Sermon transcript

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Topic: 1 Thess. 5:26–27: "I charge you by the LORD that this epistle be read unto all the holy brethren!"

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We are once again grateful to God for this opportunity to be gathered in his presence, to hear his Word and to receive his blessing. Always with a sole intention that God may be honored in every gathering and that everyone, whatever their concerns, may also receive what they ask for. That as service may be worthwhile and that we may be brought closer to the Lord, understand him and his Word better and also deepen our fellowship with him and with one another.

This is truly about returning to that fellowship with God which existed before the fall. For on Golgatha the middle wall of partition was taken away, the handwriting of ordinances was torn up, the enmity destroyed and the Lord has removed what separated us and reconciled us to himself. [Eph 2:14-16, Col 2:14] As it is written: "***God was in Christ reconciling the world to himself.***" [2Co 5:19]

Once this divine reconciliation has taken place, fellowship with God is restored. Then he is our Lord and savior whom we love with all our hearts, indeed to whom we owe everything.

We know from the Word of God that all these afflictions will soon come to an end.

And as it is written in Romans 8, "***the whole of creation longs for the hour, indeed for the moment of deliverance from corruption.***" [Rom 8:19-21].

For all things have been subjected to the bondage of corruption for the sake of man who through transgression has passed over into the realm of Satan.

Most people have no idea what they are saying when they refuse to understand what happened in the garden of Eden.

But it was indeed there that man transgressed the boundary of the Word and thus through unbelief and disobedience fell for Satan's lie, went along with it and so came directly under satanic influence, was separated from God, driven out of paradise and the flaming sword was placed before it. [Gen 3]

Do not think that it was merely a matter of someone eating a fruit and that this is how it all came about.

But be that as it may, we are indeed grateful to God for his revealed Word, grateful that we are allowed to have part in what he is doing now.

We are delighted that so many people have come to visit us this weekend. We hadn't actually expected it. We look forward to being here at the end of the year with a large gathering of sincere and true believers, with people who are ready to walk the whole way with God.

Tell me or let me ask you, did you listen carefully to what the singers were singing: *inside or outside*?

Where will we be?

Will we be in the wedding hall?

Or will we be outside knocking on the door after it has closed?

There are these two scriptures, Matthew 22 and Matthew 25 which speak of this.

One is where the man who was not wearing wedding clothes was thrown out into the outer darkness where there will be weeping and gnashing of teeth. [Mat 22:11-13]

And the other scripture, "***those who were ready went in to the marriage supper and the door was shut.***" [Mat 25:10]

The others remained outside.

Here in this place it is not merely a matter of the correct doctrines and the true Word of God. What matters here is that people have personal experiences with God, undergo a conversion, experience a new birth and are renewed by the Holy Spirit, have fellowship with God and truly walk with God in faith so that when the time comes they may also move from faith to sight.

In the opening Word from Psalm 119 we read… I would just like to read the last verse that was read or the last two, 57 and 58.

[57] ***Thou art my portion, O LORD: I have said that I would keep thy words.***

[58] ***I intreated thy favour with my whole heart: be merciful unto me according to thy word.***

How often have we said this here, and if we were to take the trouble to underline in red in our Bibles wherever the word 'promise' appears, we would have much to underline.

I'm looking right now at Psalm 119, verse 82.

[82] ***Mine eyes fail for thy word…***

God's promises remain, they never waver. With his blood Jesus sealed what he promised in his Word, as the song goes.

Here in Psalm 119:38 I'm reading…

[38] ***Stablish thy word unto thy servant…***

God gave Abraham the promise: "***in thee all nations of the earth shall be blessed.***" He gave him the promise: "***whoever blesses you will be blessed in return.***" [Gen 12:3]

And then we have the summary given by Paul, guided by the Holy Spirit, in 2 Corinthians chapter 1, verses 20 and 21.

2 Corinthians chapter 1, verses 20 and 21.

[20] ***For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.***

And when we speak of the fact that we are now living at the end of the time of grace, it is essential that we know the promises God has given for our time and not blinded by pride to pass them by and think 'I believe in the one God, I have been baptized in his name and that is all'.

