

23-1119a Transcript

23-1119a - 5-Rise of a Demonic Worldview, Scott Reynolds

Bible Readers: Kevin Woosley and Scott Reynolds

This transcript transcribed by TurboScribe.ai

See a detailed summary: [Detailed Summary HTML](#) - [Detailed Summary PDF](#)

(Detailed Summary by Grok, xAI)

5-Rise of a Demonic Worldview

Transcript (0:03 - 38:09)

Scripture Readings

1st Reader: Kevin Woosley

2 Timothy 4:3,4,

(0:03) Good morning. 2 Timothy chapter 4 verses 3 and 4. (0:10) 2 Timothy 4 verses 3 and 4.

(0:15) For the time will come when they will not endure sound doctrine, (0:20) but according to their own desires, because they have itching ears, (0:24) they will heap up for themselves teachers, (0:27) and they will turn their ears away from the truth and be turned aside to fables. (0:32)

2nd Reader: Scott Reynolds

Matthew 16:11,12,

(0:37) Good morning. Picking up in Matthew 16, (0:42) Matthew 16 verses 11 and 12, it says, (0:48) How is it that you fail to understand that I did not speak about bread? (0:53) Beware of the leaven of the Pharisees and the Sadducees. (0:58) Then they understood that he did not tell them to beware of the leaven of bread, (1:04) but of the teaching of the Pharisees and Sadducees.

Colossians 2:6-8,

(1:09) Then the second scripture reading is Colossians 2, 6 through 8. (1:14) Colossians 2, 6 through 8.

(1:18) Therefore, as you receive Christ Jesus, the Lord, (1:22) so walk in him, rooted and built up in him and established in the faith, (1:27) just as you were taught, abounding and thanksgiving. (1:30) Verse 8. See to it that no one takes you captive by philosophy (1:37) and empty deceit according to human tradition, (1:42) according to the elemental spirits of the world, (1:46) and not according to Christ. (1:48)

Transcript

Preacher: Scott Reynolds

(1:53) All right. It's good to see everyone. (1:56) We have been bringing to you sessions of a webinar series (2:00) entitled The Seven Threats of Our Time by Dr. Del Tackett. (2:06) He's the author of The Truth Project and The Engagement Project. (2:10) Today, we will cover the fifth session of The Seven Threats (2:14) called The Rise of a Demonic Worldview and the National Rift.

(2:21) And Del begins by saying, (2:23) Our topic today is one that should be of deep interest to all of us who live in this country. (2:29) And I would say anyone who is actually alive in the world today (2:34) because the thing that is happening that we see here in America (2:38) is not just isolated to America, (2:42) but it is happening around the world as well, (2:44) especially in Western cultures. (2:48) One might even say it has already happened in other Western cultures, (2:53) but the battle rages heavily here in our country.

(2:59) It's dangerous to ignore the reality of Satan and his forces. (3:06) I am not a person who sees a demon behind every bush, (3:10) but to run to the other side of the continuum (3:13) and act as if there is no spiritual warfare (3:17) is folly and contrary to plain biblical teaching. (3:23) We forget this to our peril.

(3:27) Someone said, (3:28) I am certain that one of the main causes for the ill state of the church today (3:34) lies in the fact that the devil has been forgotten. (3:41) So I want to, first of all, (3:43) acknowledge that the world around us has somewhat made it an eye roll (3:48) to even mention demonic, the word demonic, (3:53) or to mention the word Marx, or to say the word communism. (3:58) The machines of the world and the culture around us have moved into a position (4:04) where we will often evoke an eye roll from people.

(4:08) And if you have that sense as well, (4:11) when we say the word communism or Marxism or a demonic worldview, (4:17) I pray that you might allow the Lord to speak to us today (4:20) without those kinds of plots and schemes that are in play. (4:25) It is important for us to recognize and understand the times in which we live (4:31) and the things that are going on. (4:35) Del says, (4:36) I have written about the history of this and the demonic influences upon Karl Marx before, (4:42) and we need not repeat it here except to note that many had thought that Marxism (4:48) had taken a death blow when it couldn't get any traction in America (4:55) and it had failed in so many places.

