

Kingdom Come

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[0 : 00] Now, as we mentioned previously, we hope to begin this evening, the next section of Mark's accounts of the gospel. And we come, first of all, then, to this opening verse in chapter 9.

Now, this has often been mentioned in the past. The original manuscripts upon which the words of the Bible would have been written originally in Hebrew for the Old Testament and in Greek for the New, did not have chapters and verses.

These were only added centuries later. And they were added in order to divide up the text and to make the study of it easier.

So it would be easier for people to reference a particular point and to find out where it was in the scriptures. This verse 1 looks in many ways as though it ought to belong to the previous chapter. If you look at the context, if you see the way it fits in with the end of chapter 8 and seems slightly at odds with the beginning of chapter 9. It looks as though it would fit in with the end of chapter 8 rather than the beginning of chapter 9.

[1 : 13] Where the subject matter changes quite abruptly at verse 2 onto the transfiguration and so on. But then again, it's not inappropriate that something from a previous chapter ought to be brought into the new one.

Because if you think about it, that's what life is like, isn't it? Whenever you begin something new, you don't do it with a clean slate or a blank canvas.

You bring to that new starting point all the previous experiences, all the joys and the sorrows and the sufferings and the knocks you've taken.

All the little victories, all the accumulated wisdom built up the hard way. Everything that makes you who you are and what you have become.

All of your past comes with you into your present. Whatever you are beginning fresh or starting anew, your past and your experience comes with you.

[2 : 24] Because it is you. It is what has made you who you are. So what then about the contents of this opening verse?

It has often caused problems in the past for people. It said unto them, Now we have addressed this verse or its equivalence in the other gospel accounts on previous occasions, but it never does any harm to revisit.

And in our context here, it's appropriate to deal with it because this is the stage we have reached in our working through Mark's account of the gospel. It has caused people problems in the past.

Well, Jesus must have got it wrong then, Luke, because the Bible can't be true because the kingdom of God hasn't come with power, has it? Well, hasn't it?

Well, it certainly hasn't if what we mean by that is the second coming of Christ and the end of all things. But is that what Jesus meant when he said the kingdom of God come with power?

[3 : 38] And of course a critic or a cynic will say, well, yes, of course that's what he meant. What else could he mean? And that is our question, isn't it? What else could he have meant?

Because unless we're going to approach God's holy and inspired word with the sneering unbelief of a cynic who refuses to be convinced no matter what he sees or reads or experiences, and there are plenty such in the world, you know, that scientists who refuse to accept any possibility of divine creation despite the fact that the evidence stacks up in favor of intelligent design and direct input creation rather than, you know, evolving from primordial sludge one cell at a time for which there's absolutely no scientific evidence whatsoever.

That doesn't bother me. They refuse to go on what the evidence shows, what it actually says to them, what they experience in their research. They will not accept, they will not believe.

Likewise, the medical dangers of certain kinds of sexual practices. Everybody will ignore the medical can of worms, the scientific evidence, because it's not politically correct to acknowledge it. And so we rule out, we screen out in our day and age what isn't convenient. But that is neither scientific nor honest, nor has it any remote iota of integrity.

[5 : 07] Unless we are going to approach God's word with such a screened out version of what we don't want to accept, what we don't want to see, if we're going to approach it with honesty and integrity, then we have to leave aside all such blunt refusals.

We cannot approach it as the cynic who refuses to be convinced. No matter what he sees or reads or experiences, we must approach the word of God with the recognition that it is the word of God. Now some people say, oh yeah, but you're already prejudiced there, then you're starting with the assumption that it is divine, that it is of the Lord. Whereas if you were honest, you would just approach it like any other text.

You would just approach it for its literature's sake and just examine the internal facts and the language and detail. Well, plenty of people have done that. It doesn't mean they're coming to it with honesty and integrity.

Because what the word of God claims to be and what the God who has inspired it claims to be is one thing. We accept that or we don't. If we come to it with supposed neutrality or supposed objectivity, we rule out the possibility of what the Lord himself says has caused this word to be written down.

