

Rev 26-02-15b

We are in Revelation chapter 10, and remember, John the Apostle is our representative. He is not only participating in communication and hearing and seeing the content of these visions, but he represents us. He's our delegate, if you will.

He's our representative. And as such, when he is made party to Revelation, so are we. His experience is our experience.

We can, in a figurative sense, be on the Isle of Patmos for the witness and the testimony of the Lord Jesus. And we can endure hardship, we endure suffering, we have non-ideal circumstances, and we are sustained by the grace of God, the way John was. If we are interested, if we are qualified, God will impart truth to us that is uplifting, that is encouraging, that is beneficial.

And as you see this angel who comes specifically for John, I cannot emphasize enough, the only reason you see this mighty angel come, he is there for John. He has no other function than to represent truth to John and be the agent of imparting truth to John. And when he has one foot on the sea and one foot on the land and his hand in heaven, and he speaks for the God who created the heaven and the things that are in it, verse six, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no delay no longer.

The truth that God imparts to us enables us to deal with that which is related to the troubled sea. We need not fear man and what he might want to do to us. We don't have to worry about world events and what nations and governments and individuals and groups and mobs and people with trending ideas and mal-intent, who are mal-content.

God's mighty angel is standing on that. The Lord Jesus can speak a word and a troubled sea is instantly calm. Standing on a thing, this is like having your foot on the neck of your enemy.

It is defeated. It is under control. Its fate is now in God's hands.

This mighty angel is assuring John with the rainbow that God's covenant promises are infallible. God's promises to you and to me are infallible. God loves us.

He cares for us. He is going to preserve, protect, provide, offer his presence to us. Think about the mighty angel.

The Lord Jesus has given this revelation to his servants. That's us, to his body and eventually his bride in the figurative sense. That's us.

Take comfort when you see this mighty angel. God's structures, God's provisions and protection are in place. And there is a foot on the sea and there is a foot on the land and there is a hand in heaven.

And the God who created those environments and everything that is in them has made covenant promises to you and to me. And when you think about that passage we read back in Genesis chapter nine about the rainbow and the interrelationship between nature and creation, created things, living things, the animals, and their fate is tied to ours. This is the principle of blessing by association or cursing by association.

When we are in line for blessing because we are faithful and obedient, everything around us is blessed by association. This is a wonderful doctrine. We don't have time to review all of its points.

You can go to Paul talking about those who are unequally yoked together or maybe there is a mix in a family of faithful and faithless people. God will bless the entire family. God will put a wall of fire and make provision and provide all sorts of opportunities and blessings for the sake of the one.

Sodom would have been spared if there had been just 10 righteous people in it. Blessing by association. Don't think that because from time to time we find ourselves limited, our opportunities to serve as we get older seem to diminish.

We can be limited. We can think, well, my prime, I'm sort of, I'm semi-retired or fully retired from service and function and really being a dynamic part of what God is doing. This is the fallacy of experiencing God and find where God is at work and join Him in His work.

We are agents of blessing. As long as we are alive and drawing breath, there are covenant promises from God symbolized by the rainbow. And that rainbow is a reminder that the entire earth is blessed because there are faithful people on it and in it.

And when Noah offers a sacrifice, this is one guy. Noah offers these animals sacrificially on the altar and God makes a promise to the entire planet on that basis. He smells the sweet aroma.

And he says, for the sake of these who will worship and obey and trust, I make a promise. Blessing by association. Whoever you are, wherever you are, whatever opportunities or lack thereof may be pertinent in your circumstance, in your situation, your very presence is an agency of blessing to those around you.

You may know it or you may not. You may see it or you may not. But God blesses the entire environment, whether it is the sea, the realm of unbelievers, the realm of faithless believers who ought to know better and don't, whether it is the land where things are established and structured and there is the growing of crops and the grazing of flocks and herds and the establishment of dwellings and the raising of families and the instigation of marriages and furtherance of projects on the land, or whether it is in heaven.

We are under constant observation by the angels and you do not know what God is doing and the point that God is making and the demonstration of His righteousness, His character, His plan and purpose, as it is evidenced in the details of your life. You wouldn't think it when you

come to Revelation 10 and there's trumpets blowing and seals cracking and bowls pouring and there's a third of this and a fourth of that and mountains are moving and seas are drying up and flames and brimstone. Pay attention to chapter 10 and this mighty angel.