(4:59) But Marxism was reborn in our country through the Franklin School (5:04) and critical theory, and that's not critical race theory. (5:09) Critical race theory is an outcome of critical theory. (5:14) Instead of sowing discord between the workers and the owners, (5:18) it now sought to sow division in the hearts and minds of those of a minority status, (5:23) convincing them that they were the oppressed (5:26) and a must-be-hated oppressor was the white, straight, cisgender, Christian male hegemony, (5:34) including every institution that he had built.

(5:40) These minorities were the new pawns in the demonic worldview (5:46) that desires to overthrow all of God's social institutions. (5:51) When we speak of overthrowing, we do not necessarily mean their destruction by elimination. (5:59) What we see today is the zealous drive to recreate them in a new image, (6:05) to modify the language, to design the purposes into something radically different (6:10) than God's original plan.

(6:12) Have you ever heard of fundamentally changed America before? (6:17) There is a deep, visceral, emotional fervor associated with this. (6:23) Marx's abolish the family is driven not by some contrary philosophy, (6:29) but by something deeply demonic. (6:32) It is, of course, a scam.

(6:34) The pawn to overthrow the status quo, the way things are, (6:38) will then find themselves, as every Marxist pawn in the past has found themselves, (6:44) in a gray, barren world interrupted only by the lavish palaces of the Marxist elite. (6:54) This worldview has been germinating in America for over 50 years, (7:01) having taken deep root in academia. (7:05) It has almost miraculously exploded upon us in the midst of the COVID scare, (7:10) and we now await to find ourselves in a nation that has a deep and severe worldview rift.

(7:17) For most of our nation's history, we shared a common worldview. (7:23) Yes, we disagreed about politics, and sometimes fiercely. (7:27) Some of those disagreements were enough to bring us to a civil war, (7:31) but we shared a common worldview.

(7:34) That is no longer the case. (7:37) Now, our divide is no longer merely politics, (7:42) but about the fundamentals of life and truth and liberty. (7:46) That divide is made worse by the fact that this new worldview has embedded itself (7:52) in academia, prime media, entertainment, technology giants, (7:59) and judicial, legislative, and executive bodies.

(8:03) It flies under the various flags, such as social justice and woke and progressive, (8:09) and under the guise of newly defined terms, such as equality, equity, and diversity. (8:16) Most critical is that it has made compassion the supreme ethic, (8:22) though in reality, it's a malevolent, evil compassion. (8:26) This feigned compassion overrides freedom.

(8:31) It supplants truth and righteousness. (8:33) It outweighs sane logic and common sense. (8:36) It is the new litmus test for everything but in our new culture itself.

(8:44) Its end, however, is the same. (8:47) Total dominance, total control, total acquiescence of the masses. (8:52) Comply or die.

(8:53) Maybe not physically, but you will be isolated, shunned, (8:57) forced out of the means of communication. (9:00) Some have already had financial accounts closed, jobs terminated, reputations ruined. (9:06) All of us, if we are honest, must admit that there is a new standard (9:12) associated with what you can say and what you can't say.

(9:18) Free speech has been lost, and we weren't even aware it happened. (9:23) If you are guilty of crime speak, you will be cast out. (9:29) Recently in England, there were people who were arrested for silently praying.

(9:41) That's crime think. (9:43) You can't even think differently than what they want. (9:47) This is not the future.

(9:49) This is now. (9:52) Survivors of the horrors of Marxism in the former Soviet Union and communist China (9:57) and other places where it has terrorized millions and left mass graves (10:02) and grave skeletal cultures are screaming at us to wake up. (10:07) They speak with alarm, pleading with us for we now walk the same dangerous path (10:13) they saw in their former lands.