Not like that.

Fellowship and communion with God entail that we proclaim the whole counsel of God and believe the whole Word of God with all our hearts.

When I think that God in his faithfulness does not leave things undone so that we may be told and made to know the things that really matter.

I have three scriptures from Mark chapter 4 that I would like to read.

Mark chapter 4, perhaps from verse 11. Mark 4, verse 11:

[11] ***And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.***

Here too is the word "outsider". I would like to believe that it was the Holy Spirit who guided our brother to choose that word, I mean to choose that song.

Whoever stands outside what God is doing here will also stand outside what then takes place.

One must be found here in this life in what God does, so that one may afterwards be found in what God does.

If anyone thinks they can rely on experiences, that God did this and that, blessed this and that… 'God has blessed much' and yet he may still be told "***Depart from me, ye that work iniquity, I never knew you.***" [Mat 7:23]

In the end it is not the blessing that counts.

We are grateful to God for every blessing and we hope that God will bless us still, that it will overflow.

But what do we actually call a blessing?

What is a blessing in God's eyes?

There are people who when they feel good they say 'God has blessed me'.

If you were to ask people 'What does the word blessing actually mean anyway?'

I would like to know who can provide a biblical answer to this.

Let us return here to this Word from Mark 4:11.

[11] ***And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:***

Then comes the explanation…

[12] ***That seeing they may see, and not perceive…***

We don't want to say it, but it is just as the Lord said.

The natural man does not perceive the things of the spirit even if he considers himself spiritual. [1Co 2:14]

And one must be born into the kingdom of God to understand the things of the kingdom of God. [Joh 3:3]

And the kingdom of God cometh not with observation, nor does it come through what we can demonstrate and perform. [Luk 17:20]

It must begin within us, it must be within us.

And here in particular, the emphasis:

"***unto them that are without***" [Mar 4:11]

There have always been outsiders and those who stood within watching what God was doing.

Some accepted, others rejected.

Some believed, others did not.

Where do we stand?

Not according to our judgment, that counts for nothing before God, but according to God's judgment. Surely all the scribes and the whole people of Israel were determined to serve the Lord and to be found in the will of God. And everything that happened outside their denominations was merely a disruptive factor that was not at all part of what in their opinion God had ordained and willed.

But look, God had already announced through the prophet Isaiah: "***I'm going to do something new.***" [Isa 43:19]

God had made promises and those who at that time knew from the promises concerning those days what God had promised were able to verify from the fulfillment of Scripture that it would indeed come to pass.

And our Lord expressed this most clearly in Luke 4 when he said: "***Today this Scripture has been fulfilled in your ears.***" [Luk 4:21]

So what really matters is not just proclaiming two or three doctrines that are correct, but the whole counsel of God.

Now listen to verse 26 in Mark 4.

Here is a little more explanation.

[26] ***And he said, So is the kingdom of God, as if a man should cast seed into the ground;***

[27] ***And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.***

A very important word.

The parable is about a sower and the seed and the various fields and what falls on the ground and into the ground right down to the thorns and thistles that can choke the seed.

But this is all about one mystery. When the divine seed of the word is sown in fine and good soil of the heart, then you can be certain day and night that the seed that has been sown will grow through God's law and grace without any effort on your part. [Mar 4:26-28]

Let's be honest, if there is a farmer here like our beloved brother and wheat is sown, what can the farmer do?

Can he bend his knees and ask 'My God, what will happen to the wheat?'

What can the farmer do once he has sown?

He knows full well that he has only sown in the hope that when the time is right the harvest will be brought in.

He knew sowing was done so that he might then reap.

But he could not influence the growth.

He could only sow.

The other depended on rain and sunshine but no longer on the sower.

And even the field into which was sown, it could not become nervous either.

The rain and the sun, everything comes from above so that what has been sown may grow.