[6 : 30] There is no neutrality with God. We either come to his word and to him accepting what he himself has revealed, what he himself says about himself, or we come denying everything and just taking the simple object of the scripture and say, well, we're just going to look at it like any other piece of scripture.

It's like if you say to somebody, what's your name? And you say, well, my name is John Bryan. Say, well, I don't actually believe that. I'm going to have to see some identification. So they produce identification or driving license or that sort of thing.

I think that's been faked. I don't accept that. I'm going to go to the registrar and check it. And the registrar backs it up and the DVLA backs it up. Well, I think you could have faked that. I'm not convinced. I think that photograph doesn't look like you at all.

And so on. And come to a determined to deny whatever else the evidence is, whatever the person says about themselves. And that's how people approach God's word when they are determined not to accept divine input.

If we are approaching God's word as it is given, with what the Lord says about himself, as he gives this word, what he himself reveals about himself, then we must approach the word of God with the recognition that it is the word of God, holy, inspired, infallible.

[7 : 57] That Jesus is, as he said himself, the way, the truth, and the life. And that as we acknowledge him to be God the Son, so we must conclude that he only ever spoke the truth.

That he knew the end from the beginning and all that would follow in between. In other words, he knew exactly what he was saying and exactly what he meant by it.

He said unto them, Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power. He knew what he meant. He knew what he was saying.

And if we accept that as being the case, i.e. that Jesus knew exactly what he meant, that he did not lie. He didn't make a mistake. He never lied, but only ever spoke the truth.

And because he is God and knows all things, he couldn't have made a mistake about it. Then our first inescapable conclusion is that he cannot have been referring to the second coming.

[9 : 11] Because all the disciples died thousands of years before that and we are still waiting. So on the evidence, he cannot have been referring to the second coming.

Now the transfiguration that followed less than a week later, if we see from verse 2 onwards, we can also rule that up as being the definition of the kingdom of God coming with power.

Because it didn't really come, you know, as such, did it? It was only a brief glimpse of glory. It was like the trailer before the main event, the main film or program or whatever.

It was like the little taster. It's not actually the events itself. Just a glimpse of glory. It was only seen by three of them. Peter and James and John.

And all the others were still alive. You know, Judas as well. All the others were still alive. Not just some of them. And Jesus said there'd be some of them that stand here which shall not taste the death.

[10:13] Till they have seen the kingdom of God come with power. They were all still alive. So that can't be it either. We can also, certainly, rule out the events leading up to Jesus' death.

His betrayal. His arrest. His crucifixion. None of that could be described as the kingdom of God coming with power. But rather, indeed, our price being paid in suffering.

And, if anything, in the weakness that Christ allowed himself to endure. With the actual death of Christ, the defeat of Satan is accomplished.

Because our price is paid. And then we have the resurrection. Is that the kingdom of God coming with power? Well, like the death of our Lord, that is part of it.

But, still, we read. You know, if we go on. We read in John chapter 20, for example. We look towards the end of John's account of the gospel.

[11:16] And we see here in chapter 20 at verse 19. The same day. That is the day of Jesus' resurrection. At evening, being the first day of the week. When the doors were shut where the disciples were assembled.

For fear of the Jews. Came Jesus and stood in the midst and said unto them. Peace be unto you. So, even when the resurrection happens. The disciples are still filled with fear.

So, there's plenty of fear. Rather than power. Now, if they're filled with power and the kingdom of God has come. They're not still going to be cowering behind locked doors, are they? So, the resurrection is part of it.

But, that's not it coming with power yet, is it? But, after 40 days of accompanying with the risen Christ. The fear is fading. The disciples are being strengthened by his presence and by his teaching.

And then, with the ascension. We read in Luke's account of the gospel. The last few verses. Chapter 24 from verse 51. No more fear now.

[12:29] Filled with great joy. But, is there power? Is that the kingdom of God? Come now with power? Well, not quite. Because, if you go back a couple of verses.

See what Jesus says in Luke 24 verse 49. Behold, I send. In other words, I will send the promise of my Father upon you. But, tarry ye in the city of Jerusalem.