He comes for John. He is going to communicate to John. He is going to bless and encourage John and John represents you and me.

And look at the effect. Look at the realm of blessing by association that is reflected in this rainbow, in the legs of fire that stand on the sea and on the land and the hand, the right hand of God's righteousness, so to speak, that is in heaven. It is no accident that this angel has contact with those three things and God is detailed as the God who created and populated those things in verse six.

In the days of the sounding of the seventh angel, when he is about to sound, the mystery of God will be finished. Many times it is a mystery to us why God has us where he has us, situated as we are, limited sometimes as we may be, in contact with things that we didn't see coming, good or bad. Maybe it's just business as usual and we think there's nothing special.

You know, as the police used to say, nothing to see here, move along, nothing special, don't pay attention. It's the mystery of God. And the mystery of God is gonna culminate and be completed.

It's a mystery, meaning it's not observable. It hasn't necessarily been revealed. This is faith, to understand that God is up to something.

If we are breathing air on God's earth, there is a plan and a purpose. It is guaranteed by the covenant promises of God represented by that rainbow. It is a part of God's overall economy, whether it is the faithless, the faithful, or those in heaven.

That angel is in contact with all three. Our lives have significance in all three areas, as a witness and a testimony, a light that shines before men, that they can see us, glorify God, ask us for a reason for our hope, an opportunity for ministry and the function of your spiritual gift to be a blessing and integrated into fellowship with other believers. Don't sell yourself short.

We have been purchased with the precious blood of Christ. You are valuable. We are all valuable in the sight of God.

Look at the price he paid to redeem us and to enter us into relationship and fellowship with himself. We wanna walk in the light. We wanna fulfill the purpose for which God rescued us and gave us an eternal destiny and eternal opportunities.

Don't think there's nothing going on. Remember the mighty angel. So that brings us to verse eight.

The voice which I heard from heaven, what was that voice? That's the voice that says, you heard

everything that those seven thunders, look at the detail we've had from the seals, the detail we've had on these trumpets so far. There's detail, there is content. There's a lot that is going to happen under the auspices of these seven sequential thunders, probably grouped in terms of four and three.

Four is perfection on earth, comprehensiveness, universality on the earth. Three is the number of perfection in heaven. You add them together and you have the perfect seven that so characterizes this book.

Four plus three, there are seven thunders. John hears them, John understands them. John is not allowed to communicate it in this book.

But the seven thunders spoke because John's angel, John's mighty angel roared like a lion in John's presence. There is no other reason for these seven thunders to even be mentioned in this book except to let us know that John is privy to that content. Now look what happens.

The voice which I heard from heaven spoke to me again and said, go take the little book which is open in the hand of the angel who stands on the sea and on the earth. Notice, he's got a foot in the sea, a foot on the land, one hand in heaven and one hand holding the book. He's got four points of contact, sea, earth, heaven, and the word of God in this little book.

Go take the little book which is open in the hand of the angel who stands on the sea and on the earth. Now notice, the angel doesn't walk over to John and hand him the book. He doesn't fold up the scroll and beat John over the head with it.

This is an open scroll. We tend to think that it's like an open Bible. This is a scroll.

There is no such thing as this kind of book in John's day. This is an open scroll. It is open, meaning it can be read.

It can be understood. Its content is available. The words spoken by the thunders are not open yet.

Go take it. So John goes, and this is significant. All of these details mean something.

John is told to go and get the book. This is similar to we take our robes and we wash them and make them white in the blood of the lamb. They are not washed for us.

They're not sent out and returned by angelic minions. We have to do this ourselves. John represents us.

If you want to know the word of God, if you want to be pleasing in his sight, if you want to be blessed, if you want to be a blessing, if you want your life to count, you have to go and get the open book, the open scroll, the open availability of the word of God. Go and get it. And we have to set aside some time.

We have to shuffle our schedule. We have to discipline ourselves. And it is a reflection of our priorities.

Is it important enough? Obviously, you all who are so faithful to attend and to fellowship with the church recognize this. And I'm preaching to the choir on that score. But all believers in the Lord Jesus, wherever it is available, by whatever means, in whatever form, we are enjoined.

It is a necessity for us to go and get the scroll and consume it. Take it and eat it. The voice says, go take the book.

