the first coming, Christ opened the prison doors. At the second coming, the prison itself will be destroyed.

Glory

Read Colossians 3:4

As we saw in **ES114-02**, God’s great objective is to reveal his glory fully to mankind. **Isaiah 40:5** gives us this prediction:

“And the glory of the Lord will be revealed, and all mankind together will see it. For the mouth of the Lord has spoken.”

This prophecy was partially fulfilled at the first coming (note **Luke 3:4-6**), when the people of Israel saw “the glory of the One and Only, who came from the Father, full of grace and truth” (**John 1:18**). But it will be fulfilled in a greater expression at the second coming, when “*all mankind together* will see it.”

The Divine Delay

Read 1 Peter 4:7

Read 1 John 2:18

These and other verses indicate that the early Christians believed that Christ would return in their generation. And yet almost 2000 years has passed, with Christians still waiting in expectancy! What is happening? Why has there been such a delay?

First of all, Jesus himself gave clear indication that his return would not be immediate. Take a look at these scriptures:

- ➔ **Luke 17:22-23** – “Then he said to his disciples, ‘The time is coming when you will long to see one of the days of the Son of Man, *but you will not see it.*’”
- ➔ **Luke 21:9** – “When you hear of wars and revolutions, do not be frightened. These things must happen first, *but the end will not come right away.*”

- **Luke 21:23-24** – “There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles *until the times of the Gentiles are fulfilled.*”

Peter himself addressed the questions that began to arise in the minds of some believers, when it appeared that the Lord had delayed his return. In **2 Peter 3:3-9**, he wrote:

“First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, ‘Where is this “coming” he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation’...But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

Do you remember what we said earlier? You cannot divorce the second coming of Christ from the purpose of God. The two are inextricably linked. And so, we need to understand that there are two more parts to the purpose of God which directly affect the timing of the second coming of Christ. These two factors act as brakes on the return of the Lord. For as Peter himself declared in **Acts 3:21**:

“[Christ] must remain in heaven *until the time comes for God to restore everything*, as he promised long ago through his holy prophets.”

So what are the two things that act as brakes on the return of Christ? What causes Christ to remain in heaven?

The preaching of the Gospel

We’ve already seen in **2 Peter 3:3-9** that the Lord “is not slow in keeping his promise...He is patient with you, not wanting anyone to perish, but everyone to come to repentance.” This doesn’t mean, of course, that everyone will come to repentance, but it does mean that God wants everyone to have the *opportunity* to come to repentance (note **Acts 17:30**).

Jesus himself attached the timing of the end to the conclusion of the preaching of the Gospel. In **Mark 13:10**, we find this prediction:

“And the gospel *must first* be preached to all nations.”

Matthew 24:14 amplifies on this prophecy:

“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, *and then the end will come.*”

In another passage, Jesus declared that the timing of the end would coincide with the fulfillment of “the times of the Gentiles” (**Luke 21:24**). This phrase parallels another phrase used by Paul in **Romans 11:25**. Let’s look at them together:

- **Luke 21:24** – “...until the times of the Gentiles are fulfilled.”
- **Romans 11:25** – “...until the full number of the Gentiles has come in.”

There will come a point of time when “the full number of Gentiles has come in.” This will signal a momentous point in human history, when “the times of the Gentiles are fulfilled.” This will be the true end of godless history, for it will herald the return of the Lord Jesus Christ.

The maturing of the Church

But the preaching of the Gospel to all nations is not the only hinge upon which the door of Christ’s return pivots. There is also another key factor that plays a significant role in the timing of the second coming of the Lord.

As we saw in **ES114-02**, there is one scripture which sets the pace for God’s purpose on the earth. **Ephesians 4:13** spells out clearly God’s purpose for those who belong to him:

“...until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

You see, God is not just wanting people to repent and enter his kingdom. He is also wanting them to mature and be conformed to the likeness of his Son (**Romans 8:29**). Repenting is simply the first step into the glorious plan God has for his people.

In **Ephesians 5:25-27**, just a few verses after **Ephesians 4:13**, we find this truly romantic passage:

“...Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.”