(10:17) This storm front is massive. (10:19) When it is combined with the others, it may be fatal. (10:25) We have a lot to cover today, so we're going to move fairly quickly.

(10:29) But the first thing I want to do is call your attention to Mark 16. (10:35) It says that the Pharisees and the Sadducees had come seeking a sign from Jesus. (10:43) And Jesus responded to them with a little bit of an admonition, (10:51) if not a large admonition, that they were capable of discerning the signs (10:56) of the physical world around them.

(10:58) They could discern the signs associated with the weather and the sun (11:02) and those kinds of things. (11:03) But Jesus then admonished them by saying they could not discern (11:08) the signs of the times. (11:13) And then when he got alone with the disciples, (11:16) the disciples were caught up in a little bit of the same problem (11:19) because Jesus told the disciples, (11:23) watch out and beware of the leaven of the Pharisees and the Sadducees.

(11:26) And the scripture tells us that the disciples began talking amongst themselves (11:30) saying, well, it's because we didn't have any bread that he admonished them. (11:36) And they were thinking basically of the surface physical things. (11:40) And then Jesus opened their eyes and told them what was true.

(11:43) And then the scripture says in Matthew 16, 12, which we read, (11:48) then they understood that he did not tell them to beware of the leaven of bread, (11:54) but of the teaching of the Pharisees and the Sadducees. (11:59) And the word for teaching there in the Greek is better understood, (12:02) not simply as a lecture or a small teaching here and there, (12:06) but is better understood as a larger teaching associated with this, (12:11) in this case, the Pharisees and Sadducees. (12:15) Dictionary defines it in that way, (12:17) that the larger sense as well associated with this Greek word.

(12:22) So those of us who are involved in worldview teaching (12:26) and interested in worldviews, (12:29) it would be appropriate for us to understand what Jesus was saying. (12:34) He was warning them against the Pharisees and the Sadducees' worldview. (12:41) And we need to be careful of that worldview.

(12:44) In 2 Timothy, we read this, chapter 4, verses 3 and 4. (12:49) For the time is coming when people will not endure sound teaching, (12:54) but having itching ears, (12:57) they will accumulate for themselves teachers to suit their own passions. (13:02) So they're looking for a worldview that will suit their own passions. (13:06) And verse 4, (13:07) and will turn away from listening to the truth and wander off into myths.

(13:13) And that is what we're going to do here today, (13:15) identify the worldview that we need to be careful of. (13:19) We've been talking about what we call the perfect storm, (13:22) the seven threats, (13:24) all converging on Western culture in our particular time, (13:28) and the time in which we live in Western culture. (13:32) We're looking at it primarily today as how it is impacting our nation.

(13:39) The first four threats that we looked at was the rise of the scoffer (13:44) and the depraved mind. (13:46) We talk about the possibility that God had given us our culture over to a depraved mind (13:52) so that we are now dealing with a culture, (13:55) a large segment of our culture that can no longer process spiritual logic. (14:00) The second threat, the rise of homo deus and male Christianity that has arisen, (14:07) is the whole notion that we have now descended into a position (14:11) where we believe that the human heart speaks something divinely.

(14:18) And so we have a tendency to bow down to someone's declaration. (14:23) If they declare

that they are a woman, (14:26) then we believe that it is some sort of divine proclamation, (14:29) and we must bow down to and acknowledge that as a divine proclamation. (14:35) And if we do not and we speak against it, (14:40) we'll be considered speaking blasphemy.

(14:43) And there are increasingly blasphemy laws that are being crafted in our culture, (14:49) and along with the consolidation of massive earthly power that we talked about last time, (14:54) you can be canceled in a number of ways. (14:58) The third storm front, a critical one that we talked about, (15:05) the loss of the noble male and the loss of the virtuous female, (15:10) and therefore that resulting in the rise of a malevolent evil compassion (15:17) as being the number one ethic in our culture today. (15:20) And without the noble male and the virtuous female, (15:24) grace and compassion are no longer bridled by truth and wisdom and righteousness.