Until ye be endued with power from on high. And Luke's account ends with them going back to Jerusalem. And being in the temple. Clearly, the outpouring of God's power is going to come upon them.

While they're waiting in Jerusalem. So, the end of Luke's account of the gospel. It hasn't happened yet. They shall receive power. But, it hasn't happened yet.

Acts chapter 1. We read then verse 7 to 9. He said unto them. It is not for you to know the times or the seasons. Which the Father hath put in his own power. But, ye shall receive power.

[13:28] After that the Holy Ghost is come upon you. And ye shall be witnesses unto me. Both in Jerusalem. And in all Judea. And in Samaria. And unto the uttermost part of the earth. And when he had spoken these things.

While they beheld. He was taken up. And a crowd received him. Out of their sights. We shall receive power. But, at the time of the ascension. They still haven't had the power given to them. Even at the time of the ascension. The power is not yet. If the kingdom of God had come at that point. It still hadn't come with power.

Because Jesus is still prophesying the coming of that power. But, it hasn't happened yet. So, the crucifixion. The resurrection. The ascension.

The ascension. All of that. It's part of it. But, it's not come yet. But, the Holy Ghost being poured out upon the disciples. Is power.

[14:26] Acts chapter 2. We read verses 2 to 4. Suddenly. There came a sound from heaven. As of a rushing mighty wind. And it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire. And it sat upon each of them. And they were all filled with the Holy Ghost. And began to speak with other tongues.

As the Spirit gave them utterance. Now, remember what Jesus said. You shall receive power. After that the Holy Ghost is come upon you. They were all filled with the Holy Ghost.

And began to speak with other tongues. As the Spirit gave them utterance. And we do see. In that chapter. How Peter's sermon is used of the Lord. To convert 3,000 souls.

In one day. Then they that gladly. Verse 41. Received his word. Were baptized. On the same day. There were added unto them. About 3,000 souls.

[15:24] In one day. And the now fearless disciples. No more fear. No more cowering behind locked doors. In chapter 3. They hear a man laying from his mother's womb.

And by the beginning of chapter 4. Acts 4. Verse 4. Howbeit many of them which heard the word believed. And the number of the men was about 5,000. Now, we don't know precisely.

Whether this 5,000. Is now the ongoing cumulative total. In which case it's an extra 2,000 believers. On what they had before. Or whether it's 5,000 fresh believers.

In which case it means 8,000 believers. All within a few days. Of Pentecost itself. Now that is the kingdom of God coming.

And that is power. Chapter 4. Verses 31 and 33. We read. When they had prayed. The place was shaken. Where they were assembled together. And they were all filled with the Holy Ghost.

[16:21] And they speak the word of God with boldness. Verse 33. And with great power. Gave the apostles witness. Of the resurrection of the Lord Jesus. And great grace was upon them all.

The kingdom of God has come to these people. Well and truly. It has begun. It has arrived. And it has come with power.

However. This would appear to be. Only evidence. On what God has actually revealed. The inescapable conclusion. Of what Jesus has said.

Not all the disciples lived to see. And Jesus is already dead. But it has come. Before. When you've got the resurrection. And the ascension. And so on. It's almost like you're standing at a station. Waiting for the train. And the announcer says. The train shortly arriving. Platform. Whatever it is. Is the such and such. The Glasgow or Edinburgh or whatever. And you're looking up the line. And you can't see it. But they've announced it.

[17:18] You can hear it. But you can't see it yet. But you know it's coming. That's what it's like with the ascension. It's been announced. The power is coming. But it's not here yet. And then you see the train coming.

This is it. Oh that's good. That's it. You pick up your bags. You get ready with your ticket. You get ready to go on board. But it's still just coming in. And it's begun to come in. And even when it comes in. It might be a big long train.

And you see you're going past. And all the carriages going past. Here. But it hasn't stopped. It hasn't fully arrived yet. But it's here. And this is the stage. And I think 2,000 years.

Come on. That's a huge long time. If it just began to come then. And it still hasn't been consummated yet. Come on. That is one long train. Only to us. Not in God's sight.