When the divine seed of the Word has been sown in our hearts, then we can be certain day and night, we can lie down in peace and get up comforted and can be certain that a harvest is coming and the reapers will come, the chaff will be burned and blown away and the wheat taken into the heavenly garner. [Mat 3:12, Mat 13:30]

Since all this has already been predetermined by God, we have no say in the matter.

And listen to what is written next in verse 28.

[28] ***For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.***

[29] ***But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.***

Thus has God ordained and he used this parable to make it clear to us that the wheat is already wheat when just the two leaves sprout. And when the stalk grows and when the ear appears, all of that is already wheat, the whole process is already wheat. But what is ultimately useful is what has gathered at the top of the entire stalk as the grain in the ear, namely the very same wheat of the same quality as that which was sown in the ground.

Have we understood that?

Jesus himself gave this parable and said: "***Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.***" [Joh 12:24]

He was given up to death so that many might be brought forth as sons and daughters of God endowed with a new divine eternal life and having the same nature as he did.

For us this may indeed seem simply incomprehensible today, not because we don't want to or cannot believe it, but because it goes beyond our understanding and capacity.

When John writes to us: "***we will be like him; for we shall see him as he is***" [1Jo 3:2]; if people say that to each other today and everyone then looks at themselves or perhaps even looks at others, that is still worse. Indeed it is better to look at oneself and into the mirror than to look at others. For in the eyes of the individual the other person is still a little worse off.

But are we not allowed to believe together in what God's word says: "***we will be like him***" [1Jo 3:2]?

That humbles us.

It submits us in love under the mighty hand of God.

Just as in Adam all die, so in Christ all will be brought to life. [1 Cor 15:22]

And just as we have borne the image of the earthly Adam, so shall we bear the image of the heavenly one. [1 Cor 15:49]

We recently read this here from 1 Corinthians chapter 15.

For so it will be in the resurrection.

I'd rather read it so that everyone knows that it is written.

In 1 Corinthians chapter 15, verse 47.

[47] ***The first man is of the earth, earthy: the second man is the Lord from heaven.***

[48] ***As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.***

[49] ***And as we have borne the image of the earthy, we shall also bear the image of the heavenly.***

It will indeed be a passing from time into eternity, from mortality into immortality.

I would also like to read the passage from the Epistle of John so that every may know that this is indeed what is written there.

In the Epistle of John we read this in chapter 3.

1 John chapter 3, verse 3, or perhaps verse 2.

[2] ***Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.***

[3] ***And every man that hath this hope in him purifieth himself, even as he is pure.***

So there is redemption and there are those who have been redeemed. There are people who have been cleansed by the blood of the Lamb and they are sanctified in the truth so that the divine life and nature within them may grow steadily so that we may indeed even here as children of men prove ourselves to be children of God and be revealed as such.

In Mark 4 I would actually like to read on specifically verses 33 and 34.

[33] ***And with many such parables spake he the word unto them, as they were able to hear it.***

[34] ***But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.***

There is a vast difference between the Lord himself giving the interpretation and us giving it. That is a world of difference.

And I'm ever grateful to God that we have all this in the Holy Scriptures: the questions and the answers, the parables and their interpretation.

God didn't leave us hanging; he has not placed anything in the hands of men, but has kept everything in his own hands.

We have also heard from our beloved Brother Corrado that God uses different people, and that is true; and yet it is always God who works all things in all.

Ephesians chapter 3, Ephesians chapter 3, verse 2.

[2] ***If ye have heard of the dispensation of the grace of God which is given me to you-ward:***

[3] ***How that by revelation he made known unto me the mystery; as I wrote afore in few words.*** [Eph 3:2-3]

There were men of God who were not themselves extraordinary, but who simply had a task that went beyond the local character of a congregation and were intended for the whole church.

For example, when Paul asks in a very special way that a letter should also be read out in other churches. I will tell you straight away where that is. He is writing to the Thessalonians, as this letter is also to be read out in other churches.

1 Thessalonians chapter 5, verse 27.

[27] ***I charge you by the Lord, that this epistle be read unto all the holy brethren.***

We might say, goodness me, Paul really put his foot in it there. He has practically placed himself under an oath and regards the letter he is writing to the Thessalonians as so important that he makes the following appeal: "***I charge you by the Lord, even by the Lord.***"

See, here lies the secret.