If we connect **Ephesians 4:13** and **5:25-27** together, as the context allows, we discover that God’s purpose prior to the second coming of Christ is as follows:

- The maturing of the Church will be when “we all reach unity in the faith and in the knowledge of the Son of God.”
- This maturing will mean “attaining to the whole measure of the fullness of Christ.”
- This maturing will mean that the Church is “a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.”
- The maturing process will be “by the washing with water through the word.”

The return of Christ is very much the return of the Bridegroom for the Bride. In fact, the book of **Revelation** itself, which describes the return of Christ in apocalyptic imagery, makes it clear that Christ is returning for his Bride – “a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.” Just take a look at these snippets from the book of **Revelation** and note how central the Bride is to the climactic message of this prophetic book:

- **Revelation 19:7-8** – “Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, *and his bride has made herself ready*. Fine linen, bright and clean, was given her to wear. (Fine linen stands for the righteous acts of the saints.)”
- **Revelation 21:2-3** – “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, *prepared as a bride* beautifully dressed for her husband.”
- **Revelation 21:9-12** – “[He] said to me, ‘Come, *I will show you the bride, the wife of the Lamb.*’ And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. *It shone with the glory of God*, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.”
- **Revelation 22:17** – “The Spirit *and the bride* say, ‘Come!’”

The book of **Revelation** is not just about the judgment of God against a defiant world. It is also about the love affair between the Bridegroom and the Bride. As John the Baptist so astutely put it: “The bride belongs to the bridegroom” (**John 3:29**).

Read John 14:1-3

In this passage, Jesus’ words echo the promise made by a first-century Jewish bridegroom to his bride-to-be when he betrothed her.* Jesus has promised to return for his Bride, so that “you also may be where I am.” In fact, Jesus often used the picture of betrothal and wedding to illustrate the nature of his going back to his Father and his later return to earth (see **Matthew 25:1-13**; **Luke 5:34-35**).

What we need to realize is that the Bridegroom is not going to return until the Bride has made herself ready. This is why Peter challenged the Church in **2 Peter 3:11-12** with these words:

“Since everything will be destroyed in this way, *what kind of people ought you to be?* You ought to live holy and godly lives as you look forward to the day of God and *speed its coming.*”

And this is why Paul said in **Philippians 1:6**:

“...being confident of this, that he who began a good work in you *will carry it on to completion until the day of Christ Jesus.*”

The End-Time Promise

Read Hebrews 12:26-29

In this passage, we find an interesting use of words. The writer says that God has *promised* to “shake not only the earth but also the heavens.”

* When a first century man and woman were betrothed, this was just as binding as the actual marriage that was to come (note **Matthew 1:18-19**). The time of betrothal was a period of preparation for the marriage. The bridegroom would go away to his father’s house in order to make room for his bride, and the bride would make herself ready for the wedding. This is the picture that Scripture gives of Jesus going away and then later returning for his Bride.

When we think of the promises of God, we usually think of promises that are to our benefit. For example, God has promised to be our comfort (**2 Corinthians 1:3-5**). He has promised to forgive us (**1 John 1:9**). And he has promised that “when [we] are tempted, he will also provide a way out so that [we] can stand up under it” (**1 Corinthians 10:13**). In fact, **2 Peter 1:4** tells us:

“...[God] has given us his *very great and precious promises*, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.”

But few people stop to consider that one of these “very great and precious promises” is **Hebrews 12:26-29**! And just like the other “very great and precious promises,” this promise to “shake not only the earth but also the heavens” is given so that “you may participate in the divine nature and escape the corruption in the world caused by evil desires.” Let’s take a look, then, at this promise, for it has great bearing on the nature of events during the end times.

Why has God promised to shake the heavens and the earth? According to **Hebrews 12:27**, God has promised to shake things up for two reasons:

- To remove that which *can* be shaken
- So that which *cannot* be shaken may remain

Let’s take a look at these two outcomes of this great shaking.