(15:29) And so what remains is this compassion that is not wise. (15:33) It is not compassion based on truth and righteousness, (15:36) but it becomes a malevolent compassion. (15:39) It becomes in our culture the prime ethic.

(15:43) So everything is judged against and based upon, (15:46) even public policy increasingly becomes crafted based upon this malevolent compassion. (15:54) And that led us then to the fourth threat that is rising around us, (15:59) and that is the consolidation of massive earthly power. (16:05) And that massive power is a different kind of beast than normal.

(16:09) We'll look a little bit at this again because it is necessary for us to have all of these. (16:16) The first four threats are the foundation of what we're going to be talking about today. (16:21) But we are witnessing today an unprecedented consolidation of massive power in a new form, (16:29) in a way that has never been seen before in the history of man.

(16:35) Normally, that consolidation of massive power has been consolidated in the institution of the state. (16:43) And, of course, that is true. (16:45) We are seeing an increased consolidation of power in the state, (16:50) but there are other powers that have arisen in our culture that are fairly unique to the time in which we live.

(16:56) We've never seen this combining or uniting of centers of power primarily in the sphere of labor, (17:05) from academia to media to entertainment. (17:09) And recently we've seen the rise of the power of medicine and science, or so-called science, (17:15) that have the power to shut down a culture. (17:18) They have a power to shut an individual's economic capabilities down.

(17:22) We've seen that happen in people in various places around the country, (17:27) especially those who are blasphemers who do not speak in accordance with the current rising worldview. (17:36) So now that leads us then to this next threat, and I've labeled it the rise of a demonic worldview. (17:43) And I do not shy away from that adjective because I believe that it is a demonic worldview.

(17:49) It is based upon what has been academically referred to as the Marxist worldview. (17:59) And we will reiterate again that I am absolutely convinced that Karl Marx was under the deep influence of demonic forces. (18:07) That worldview, many have written and documented, (18:10) hundreds of millions of people have been slaughtered at the throne of that worldview.

(18:16) It is demonic. (18:17) And the rise of that demonic worldview in our country has now, for the first time, (18:23) created a national worldview rift. (18:28) It is important for us all to understand that the divide that we see today is not a political divide.

(18:39) We had political divisions in the past. (18:41) We've had serious political divisions in the past. (18:44) But as a whole, our nation shared a common worldview, and I contend it was a biblical worldview.

(18:52) That doesn't mean that everybody followed that worldview perfectly, (18:57) and in some cases some people didn't at all. (18:59) But it was a common worldview that brought about a common understanding of what was right and what was wrong. (19:07) It was a worldview that produced a church on almost every corner.

(19:12) It was a common worldview, yet we had some very serious political differences (19:18) that even brought us into the Civil War and other things. (19:22) There was still a basic foundational worldview that the nation rested upon, (19:31) and that simply is no longer true. (19:34) The rift that we see in our nation today is no longer simply a political rift.

(19:39) It's a worldview rift. (19:41) Okay, so as I've mentioned, as those of you have been on any of my world tours before, (19:48) I have often said, and I will continue to say, I hope for as long as I have breath, (19:54) that whenever you come to any kind of an issue, any time you come to a problem, (19:59) the best thing you can do, and the first thing you need to do, (20:03) is to go back and understand the nature of God. (20:06) That provides the foundation for whatever issue we're looking at.

(20:12) His nature and character, his attributes, are the source of all truth. (20:17) So we must go there before we can begin to study whatever issue. (20:21) We're going to do that again today and, well, today, (20:26) for this very, very serious issue that we see before us.

(20:31) When we go back and take a look at God's character, in particular, (20:36) the attributes that are important for us today, and we'll be talking more about it tonight, (20:42) when we talk about the fact that God is one, that's what the Scripture tells us. (20:49) And yet we understand that one is not a singularity. (20:53) It's not just denoting one person or thing.