The messenger angel, the mighty angel who holds the scroll is the one that says, take it and eat it. I think it's interesting. The voice from heaven didn't say, take it and eat it.

Voice says, take it. The angel says, eat it. It will make your stomach bitter, but it will be as sweet as honey in your mouth.

Verse 10, I took the little scroll out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. What do you see in verses nine and 10 there? Structurally.

Structurally is your clue. What is the structure in verses nine and 10? What does the angel say is going to happen when John eats the scroll? What's the first thing he says? He says, eat it, and it will make your stomach bitter, but it will be as sweet as honey in your mouth. What does John say in verse 10? I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth.

But when I had eaten it, my stomach became bitter. Bitterness on the outside, sweetness on the inside of that symmetrical structure, that chiastic structure. We often have difficulty setting aside time.

Sometimes we have difficulty focusing, concentrating, remembering. It's not always easy to take in the word of God, but we find when we do, the wrapper on the outside, the outside surface isn't always inviting. The communicator may not always be exciting or charismatic or funny or the kind that Paul describes in the latter days, they will have itching ears and they want someone to tickle them.

And it's great when you have a combination of a great presentation and great content. But what God says is, from whatever source you get it and beyond our church, there are many, many wonderful sources of biblical truth. Not all of them have an inviting exterior.

Maybe it's the voice, maybe it's the presentation, maybe it's the style, maybe it is something that is off-putting, that makes it difficult. But at the center is the sweetness. The intake is sweet, the taste of it.

We know it's beneficial. God gave us a sense of taste and it helps us discern largely what's good

for us and what's not. If it tastes bad, probably shouldn't eat it.

If it tastes sweet, it's generally good for us. If it's not manmade and full of high fructose corn syrup. Natural foods, beneficial.

Honey is unique in that it is the only food we eat that is made by insects. Most of our foods come from plants and animals. But honey is unique in that regard.

It has tremendous symbolic significance. Old Testament and new, you think of Samson and his riddle. You think of Jonathan on the day of battle.

You think of references throughout the Psalms. You think of the promised land flowing with milk and honey. But the word of God tastes in John's mouth as sweet as honey.

But the angel said, I'm telling you now, when you get it into your digestion, when it is going to be turned into something that you have to apply, the application may not be so pleasant. And the Lord Jesus told his disciples, as I mentioned last time, I have not come to bring peace, but a sword. And that sword can divide one believer from another.

Members of a household can be on opposite sides of a divide. And that's bitter. And the term bittersweet is nowhere more fully reflected than here.

The word of God can be bittersweet. We love it. It brings us in contact with our heavenly father and our savior, the Lord Jesus.

And we so appreciate the presence and beneficial ministry of the Holy Spirit. We love God. And the word is what activates and informs our entire eternal relationship with him.

But in the world, we have tribulation. And sometimes the application of the word of God, which is what it means once we take it in and digest it, sometimes it's hard. Sometimes there are tears.

Sometimes there is suffering. Sometimes there is separation. Sometimes there is difficulty in doing what we are required to do.

It's bitter. Do you want to be representative not only of blessing and blessing by association, but also of the clear choice between light and darkness and that there is a day of judgment coming on those who disregard and fail to receive and fail to honor, fail to love, fail to accept by faith, the Lord Jesus. That puts them in the enemy camp.

And it's difficult when it is someone close to us. The application may be bitter. John, we are going to see, is going to be representative of this.

So verse 11, he said to me, this is, you must prophesy again about many peoples, nations, tongues, and kings. You must prophesy. What is the content of this prophecy? The whole reason this angel appears, the reason we have had these 11 verses is to tell us the content of

what John is going to prophesy.

It is in the open scroll and it is the content of the seven thunders. John's message will be delivered by John in this future day. He's the only one that can deliver it.

He is the only one who heard it and understood it in the entire human race. And it is inserted where it is. This could have easily been somewhere else, but the angel appears, the angel makes the roaring sound of a lion, the thunders speak, John hears it, but he's got to remember it, not write it down.

So many times we can't get everything into our notes and I just pray God that it will stick in my memory and I can remember it. John is going to remember this. John internalizes it.

It's representative. It is a coordinate with the open scroll. John, by the way, is the only one that has seen what's on that open scroll.