After all, he had no business as Paul writing a letter to some auntie or mother or any friends. He didn't write private letters. He was acting on God's behalf, driven by the Holy Spirit. He wrote down what the church would need for all time, so that as I have often said, we might have spiritual guidance as we approach the end of the time of grace.

If anyone takes the trouble to read the preceding chapters to the Thessalonians, they will find time and again that they concern the return of Jesus Christ.

I will read to you 1 Thessalonians 1, the last verse. Here it says:

[10] ***And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.***"

In chapter 2, we are exhorted in verse 13:

[13] ***For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men...***

One might also have said at the time, "Huh, that man may well have been a prophet or an apostle, but we have our own teachings." A man must have a corrupt mind if on the one hand he believes that God had an apostle or a prophet and on the other hand he ignores what God spoke and did through him as if nothing had happened from heaven at all.

The difference, dear friends, does not lie in what this or that brother has or has not done. The difference comes from heaven itself and lies in what God has done.

If you were to ask Saul now, "By what right do you assume this authority?", then he would have been able to say the same thing time and again: "***I will never forget that day on the road to Damascus. At midday, a light came down from heaven, brighter than the sun.***" [Act 26:12-13]

And he could repeatedly point to his experience initially to one and then later to others. And anyone who in spiritual arrogance dismisses these experiences, which came directly from God, as merely human in origin, should take a good look at themselves and consider whether there is still any sense left in their head, for that borders on madness.

We are not dealing with people who presented their own agendas, but with the supernatural workings of God, to which he has used people throughout the ages.

Take Moses. There was the light, the pillar of fire by night and the pillar of cloud by day. [Exo 13:21]

And what was it? Then others came along who stood up and said: "***Surely he's not here alone.***" [Num 16:3]

He wasn't alone here, but he was the prophet. Others were there for other tasks, but everyone must find their own place and not seek to take the place of others, let alone argue that such a thing was or is necessary.

Let us now continue reading in 1 Thessalonians chapter 4 about the Lord's return, from verse 14:

[14] ***For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.***

[15] ***For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them***

which are asleep.

Then it is said how it will happen. And immediately afterwards, it says in chapter 5:

[1] ***But of the times and the seasons, brethren, ye have no need that I write unto you.***

[2] ***For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.***

[3] ***For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child...*** and so on.

We know the text.

Then come personal exhortations. But note what this is all about: the return of Jesus Christ. That is the theme here.

And then we are exhorted, for my sake, in verse 12:

[12] ***And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;***

[13] ***And to esteem them very highly in love for their work's sake. And be at peace among yourselves.***

Then it continues:

[14] ***Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.***

[15] ***See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.***

And then:

[16] ***Rejoice evermore.***

[17] ***Pray without ceasing.***

[18] ***In everything give thanks: for this is the will of God in Christ Jesus concerning you.***

[19] ***Quench not the Spirit.***

[20] ***Despise not prophesyings.***

[21] ***Prove all things; hold fast that which is good.***

[22] ***Abstain from all appearance of evil.***

And now he sums it up and writes:

[23] ***And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.***

[24] ***Faithful is he that calleth you, who also will do it.***

Then comes this:

[25] ***Brethren, pray for us.***

[26] ***Greet all the brethren with an holy kiss.***

[27] ***I charge you by the Lord that this epistle be read unto all the holy brethren.***

[28] ***The grace of our Lord Jesus Christ be with you.***

What a solemn message, taken as a whole, the subject of the return of Jesus Christ, the calling out, the preparation, the adorning of the bride, everything that goes with it.

And then also the life of the church as such: how we are to treat one another, warn those who are disorderly, comfort the despondent, be patient with them, and so on. All these instructions are given here. But the main theme is the return of Jesus Christ.

And with this in mind, a bride without spot or wrinkle [Eph 5:27] is to be formed, ready to go out to meet the bridegroom when he comes.