1,000 years. And there's a watch in the night with the Lord. Now a watch in the night. By New Testament times it's like three hours. 2,000 years is like six hours with the Lord.

[18:11] It's a quarter of a day. As far as the Lord is concerned. His kingdom has arrived with power. It's not yet consummated. The train has not yet stopped.

The train has stopped. It's not yet gone. In God's mercy. There is still time to get aboard. The kingdom of God has come with power.

That just leaves one question really in our minds. If that is the coming of the kingdom of God with power. You know verse 1 in chapter 9. It's a strange way of expressing it isn't it?

He said unto them. Verily I say to you. There will be some of them that stand here. Which shall not taste of death. Till they have seen the kingdom of God come with power. Now by the time the Holy Ghost comes at Pentecost.

And the power is revealed. 5,000. I imagine 8,000 people. Converting a day. And people being healed. And people turning to the Lord. And a man lame from his mother's womb. Is able to walk.

[19:06] And the disciples being chastised. And whipped. And still pouring out the gospel. And nothing being able to stop it. This is power. This is the kingdom coming. But only one of them is dead.

Judas. And it is a strange way of saying. Some of those that stand here. Will not taste their death. Till they have seen the kingdom of God come with power. You know. If all but one of the disciples. Would see and experience this kingdom of God coming with power. Jesus' words almost imply that. Many will not see it. But some still will.

But you know. 11 out of 12 who do see it. You know. It's still almost all. Isn't it? It's a strange way of expressing yourself. Unless. Unless he wasn't just addressing them.

Well let's again look at the context. Remember that the chapters and the verses. That are later edition. This would be a continuously running narrative. Let's go back to the previous chapter.

[20 : 07] This is not just the 12 disciples at Caesarea Philippi anymore. You know verse 27 of chapter 8. This is Jesus with his disciples at Caesarea Philippi. But then we go to verse 34.

When he had called the people unto him with his disciples also. He said unto them. Whosoever will come after me. Let him deny himself. And take up his cross. And follow me.

Now we don't know. Whether this is a wild crowd. Who is there in Caesarea Philippi. Or whether between verses 33 and 34. There's now one of these gaps of silence.

Of which the Bible has many. You know. It's got tons of them. And you know. A classic example would be. You know. In the book of Numbers. Where if you know. The children of Israel. They're in the desert. They've been given their instructions by Moses.

They've been given their marching orders. Literally. Of where they're all meant to camp. And so on. All the way up to chapter 19. And then suddenly. In chapter 20 of Numbers. Then you've got the children of Israel.

[21 : 04] Beginning to plan their route. Up to the east of Edom. So they'll come up the east side of the river Jordan. Ready to cross into the promised land. Where did the intervening 40 years go?

Where did they leave? And if you take a couple of years. For you know. Getting into the wilderness. And all the grumbling. And the manna. And the quails. And the building of the tabernacle. And so on. Where did all the intervening years go?

Suddenly. They're about to start their march. Their preparation up into the promised land. Even if you knock off five years. Where did the 35 years go? But the Bible is full of such.

Silent blanks. You know. And the old testimony. He gets so and so. He married somebody. The daughter of somebody else. And he married her. And then she conceived. And they're a son. And they called his name.

Whatever. You know. So nearly a year. Bang. Just going like that. Just as though. Marriage. And then you pull a baby out of your pocket. Like a rabbit out of a hat. A year has nearly passed.

[21 : 58] In the end of the end of the end. It's just passed over. In silence. You know. The gospel accounts. Are reckoned by most scholars. To cover a period of approximately three and a half years. Of Jesus' public ministry.

That is leaving aside the birth narratives. And all that. When they add in how many times he went to the Passover. And all the different feasts. And so on. They think it's approximately three and a half years. But there's an awful lot of gaps.

Isn't there? There's an awful lot of things were not told. You know. As John says at the end of his account. You know. If all the things were written about what Jesus said and did. The whole world couldn't contain the books that are there.