No angel reads it. It isn't given to the 24 elders or the white robe throngs. It isn't dropped on the earth.

It isn't proclaimed by a flying angel. Only John knows the content of the little scroll. Only John heard the thunders.

That is what he must prophesy in verse 11. So interestingly, if John is going to prophesy these things to these four categories, notice peoples and nations, tongues and kings, they will be in the sea and they will be on the land where the feet of the angel stand. That is going to be the realm of John's prophetic ministry.

So not surprisingly then in chapter 11, John is given a reed like a measuring rod. And the angel stood saying, rise and measure the temple of God, the altar and those who worship there. Leave out the court, which is outside the temple.

Do not measure it. It has been given to the Gentiles. They will tread the holy city underfoot for 42 months.

And I will give to my two witnesses. Notice power is in italics. I will give to my two witnesses and they will prophesy.

What has John just been given? He has been given the content of the thunders and the content of the little scroll. It is only known to John. Two witnesses, they will prophesy 1,260 days clothed in sackcloth.

These are the two olive trees and the two lampstands standing before the God of the earth. If anyone wants to harm them, fire proceeds from their mouth and devours their enemies. If anyone wants to harm them, he must be killed in this manner.

These have power to shut heaven so that no rain falls in the days of their prophecy. And they

have power over waters to turn them to blood and to strike the earth with all plagues as often as they desire. We have three different historic revelations and references that are in view here.

And it is so helpful to remember that scripture is prophecy and prophecy is not just prediction, literal prediction and literal fulfillment, but it is pattern. The most popular interpretation of the identity of the two witnesses is Moses and Elijah. Because Moses prayed, you find this out not only in 1 Kings, Elijah prayed and there was no rain and Peter details that he prayed to shut the heavens and he prayed to open them back up again.

In Kings, it just says that when he prayed, the rain finally came. But Peter says that he prayed and the heavens were shut, he prayed and they were open again. And that is what something the witnesses do.

Power to shut heaven, turn water to blood and so on. This is something that Moses did. And it is thought that because Elijah took a trip in the chariot of fire and Moses was buried where no one knows and there was a dispute over his body in Jude and Moses and Elijah appear on the Mount of Transfiguration, it is thought that they will return.

This is two individuals who are unnamed, but they represent a pattern that is revealed in earlier scripture. They function after the pattern of Moses. Another passage that is invoked is Moses says, there'll be another prophet like unto me.

And we think that's prophet capital P who will come to Israel with the revelation from God and that that's the Lord Jesus. Prophet, priest and king. Prophet in the pattern of Moses, priest according to the order of Melchizedek and of course, the Mashiach, the king, son of David.

But it is possible that this is Moses and Elijah actually having come back. I think that would be kind of a hardship for them. They keep coming and going and coming and going.

There are others who think that this is Elijah and Enoch because neither one of them have an account of their death. Enoch was not for God took him. Elijah, many think that he went to heaven in the chariot of fire.

If you remember our study in first Kings and actually when you get to second Kings, we know that he did not. He wrote a letter many months after Elisha is commissioned and sends it to a king. And he's, the chariot takes him away from the Jordan, but it doesn't take him off the earth.

But you have to be paying attention to detail to know that. But these two witnesses are characterized by these powers. We wanna start with the first section of this and then we'll detail who these witnesses are and what their function is.

But John is given a reed like a measuring rod, rise and measure the temple of God, the altar and those who worship there. Measure it with this literal measuring rod. This is usually a sort of like a bamboo pole in the ancient world.

These were taken from where reeds grow. They're a bamboo like cane, if you will. And these things in the Jordan Valley can grow to be 15 or 20 feet long.

And so he has used this to measure the temple, the altar and the worshipers. We find out that he is going to count the worshipers and leave out the court, which is outside and do not measure it. It has been given to the Gentiles.

So what is John doing here? This is in the days of the 70th week and John is taking the measure. If you wanna interpret the figure here, John is taking the measure of the temple. The temple is the man-made place of worship.

It should be done according to God's instructions. It should reflect what is in heaven. Moses was told when he was given instructions for the tabernacle, make all things according to the pattern which was shown to you in the mount.

These are copies of heavenly things. The Ark of the Covenant is a copy of the Ark that is in heaven. And we are going to see the heavenly Ark of the Covenant upcoming in the book of Revelation.