(20:57) Yet it is a one associated with the understanding that there is no other God but him. (21:05) And yet when Jesus in John 17 talks about he and the Father being one, (21:11) and that he wanted us to be one, (21:14) there is a notion of the socially complex aspect of God's character, (21:20) the triune, three-in-one nature of God (21:24) that is associated with the character of God. (21:27) He is one.

He's a socially complex one. (21:32) He's the one of the many. (21:34) And that God himself is a relational God within his own nature.

(21:41) It is not he's relating to us as a monolithic, like a large block of stone monolith, (21:48) but he is relational within his own nature and character and has for all eternity. (21:56) The triune nature of God, the Father, Son, and Holy Spirit, (22:01) the socially complex, true God, creator of all things, (22:05) is relational within himself. (22:08) He relates and has the capacity and ability to relate to himself before he created anything.

(22:15) And therefore, God represents both unity and diversity. (22:23) The diversity of the three persons in the triune nature of God (22:27) and the unity of those three persons such that they are one in essence. (22:34) They are unified as so much that when you look at one, you are looking at all of them.

(22:41) There is a mystery associated with the triune nature of God (22:44) and yet it is the reality of the true God that he represents both unity and diversity. (22:52) So let's take a look at the character of God and the nature of God and compare that to Satan. (22:59) Because we're going to be talking about the influence of Satan (23:03) and the demonic influence upon the world around us.

(23:07) And so when we talk about God, he is a relational God based upon the fact that he is triune. (23:13) He is unity, he is diversity, all bound up in the very nature of God. (23:20) What we find is that Satan, of course, is the opposite.

(23:26) He is a monolithic being, of course. (23:30) But Satan wants to destroy relationships. (23:33) In fact, in the Engagement Project, we make the statement that Satan's ultimate scheme (23:39) is to destroy relationships.

(23:42) Because if he can destroy relationships, he can destroy the fruit of God's creatures. (23:48) And where God is both unity and diversity, Satan pursues that which is disunity and discord. (23:57) He pits people against each other.

(23:59) He attempts to destroy any unity and any relationships. (24:02) God, therefore, enjoins oneness. (24:06) He instructs it, he urges it, he prescribes it, as we refer to in John 17, (24:14) where Jesus was almost emphatic about us being one as he is one.

(24:21) All those things that we read there in that amazing prayer (24:25) that we are privileged to listen into through the Scripture that God enjoins that oneness. (24:32) We see it elsewhere throughout the Scripture, where God calls for unity, calls for oneness, (24:39) but that unity and oneness is bound up in that which is true, right, and good. (24:47) Satan, therefore, pits one against the other.

(24:52) Rather than God enjoining unity, enjoining oneness, Satan works to pit people against each other. (24:59) The second thing about God, and we have also dealt with this in our last time together, (25:05) we also spend a lot of time of this in the Engagement Project, as we're talking about, (25:11) the modus operandi of God, his mode of operation. (25:15) And that leads us to understand that because of who God is, the unity and diversity of God, (25:24) that we find that God has created, and it shouldn't surprise us, (25:29) that the triune God has therefore created a universe that is filled with unity and diversity.

(25:36) It's filled with systems that are made up of diverse pieces and parts all working together (25:42) in an order to achieve a higher purpose. (25:46) And so, therefore, the entire social order that God has created for us is based upon who God is. (25:59) It is hard for one to imagine a monolithic God who could create a universe that is filled with systems (26:09) and relationships, diversities, and parts working together.

(26:15) And so that social order leads us to understand how that social order works with positions of authority, (26:23) submission, and roles that are associated with the members of those social institutions. (26:30) In the Truth Project, we laid out six of those, yea, seven, God being the seventh. (26:35) And we took a look at each of those institutions and the design that God has given us for those institutions, (26:44) a design that talks about positions of authority, submission, their purpose, their roles, (26:49) and all of those reflecting, again, the triune nature of God.