So we don't know for sure. Whether chapter 8 verse 33 here. And then on to verse 34. Whether this is still Jesus saying. It says in the Philippi. Well. You know. Everybody gather round.

And we'll carry on the narrative here. Of whether there's a whack. And a space. And going back into Galilee. And some time has elapsed. And now the crowds are gathered again. When he had called the people unto him.

[22 : 52] With his disciples also. He said unto them. But in one sense. Whether they're still in Caesarea Philippi. Whether they're back in Galilee. It's not really the point. The point is.

The verse 34 of chapter 8. Suddenly throws the net a whole lot wider. Now it's not just the 12. We're talking about. Is it? When he had called the people unto him.

With his disciples also. He said unto them. Whosoever will come after me. Let him deny himself. Take up his cross. And follow me. And so on. And it runs pretty much continuously.

On into the beginning. Of chapter 9. Where suddenly. The narrative changes abruptly. Six days later. They're up the Mount of Transfiguration. Between verse 1 and verse 2.

And there's a week gone. Bang. Just like that. Passed over. In silence. So now. At the time when Jesus is speaking this. The net has been thrown much wider.

[23 : 46] It's not just the 12. He is addressing a much larger crowd. Whether it's in Caesarea Philippi. Or whether it's in Galilee. He said unto them. Verily I say unto you. There'll be some of them that stand here.

Which shall not taste of death. Till they have seen the kingdom of God. Come with power. But. That still has another question. Doesn't it? Because.

If the gospel period. Or the time of Jesus' earthly ministry. Is sort of. About three and a half years.

Or whatever. And let's say this is getting on to. Let's even say. It's halfway through.

So let's say. It's one and a half years. Or two years. Into his ministry. So you know. After the crucifixion. And then. The resurrection. And they said. It's only about a year and a half later. Isn't it? Two years at the most. So you know. You wouldn't expect. Most people to be dead. After two years. Would you? I mean. There's an awful lot of people. In this crowd. We must presume. And you would expect.

[24 : 40] Most of them. Still to be around. A year and a half. A couple of years later. Is there. Something more here. Is there something. Which might prevent. The majority.

From seeing. This. Kingdom of God. Coming with power. Because the way. Jesus expresses it. There'll be some. Of them. That stand here. Which shall not taste.

Of death. Till they have seen. The kingdom of God. Come with power. That implies. A minority. It implies. Some will see it. Most. By implication. Will not.

Otherwise. He'd say. You know. Some of you are going to be dead. But most of you. You'll see it come in. Almost everybody here. Will see this coming. Well. That's not what he says. Some of you. Will see it. Before you taste. Of death.

Implying. Most. Probably. Won't. Is there something. Which might. Prevent. The majority. From seeing. This.

[25 : 37] Kingdom. Coming. With power. Well. If we go into. John's account of the gospel. We see in chapter 9. Verse 35.

After Jesus had healed the man. Who was born blind. And they cast him out of the synagogue. Because he wouldn't deny Jesus. And we read it verse 35. And Jesus heard that they had cast him out.

And when he had found him. He said unto him. Dost thou believe on the son of God? He answered and said. Who is he Lord? That I might believe on him? And Jesus said unto him. Thou hast both seen him.

And it is he that talketh with thee. And he said. Lord. I believe. And he worshipped him. And Jesus said. For judgment. I am come into this world. That they which see not.

Might see. And that they which see. Might be made blind. And some of the fallacies. Which were with him. Heard these words. And said unto him. Are we blind also?

[26 : 33] Jesus said unto them. If you were blind. You should have no sin. But now you say. We see. Therefore. Your sin. Remaineth.

This is what we read. And then if we. If we turn. For example. To Matthew's account. In chapter 15. We see in verses. 12 to 14. Where.

Jesus says. Or the disciples. Come to Jesus. They knowest thou. That the Pharisees. Were offended. After they heard this sin. And he answered and said. Every plant. Which my heavenly father.

Not planted. Shall be rooted up. Let them alone. The scribes and Pharisees. They be blind.

Leaders. Of the blind. And if the blind. Lead the blind. Both shall fall.