These are copies and shadows. So they are designed for worship. Remember the trouble in the days of Haggai and Zechariah when the returned exiles were slow and apathetic in building the temple? How well is it done? Do you need goading? Do you have to be shamed? Do you have to be exhorted? Do you have to be nipped at the heels to get this finished? Take the measure of worship, John is told.

John is taking the measure of the temple on the earth during the 70th week. He is measuring. A speaker, a teacher, for example, in a classroom can take the measure of the students.

A pastor in a traditional church standing in a pulpit looking out on the people in the pews can tell how interested people are. Are they paying attention? Are they jotting down notes? Are they interested? Are they alert and motivated? Or are they there for form and habit and sleepy and drifting off, uninterested, unengaged, just form over substance? What's going on in the pulpit? Maybe there's a reason people are falling asleep. It's an empty and shallow presentation.

What's going on? What's going on in the place of worship? John is told to evaluate it, to take its measure. Don't worry about what the Gentiles are doing outside the place of worship, the court of the Gentiles. Don't measure that.

We're not worried about that. I'm only interested in the place where people who claim to be worshipers of God are present. John takes their measure.

And once again, John is no longer in heaven. He's not looking at the throne and the 24 elders and the living creatures and the white robe throngs. He is now on the earth.

Significant. Take the measure. We'll talk more about this holy city trodden underfoot for 42

months, but we're focused on John.

This chapter 10 and into 11 is all about John. He is an active participant. He has been observing.

He has been noting. He's been asked questions here and there. Who are these? You know, these are they.

Now look how active he is. He is given this measuring rod and told to go and measure the level of worship and how many people are doing it on the earth. Don't worry about those who are outside.

Then in verse three, the two witnesses prophesy for a specific period of time. There is a limited day of opportunity. When the ark was a building, there was an opportunity for people to ask Noah, what are you up to? And to be included in those that are delivered.

No one availed themselves of that opportunity. Take the measure. The Lord Jesus, standing on the Mount of Olives, weeping, how often I would have gathered you under my wings as a hen gathered her chicks, you would have none of me.

You did not know the day of your visitation. Jesus took the measure on the day of the triumphal entry. He went to the temple and looked around and then he left.

It wasn't a day of victory. It was a day of tragedy, the tragic entry into Jerusalem because those who are there saying Hosanna are there for the wrong reasons. He came into his own and his own received him not.

It's the seed in the shallow soil. And within days, they will be clamoring for him to be crucified. John is going to take the measure.

Why is that included here? It doesn't say what his conclusion was. How big was the temple? How many people were worshipping there? He is told to take the measure. Now there are two witnesses.

Turn back quickly to Mark chapter 10. Mark chapter 10. Our passage is in verse 35 through 39.

In verse 32, they were on the road going up to Jerusalem and Jesus was going before them and they were amazed. And as they followed him, they were afraid. Then he took the 12 aside again and began to tell them the things that would happen to him.

Behold, we are going up to Jerusalem and the son of man will be betrayed to the chief priests and to the scribes and they will condemn him to death and deliver him to the Gentiles. Those who are allowed into the outer court. And they will mock him and scourge him and spit on him and kill him and the third day he will rise again.

Then James and John, the sons of Zebedee, came to him saying, teacher, we want you to do for us whatever we ask. Notice, what is Jesus talking about? His disciples are disturbed, they're

afraid, they're amazed, they're in a quandary. He takes the 12, there might've been a larger group, but he takes just the 12 aside and he tells them what is about to happen.

What is their response? Lord, can we not persuade you? Shouldn't we go back to Galilee? Maybe we should avoid Jerusalem, we're concerned about you. We could get on a boat, we could go on the sea, we could let the feast of Passover go by and not be down there obediently observing it in Jerusalem. But James and John, the sons of Zebedee, come to him and say, teacher, we want you to do for us whatever we ask.

He said, what do you want me to do for you? They said to him, grant to us that we may sit one on your right and the other on your left in your glory. Jesus said to them, you do not know what you ask. Are you able to drink the cup that I drink and to be baptized with the baptism that I am baptized with? What is the immediate context of that cup and that baptism? It is verses 33 and 34.

To go to the place of witness, where the throngs of God's people are assembled and to be slain for your trouble. They said to him, we are able. So Jesus said to them, you will indeed drink the cup that I drink.