(26:54) So the modus operandi of God, therefore, is this, (26:59) that God creates, equips, empowers, and delegates authority and responsibilities to his creatures (27:07) to operate within the social

systems that even the smallest creature might flourish bearing fruit, (27:17) and that fruit brings glory to God. (27:20) We've referenced Psalm 19, where it says, (27:26) So, when the sun shines, it is being fruitful as it was made by God to be fruitful, (27:34) and that fruit, the shining of the sun, brings glory to God. (27:40) Of course, Jesus said in John 15, verse 8, (27:43) By this is my Father glorified that you bear much fruit.

(27:50) And so we see that link between the fruit of God's creatures and the glory that comes to God. (27:57) This is an important thing for us to understand, the modus operandi of God and how he has created things (28:05) and why he has created things the way he has done that. (28:08) So God has created his creatures and delegated to them and empowered them and equipped them in such a way (28:14) that creatures in relationships, and only in relationships, can bring forth fruit, (28:24) and that fruit then brings glory to God.

(28:28) And when we, therefore, contrast that with Satan's modus operandi, (28:33) where God delegates authority so that the smallest creature might flourish and bring forth fruit that brings glory to God, (28:40) Satan consolidates power at the top, increasingly enslaving people, (28:45) making them dependent and destroying their desire and incentives to be fruitful. (28:52) And therefore, Satan's modus operandi is to attempt to destroy the glory of God (28:59) by destroying the fruitfulness of his creatures. (29:03) And Satan does that primarily by destroying the relationships that God has made (29:09) out of which that fruit is to be produced.

(29:13) Okay, so we spent some time on this last time, and I don't want to spend too much time on it now, (29:19) and we're pretty close to finishing, actually, for this morning, but it's all important. (29:25) The foundational things that we need for going forward for tonight. (29:32) Each of those institutions that God has given to us, those diverse members that each has a role, (29:40) there's obedience, submission, there's a purpose associated with those.

(29:45) We read in Romans 13 that the purpose of the state is to punish evil and to condone what is good. (29:52) The purpose of the church, the leaders are to equip the saints, (29:56) and the saints are to, therefore, be fruitful in their ministry. (30:01) We have seen over and over again examples given to us in the Scripture.

(30:06) Nebuchadnezzar, for example, who was in position of king and yet rejected that position of submission to God, (30:14) exalted himself, and God punished him. (30:17) And the individual Saul, King Saul, if you recall, usurped the role of the priest as did King Uzziah, (30:25) who did the same thing, and breached the boundary of the role of what we would refer to today as the church, (30:34) and God punished them. (30:36) So the notion of sphere sovereignty is part of God's modus operandi.

(30:45) When he created the social order, he created the social order in such a way that there is a sovereignty (30:53) associated with each one of those social institutions or social spheres. (31:02) That's what we see in Uzziah and Saul. (31:05) The king does not have the right to breach the boundary of another institution, (31:11) and God judged them because of that.

(31:17) So we then looked at statism and what happens when power is consolidated increasingly into the power of the state. (31:25) And the state has to, obviously, do away with the notion of God being an authority over the king, (31:31) and the king then exalts himself. (31:34) The king, or whatever the governmental form is, we're using the word king to refer to whatever the governmental authority is.

(31:41) It can be a bureaucracy. (31:44) It can be all different kinds of authority forms. (31:46) But once it exalts itself to the position of total authority, then it has attempted to reject God's design.

(31:57) And the state, historically, it has been true in nation states, (32:04) have followed this pattern over and over again to their peril, (32:09) where they have absorbed, they believe, the authority of all the social institutions, (32:15) pulling them under the reign and rule of the state. (32:19) Citizens, therefore, really end up becoming wards of the state. (32:23) So this is the typical statism of what happens.

(32:27) And all of this is important to understand before we begin. (32:32) And last time, I was borrowing some imagery, and I tremble a little bit to do that, (32:39) but I think that imagery, to borrow from the book of Revelation, (32:43) where there is a very, very strange beast that has arisen in the book of Revelation that has seven horns. (32:51) And I made the assertion last time that we are in the midst of a very unique time in our culture.