According to Matthew 25: "***Behold, the bridegroom cometh.***" [Mat 25:6]

Actually the punctuation there is not quite correct in almost all translations. It should read: "***Behold, the bridegroom. Full stop. Come to meet him.***" [Mat 25:6]

But be that as it may, the bridegroom is coming. He's coming. And he's coming just as it is written in the Word.

The only important thing is that we do not slacken in our preparations.

And indeed, as has already been emphasized, do not think that a few teachings, which may well be good and right, constitute the whole matter.

Everything is part of it. Moses was commissioned by God to pass on to the people everything that has been entrusted to him. And after the entire contents had been read aloud, the book and the people were sprinkled with the blood of the covenant. [Exo 24:8]

"***Man does not live by bread alone***, nor by a word here and a word there; "***man lives by every word that comes from the mouth of God.***" [Mat 4:4]

And so we simply have to believe in it, or we may believe in it by grace, that all the promises, and I would say especially those made for our time, must indeed be believed.

For there's hardly anyone who finds it difficult to judge the past.

Firstly, what has passed does not concern us. And secondly, it is clear how the course of church history has unfolded.

We know that there have been great men at various times whom God has used.

Who would take offense today if we were to say it was Martin Luther whom God used in a very special way to inflict the deadly wound to this Roman beast, to this power, with the sword of the Spirit, in order to open the prison, so that the proclamation of the gospel might take place freely?

Everyone would rejoice across all Protestant denominations.

If we were to speak of John Wesley, there would be fewer of them.

If we were to speak of John Smith, there would be even fewer.

But God had men who at various times - Moody, Finney, whoever they were - God had men. And today there are brothers who are so spiritual that their collars stand on end, so spiritual. And do you know what makes them so spiritual? They read the biographies of those ancient heroes. They were after all men of God. But we want to be God's people now and shall become so.

We want to be brought up to date in the kingdom of God.

I was recently in Austria at a charismatic gathering and you wouldn't believe what books were all on display at that Pentecostal church.

I really shook my head and walked out as quickly as I could.

But when the brother then said… it wasn't me, it was someone else, I wouldn't have done it… I was speaking there. When the brother then asked, couldn't one also among all those many books - they are free of charge, the other books had to be paid for and had to be bought - but for free, oh my goodness, there was quite a commotion.

People outside could hear how loud it was getting inside.

Why? The past is clear to everyone. They whitewash the graves.

I was recently given a painting of Zwingli and just the other day one of Abraham sacrificing his son Isaac.

People give me all sorts of things and they all point to the past.

What we need is divine information for today. Today, if we hear his voice, today, if we hear his Word, his promise for this time, we will be judged by that.

Not what we think today about the days of Noah, nor how we judge them. God will judge us according to what he has promised for our time and what he has done in our days.

Then one can only say again and again: "***He that has an ear, let him hear what the Spirit says unto the churches.***"

I can vividly imagine what it must have been like when brothers who were not with Paul, and there were more of them than those who were with him… did you know that?

Once he said, "***They've all left me, no one stood by me***" [2Ti 4:16], and "***Demas has gone out into the world***" [2Ti 4:10].

He stood there alone, a great man of God. And all the other have gathered here and there, forming their own clubs. For the church is where the head is and where Christ can bring together the individual members, so that they may find one another because they belong together.

But just imagine what people might have thought when they read this: "***I charge thee by the Lord.***" [1Th 5:27]

What might they have said and thought about it? What is this man making of himself? Are we not all here too? "***I charge you by the Lord that this epistle be read unto all the holy brethren.***" [1Th 5:27]

Well, none of the brothers were willing to listen, nor were they willing to read. But God had sent his servant.

And we are still grateful today that these letters were written. Whether they are read by everyone, by many, or by a few, it does not matter. We are reading them and we believe them, with the difference that we are not merely looking back 2,000 years to see that God had men he could use, but that in our own day we have been privileged to witness how God has once again placed these same truths upon the lampstand and, as I said earlier, through a ministry confirmed from heaven.