Removing that which can be shaken

Mankind, in his defiance against God, has built a civilization upon the precept that humanity is self-sufficient. Like the builders of Babel at the dawn of history, modern man’s desire has been to “make a name for ourselves” (**Genesis 11:4**). But in **Matthew 7:26-27**, Jesus declared:

“...everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

In the last days, God will shake human society to its very foundations to prove that those foundations are inadequate. In the end, all that can be shaken will be shaken.

So that what cannot be shaken will remain

Although God will shake everything that can be shaken, something will survive this shaking. **Hebrews 12:27** calls this thing that survives God’s shaking “that which cannot be shaken.”

What is this thing that “cannot be shaken”? **Hebrews 12:28** reveals its nature:

“Therefore, since we are receiving *a kingdom that cannot be shaken*, let us be thankful, and so worship God acceptably with reverence and awe...”

Read Psalm 125:1-2

These two verses reveal the nature of this “kingdom that cannot be shaken.” In this psalm we discover:

“Those who trust in the Lord are like Mount Zion, *which cannot be shaken but endures forever*. As the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore.”

Do you notice what this psalm likens those who trust in the Lord to? Mount Zion, it says, “which cannot be shaken but endures forever.”

As you read Scripture, from the Old Testament into the New, you find a recurring theme – Zion. Mount Zion was a literal place – a small hill at the edge of Jerusalem – but it was also a symbol. Zion symbolized the covenant people of God.

Read Hebrews 12:22

It is not coincidental that **Hebrews 12:22** immediately precedes **12:26-29**. In **Hebrews 12:22**, God says that “*you* have come to Mount Zion, to the heavenly Jerusalem, the city of the living God.” This is exactly the same Zion that **Psalm 125:1** tells us “cannot be shaken but endures forever.” Then in **Hebrews 12:27**, we find out that God has promised to shake the heavens and earth “so that what cannot be shaken may remain.” What is it that cannot be shaken? Nothing less than “Mount Zion...the city of the living God” (**Hebrews 12:22**)!

God is in the process of refining Zion. Just as a diamond, when taken out of the ground, looks to the untrained eye just like any other rock, so Zion is still “in the rough.” But the first step any gemologist takes when refining a diamond is to remove the rock that surrounds and hides the diamond. He removes whatever is *not* diamond.

In the same way, God has promised to remove from the earth whatever is not Zion. And to do so, he is going to shake the world – “so that what cannot be shaken (Zion) may remain.” And in the end, **Revelation 21:10-11** provides us with a beautiful picture of what the end result of this refining process looks like.

“...[Zion] shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.”

This is what God is doing in the world today and this is what Christ is returning for: Zion – a Bride prepared for the Bridegroom!

Are We in the End Times?

When the disciples asked Jesus this same question (**Matthew 24:1-3**), the Lord described many events – wars, revolutions, earthquakes and famines – but stated that these were not yet the signal that the end was nigh (**Luke 21:9**). Instead, he gave his disciples two clear markers. These two markers were:

- The destruction of Jerusalem and the scattering of the Jews (**Luke 21:20-24**)
- The return of Jerusalem to Jewish control (**Luke 21:24**)

Both these historical markers have been fulfilled. Jerusalem was destroyed in AD 70, and was returned to Jewish control, after nineteen centuries of being “trampled on by the Gentiles,” in AD 1967. Spanning between these two markers is what Jesus called “the times of the Gentiles.”

We are now clearly living in the days when “the times of the Gentiles are fulfilled.” These are the days when the rest of Jesus’ words in **Luke 21:25-28** will come to pass:

“There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

Like a Thief in the Night

When asked when the end of age would come, Jesus responded in **Matthew 24:36**:

“No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.”

God seems to have purposely kept the exact timing of Christ’s return vague. In fact, Jesus goes on in **verses 42-44** to say:

“Therefore keep watch, because you do not know on what day your Lord will come. But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him.”

Time and again, the Bible uses this metaphor of a thief coming in the night to describe the suddenness and surprise of the Lord’s return.