(32:58) It is not simply the state that carries power, enormous power, (33:04) but we now have, for the first time, have the international technology conglomerates that have GOPs, (33:12) if you want to call it that, their net worth, is greater than most of the nations in the world. (33:20) And they have extreme power. (33:22) They have the power to keep you from buying and selling.

(33:25) They have the power to cancel you. (33:27) They have the power to pull down the statue of Abraham Lincoln. (33:34) And writing on top of all that, again, borrowing from imagery in the book of Revelation, (33:39) and again, I'm not trying to make any statement associated with our times today, (33:44) in terms of end times and so forth.

(33:47) I'm just simply borrowing the imagery because I think it's good imagery for us to understand (33:52) and look at the evil that we see in the world today. (33:55) But it's also been a strange thing to think in the imagery of the book of Revelation that there is, (34:02) it says, a harlot that rides on top of that beast. (34:08) Very difficult to understand.

(34:10) But when we apply it to what we're looking at, it's easy for me to understand (34:15) and hopefully for you to understand in the terms of how we are applying this imagery to what we look at (34:27) and what's happening today. (34:29) And to recognize and understand this harlot as the malevolent compassion that has been released, (34:37) unleashed from what God has given to the virtuous female of grace and compassion. (34:44) It's also given that to the noble male.

(34:47) But when you remove absolute truth and true wisdom and true righteousness, then what is left? (34:54) It's a compassion that is evil. (34:57) It does not bring about good. (34:59) It is not wise compassion.

(35:01) It is not a righteous compassion. (35:03) But it is a compassion that leads to that which is malevolent. (35:07) And again, as I mentioned before, Star Parker has written as an example how this malevolent compassion (35:14) was behind the entire notion of the welfare system that was placed in our culture.

(35:20) And that welfare system spelled the destruction of a very intact black family. (35:27) In our culture, it is malevolent and it destroys people rather than seeking what grace and compassion, (35:35) and vital by truth and righteousness and wisdom, according to God, is able to accomplish for the good of people. (35:43) We're going to be closing here and continue the rest this evening.

(35:48) Again, we need to remind ourselves that we are not a people that are without hope. (35:56) Every time we talk about each of these threats, (35:59) it is easy for us to be overcome by the weight of what is happening around us. (36:05) Look around.

(36:06) Watch the news. (36:08) It's easy to see. (36:09) It's not being done in the closet any longer.

(36:13) And yet we need to understand and realize that we are pilgrims in this world. (36:19) We are still here, and we are placed here for a reason. (36:23) We are placed here for a purpose.

(36:25) And God has given everything that we need, everything that we need to follow what he has asked us to do. (36:33) So, Veltuz, my recommendation to you is to be of good cheer, be of good hope, (36:40) even in the midst of this perfect storm that is raging around us. (36:44) Let your light so shine before men in such a way that they may see your good works (36:51) and glorify your Father who is in heaven.

(36:54) And my comments here at the end, to cut to the chase, there is a solution for what's going on. (37:01) It's not political. (37:04) The solution is the church.

(37:06) Jesus left, and we remain. (37:09) Why? (37:11) He has work for us to do, not just making new Christians, but teaching them to do all that he has commanded. (37:16) We need to be transformed through our hearts, through the renewing of our mind, (37:24) and conform to the image of Jesus Christ.

(37:27) We need to study and identify the biblical Christian worldview that's in it. (37:33) It's in it. (37:35) You study it, you'll see it, and live it.

(37:41) We can't be part-time Christians with one toe in the world and one toe in the church. (37:47) Jesus told us we cannot serve two masters. (37:51) We have to choose one and live for him, building relationships with others to be fruitful, (37:57) and in so doing, glorify God.

(38:01) So, we are now extending the invitation to anyone who is subject to it, (38:06) to come forward while we stand and sing. (38:09)