And a man has to be blinded by pride, by arrogance, to bypass a divine confirmation that is beyond all doubt, to brush it aside and to act as though one were in the right, as though divine confirmation had served to validate wrongdoing.

That is not how things will go with God, of that I can assure everyone, whoever they may be.

God has a certain order. He says, "***if I send someone and you receive him, you receive me.***" [Joh 13:20]

"***As my Father has sent me, even so send I you.***" [Joh 20:21]

He made promises and he has fulfilled them. One of them is of course particularly valuable; fortunately it is found in the New Testament. There are of course people

who despise the Old Testament, but it is found in the New Testament where the Lord said that he would send servants and prophets.

Luke chapter 11, verse 49: "***Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute.***"

Both happen. God sends and they are killed; God sends and they are persecuted.

Why? When God sends someone, when a man comes sent by God and I am a child of God, are we not then united in one spirit under one head? Has God's kingdom become divided within itself? That is not possible.

One must simply say that other spirits confuse people's minds and allow arguments to be put forward; and these arguments are completely invalid.

When the Word is spoken, they carry no weight at all. With God, only the Word and the facts count.

Let us all take this to heart, give thanks to the Lord that we have been deemed worthy to live in this generation, that we have the privilege of hearing the promises and striving to serve the Lord, to follow him in faith and obedience until we experience the moment when he returns to bring his own home.

We are grateful to God for his precious and holy Word and for the fact that he has revealed it to us through the Holy Spirit.

He has not only spoken to us in parables, but has taken us aside and opened our minds to understand the Scriptures [Luk 24:45] which are now being fulfilled.

Do we understand that? He opened our understanding for the fulfillment of Scripture in our own day.

What has already been fulfilled, everyone knows. Only those to whom God has truly revealed it know what is happening now. And in the Kingdom of God, everything is founded on revelation. "***Flesh and blood has not revealed this to you, but my Father, who is in heaven.***" [Mat 16:17]

And Paul says, "***what was hidden from the sons of men, God has now revealed to his holy servants and apostles.***" [Eph 3:5]

He speaks indeed a great length of the mysteries. Let us give thanks to God for the privilege to live now, to receive with open eyes and hearts the Word of truth and the promises of this hour, so that we may then see them fulfilled and confirmed in our lives. To him, our God and Lord, be all glory and praise forever and ever. Amen.

Let us rise to give thanks to the Lord together. Please, brother Russ, give thanks to the Lord.

Faithful God, we thank you from the bottom of our hearts for your precious and holy Word. For we know that your Word will endure, even though heaven and earth

may pass away, yet your Word remains forever and retains its validity.

Faithful God, we thank you that even this morning you have spoken to us with such grace and love, that you have shown us the way, that you show us time and again, Lord, what hour and what time we have arrived. We worship you and praise your wonderful name. Lord, you have not cast us aside, but you have taken us aside and spoken to us, Lord, as a friend speaks to a friend, Lord.

But we are more than just a friend, Lord, we have become your own, Lord. You have redeemed us, you have purchased us with your blood, Lord.

You have washed us, Lord, you cleansed us from our sins to make us your own people, Lord.

Not a people who believe in you only in part, Lord. No, Lord, we believe you with all our hearts, the whole Word, all your promises, Lord. We also see by your grace how all this is being fulfilled in our days. What a blessing this is, Lord. Oh, we pray earnestly, remain with us, Lord, and bless us, then we are blessed. For your Word says, "***whom you bless is blessed.***"

Worship, honor and praise, glory and adoration to you, the Lamb. Hallelujah.

Lord, you will soon take to yourself those who have truly waited with longing, and who are rejected here on this earth, Lord, those who are despised and scorned. You will take them to yourself, Lord, for they shall be where you are.

Lord, you have said that you are going to prepare a place and that you will take to yourself those who were despised on this earth, those who were rejected.

Lord, we know that your Word is being fulfilled in our day and that your coming is near. We worship you and thank you most deeply this morning, Lord, that we have been allowed to hear your Word. May it take root in all our hearts. May we not mock it. No, Lord, but may it speak to us. Honor and praise, glory and worship be to your name. Amen.