Into the ditch. Now we read these verses. And we tend to apply it. Only to those. Doing. The leading. In other words. We tend to think.

[27 : 30] Oh yes. He's talking about the scribes and Pharisees. We forget. Do we not. Well perhaps you don't. But I read these verses. And I almost always. Often have forgotten. That it is both. The leaders.

And. Those. Being led. Who are blind. Let them alone. They be blind. Leaders. Of. The blind. It is not just.

Those leading. It is also. Those being led. Who are blind. According to the teaching. Of Jesus. Those. Both.

Those leading. Those following. The blind. Whether they be the leaders. Whether they be the people. Following. The blind. Cannot see. They cannot see. The light of the sun. And they cannot see.

The light of the world. The light. Jesus himself. Again says. In the Sermon on the Mount. Matthew 6. Verse 22. The light of the body. Is the eye. If therefore.

[28 : 25] Thy eye. Be single. That means. Focused on one thing. The whole body. Shall be full of light. If you are focused. On the one true thing. If thy eye. Be single minded. Focused upon the true light.

Thy whole body. Shall be full of light. But if thine eye. Be evil. Thy whole body. Shall be full of darkness. If therefore. The light. That is in thee. Be darkness. How great. Is that darkness. Jesus. Is not. Just. Referring. To the Jewish. Leadership. Of the scribes. And the Pharisees.

He is referring. To the people. As a whole. Most. Of them. Simply. Will. Not. See. What is. Right. In front of them. Again. Going back. To John's. Account of the gospel. We read. In chapter 12. Verse 34. The people answered him.

[29 : 20] We have heard. Out of the law. That Christ. Abideth forever. And how sayest thou. The son of man. Must be lifted up. Who is this son of man. Jesus said. Out to them. Yet a little while. Is the light. With you.

Walk. Whilst ye have. The light. Lest the darkness. Come upon you. For he that walketh. In darkness. Knoweth not. Whether he goeth. While ye have. The light. Believe. Believe. In the light. That ye may be. The children. Of light. These things. Spake Jesus. And departed. And behind himself. From them.

Whilst you've got. The light. Believe. In the light. But not everybody. Will do that. When Christ. Converts. A soul. When the kingdom.

Of God. Comes. Into their life. With power. One. Of the features. Of that. Transformation. Is that they are. Enabled. To see. And to connect.

[30 : 17] The old testament. Scriptures. In. With their. Fulfillment. In the messiah. Christ Jesus. All of the old testament. Ultimately. Leading up. To its fulfillment. In Christ.

Every sacrifice. Every law. And commandment. All the prophets. All the law. It's all leading up. To its fulfillment. In Christ. And one of the things. It happens. When Christ. Converts. A soul. Is that. In able to see that. Like how all the pieces. Fit together. In it all. And. Christ Jesus. Does this. This is a feature. Of Peter's preaching. At Pentecost.

He connects it in. With how David. Has prophesied this. And said that. And David. Sepulchre. Is with us. To this day. But this Jesus. He didn't see any corruption. He connects it in.

With the old testament. It's a feature. Of Peter's preaching. At Pentecost. And at other times. It is part of the focus. Of his letters. It is there. Throughout Paul's entire ministry.

[31 : 09] And all his letters. It is what Stephen does. In his one speech. In Acts chapter 7. To read Acts chapter 7. It's all about the old testament. Leading up to its fulfillment.

In Christ. That's what the Lord enables Stephen. To do. To connect it in. Before he is martyred. He only gets one speech. Before he is martyred. And yet he connects it all together. In that time. It's part of the focus. Of all these letters. It's what Stephen speaks about. It's what John does in his letters. It's what James does in his letter. It's what Jude does in his letter. Not surprisingly. The letter to the Hebrews.

Is absolutely chock-a-block with it. So the spirit of Christ. Is enabling the converted. To see how it all connects together. The old testament.

Is pointing inexorably. On to its fulfillment. In Christ. The old testament scriptures. Are full of Christ. And that is what Jesus himself says. John 5 verse 39.