Read Luke 12:39-40

Read 2 Peter 3:10

Read Revelation 16:15

But even though we don’t know the day or the hour, we *are* required to know the season. Jesus chided the people of his day for not reading “the signs of the times.” In **Matthew 16:2-4**, he said:

“...When evening comes, you say, ‘It will be fair weather, for the sky is red,’ and in the morning, ‘Today it will be stormy, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.”

The religious leaders of Jesus’ day were found guilty of not reading the signs of his first coming. But what about Jesus’ second coming? Are the signs clear enough for us to be able to “interpret the signs of the times” in the same way as we can

“interpret the appearance of the sky”? Jesus clearly tells us this is so, for in **Matthew 24** and **Luke 21** he lists those signs in great detail.

But how can this be if Jesus will come as “a thief in the night?” Doesn’t that mean that his appearance will be a total surprise? Not exactly. Let’s take a look at what Scripture teaches.

Read 1 Thessalonians 5:1-3

Here Paul emphasizes exactly what Jesus himself repeatedly taught his disciples. He writes:

“Now, brothers, *about times and dates we do not need to write to you*, for you know very well that the day of the Lord *will come like a thief in the night*. While people are saying, ‘Peace and safety,’ destruction will come on them *suddenly*, as labor pains on a pregnant woman, and they will not escape.”

Here we see the strong motifs of surprise and suddenness associated with the idea of “a thief in the night.” But the story doesn’t end here. In **verses 4-6**, Paul goes on to write:

“But you, brothers, are *not in darkness so that this day should surprise you like a thief*. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled.”

Jesus is coming back as a thief in the night to a world in darkness, but not to his Church in this way. We are “not in darkness so that this day should surprise [us] like a thief.” Rather, we are “sons of the light and sons of the day.” For this reason, Paul encourages the Thessalonians (and us) not to “be like others, who are asleep,” but to be “alert and self-controlled.”

This same challenge is brought to the Church by Jesus himself in **Revelation 3:3**:

“Remember, therefore, what you have received and heard; obey it, and repent. But *if you do not wake up*, I will come like a thief, and you will not know at what time I will come to you.”

Jesus does not intend as “a thief in the night” to his Church. No, he is coming as a Bridegroom. And just as a bride waits expectantly for her bridegroom to come as promised, though she may not know “the day or the hour,” she does know the general time of his coming. But if we are “like others, who are asleep,” then our Bridegroom will indeed come “like a thief in the night.”

Even Paul’s statement in **1 Thessalonians 5:3** shows that the Lord expects us to know the season of his return. For Paul tells us that the suddenness of Christ’s coming will be “as labor pains on a pregnant woman.” Now as any mother will testify, labor pains can indeed come suddenly. You can be asleep one moment, then be rudely awakened by the beginnings of labor.

Yet no pregnant woman is actually caught by surprise when this happens. Although the onset of the labor pains themselves cannot be predicted – no woman

knows “the day or the hour” – a pregnant woman does recognize the signs. For nine months she has carried this child, and she knows her time is close. In fact, all the tell-tale signs of pregnancy have been obvious for anyone with eyes to see.

In the same way, this world is pregnant, and has begun its labor pains. For this reason, we know that we are in the season for the return of the Lord. As Jesus himself declared in **Matthew 24:7-8**

“Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. *All these are the beginning of birth pains.*”

The Gospel for the End Times

Are we in the end times? Every indication is that we are. What then is the Gospel for the End Times? We find it summarized in **Revelation 14:6-7**:

“Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.’”

The Gospel means “good news.” And in the midst of great shaking, when the purpose of God clashes with the purpose of man, there is indeed good news. The good news is:

- God is sovereign and in control (**Job 42:2; Isaiah 46:10**)
- The Lord is a refuge during times of shaking (**Psalms 91**)
- The Bridegroom is coming back soon (**Revelation 22:12**)

And what better way to close this final lesson and module of the Biblical Studies Course than with the words of the Bridegroom himself, found in the closing verses of the New Testament:

*He who testifies to these things says, “Yes, I am coming soon.”
Amen. Come, Lord Jesus.
The grace of the Lord Jesus be with God’s people.
Amen.*