And with the baptism I am baptized with, you will be baptized. But to sit on my right hand and on my left is not mine to give. It is for those for whom it is prepared.

In Luke chapter nine, turn back from Mark to, or forward from Mark to Luke chapter nine. Toward the end of that chapter, it came to pass in verse 51, that when the time had come for him to be received up, that he steadfastly set his face to go to Jerusalem. He sent messengers before his face.

As they went, they entered a village of the Samaritans to prepare for him, but they did not receive him because his face was set for the journey to Jerusalem. And when his disciples, James and John saw this, this is Luke 9, 54. His disciples, James and John saw the rejection in Samaria.

They said, Lord, do you want us to command fire to come down from heaven and consume them just as Elijah did? But he turned and rebuked them and said, you do not know what manner of spirit you are of. For the son of man did not come to destroy men's lives, but to save them. And they went to another village.

The distinction between the first coming and the second coming of the Lord Jesus. What's going to happen at the second coming of the Lord? What precedes the second coming of the Lord? Judgment where many lives are going to be taken. You do not know what spirit you are of.

The spirit of the first coming is of service and self-sacrifice. It is of invitation. All day long, I have held out my hands to a disobedient and stiff-necked people.

It is the lamb who comes without judgment, without discrimination. He will eat with publicans

and sinners. He invites anyone who is thirsty to come to the waters and drink.

It is a time of invitation. But that lamb was slain. And there is a different spirit in the second coming.

And we are seeing the unfolding of that spirit in the judgments of Revelation. But it is very significant that James and John request permission to call fire from heaven down on these who reject the Lord Jesus, just as Elijah did. The reference to Elijah is not an accident.

So it is my personal belief that the promise that Jesus made to James and to John, the preparation that James receives in being made privy in the upper room where the little girl who has died is raised on the Mount of Transfiguration, the innermost counsels, the revelation of advanced truth to Peter, to James, and to John. Peter had the opportunity. His witness and ministry are largely detailed in the book of Acts.

He was the point of the spear. If you think about a spear point, it's got three corners. It's got the point.

I think that was Peter. And the two back points, I think that's James and John, Peter, James, and John. The point of the spear hits first.

If it penetrates and you try to yank it out, those back two points are part of the judgment. I believe that this is James and John. I think the whole introduction we have in chapter 10 of the content of what is going to be prophesied and the exhortation and the prediction that John is going to prophesy, and then he is on the earth with a rod taking the measure.

Is an indication that if you are paying attention, this is James and his brother, John, who are going to follow the Lord Jesus in witness in the very city where the Lord was crucified. And they are going to partake of that cup. And they are going to undergo that same baptism of witness that is powerful for a space of time, and then is rejected and the messenger is slain.

More about this when we meet next time, but what is our takeaway from this? John represents us in many ways. We are given to understand the mysteries of the kingdom, the mysteries of the church, the mysteries of God, the mysteries that Paul reveals to us in his epistles, the mysteries that unfold here in the book of Revelation that the Lord Jesus has imparted to us. What do we do with them? Remember the mighty angel.

There are covenant promises to us. Even these witnesses, they have a glorious death and a glorious resurrection. They have a glorious ministry.

They are faithful and obedient. They are spectacular. The world has never seen, even in the days of the Lord Jesus.

The Lord Jesus told his disciples, after I'm gone, you will do mightier works than I did. This is an example. The Lord Jesus didn't call down fire from heaven.

The Lord Jesus didn't shake the earth and the conscience of people as these individuals will do, but they will drink his cup. They will undergo his baptism. They will be slain.

They will be dead in the streets for three and a half days and then gloriously raised and will ascend into the presence of God. I personally think it's the sons of thunder, James and John, we can be sons of thunder ourselves. Our witness and testimony, unbeknownst to us, can make an enormous difference.

Blessing by association. Opportunity in our periphery to reflect the glory of God in the face of Jesus Christ. Father, thank you for this passage.

Thank you for the hope and the comfort and the encouragement that it gives us. We pray that God, the Holy Spirit, will help us to sustain our faith, our enthusiasm, our hope, and manifest it in love for you and love for one another and appreciation for our Lord Jesus Christ, savior, king, coming judge of the earth in whom we reside with complete peace and assurance. We pray these things in his name.

Amen. Amen.