[32 : 05] Search the scriptures. For in them ye think. That ye have eternal life. And they are they. Which testify of me. It is because people.

Will not build their life. Upon the one. That they cannot see. The other. Now Abraham says this. Of course. Doesn't he. In the parable of the rich man. And Lazarus.

That we were looking at. Just recently. In chapter 16. Of Luke's account of the gospel. You know the rich man says. Oh send Lazarus. To my five brothers. So that they won't come. Into this place of torment.

I have five brothers. That he may testify unto them. Lest they also come. Into this place of torment. Abraham said unto them. They have Moses. And the prophets. They have got enough. To make sure.

They don't come here. The Moses and the prophets. Will be sufficient. They have Moses and the prophets. Let them hear them. He said nay father Abraham. But if one went unto them. From the dead. They will repent. And he said unto them.

[32 : 58] If they hear not Moses and the prophets. Neither will they be persuaded. Though one rose from the dead. Isn't that the evidence of the New Testament.

That the chief priests. And the scribes. And those who were. Prejudiced against Jesus. Would not hear. What the Old Testament scriptures. Would say. Even amongst the unconverted.

Converted Jewish community. There are. There are elements of the Old Testament scriptures.

Where they just will not go. There are parts of Isaiah. And the Psalms. They will not read. They will not have them in the synagogues.

They will not have them read. Because. They point to the fulfillment. In the Messiah. That's not to rubbish. Any community. Or any people.

It's just that. If you're honest. If you're facing the evidence. If you're looking at what the scriptures. Actually teach. They will point you. Inexitably. To their fulfillment. They have Moses and the prophets.

[33 : 56] If they hear not Moses and the prophets. Neither will they be persuaded. Though one rose. From the dead. So many.

So many. Who simply. Will. Not see. Now there's a difference between. Will not. And cannot. If somebody asked me to put a box.

On top of a ward. That's maybe six feet high. I can do that. I might say. No. I'm not going to do it.

That's me saying. I will not do it. No. I can't do it. If they ask me to put it on top of a box. It's 30 feet high.

I can't reach that. I physically cannot do that. It's not a case of. I'm in a bad mood. So I won't do it. I can't do it. The other one. I could do it. If I wanted to. I. I will.

Or I will not. But I have the power to do it. But there's. Can and cannot. Cannot. Now nobody is shut out by cannot. But there are so many who simply will not see.

[34 : 52] Will not see the son of God. And will not see the kingdom of God. Even when it comes with power. Right in front of them. But by the grace of God.

Some. Will. This is what we read. This is what Jesus says. Verily I say unto you. There be some of them that stand here. Which shall not taste of death.

Till they have seen. The kingdom of God. Come. With power. They will see it. They will experience it. And they will begin to live it.

Many. Will not. But some. Some. Will. And many still. Do not. But some.

Still. Do. See it. Experience it. Live it. And some. Do not. Yet. Who will yet.

[35 : 51] Come to do so. And when they do. It will be a fresh start. And a new beginning. But still they. Like all of us.

Will bring to that fresh start. All the baggage. And hurts. And hopes. And fears. And all their accumulated past. Of who they are.

And what they have become. But that's okay. That's allowed. It's all right. The vital thing now. And vital doesn't just mean.

Very important. It means alive. Vital means. Living. As you know. Somebody's vital signs. Their heartbeat. Their breathing. And so on. Or in the sense of importance.

It means the measure of life. The difference between life. And death. If something is vital. It is of the essence. Of life.

[36 : 47] So the vital. Thing now. Is not. What you made. Or didn't make. Of all that. Past life. Before. The vital thing.

Is what Christ. Will make. Of your life. Now. And for the future. And for eternity. That you should live it.

Experience it. See it. And he said. And he said unto them. Verily. I say unto you. That there be some of them. That stand here.

Which shall not taste of death. Till they have seen. The kingdom of God. Come with power. So it was then. And so it is still.

Thanks be to God. What this movie. What is going on? Indeed. The kingdom of God.

[37 : 51] Bye bye. Martha And then the kingdom of God.