



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Thessalonians 1: 6-12

Lesson 2

Summer 2020

"Rest For The Soul"

TRANSCRIPT

Thank you, Seth. And good morning to all of you. It's good that we're getting back. And for those of you who are watching, good morning to you, as well. We are in our second lesson in a series in 2 Thessalonians. We're going to look at the rest of chapter 1, beginning with verse 6 through verse 12. And I will read the text, and then we'll have a word of prayer. 2 Thessalonians, chapter 1, verse 6,

⁶For after all, it is *only* just for God to repay with affliction those who afflict you, ⁷and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, ⁸dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. ⁹These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, ¹⁰when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.

¹¹To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power, ¹²so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ.

2 Thessalonians 1: 6-12

May the Lord bless this reading of His Word and bless our time of studying it together. Let's bow in a word of prayer.

Father, again it's a great blessing to be with Your people on a Lord's day. And we thank you for the beauty of this day and thank you for all who have come; the opportunity to be together; to begin this reopening and to be here together with each other, fellowshiping. So, we pray that You would bless our time here. We pray for those that are watching as well, and that You would bless them, too, with the exposition of this Word. It's Your Word. It's Your revelation. It's serious material that the apostle deals with here, given to be an encouragement to Your people. And I pray that it will be so, as we consider it, and consider the world in which we live and the challenges that we face.

But as Paul reminds us, we have hope regardless of what we experience. And we do go through difficulties in life, and we're going through those at this time, of a different kind from those that the Thessalonians were dealing with—but tribulations, nonetheless. And yet we have hope, as Paul encouraged them with. And we also have the encouragement that You are working with us. And we're to be praying for that, that You are ministering to us continually in order that we would continue faithfully to the end. So Lord we do pray that for ourselves at this time. And we pray that You would encourage us with the hope that we have for the future. And the assurance that we have presently; that You are working for us; You are helping us; You are guiding us and enabling us to live a life that is faithful to You and helpful to one another. Bless us, Lord, spiritually in this way, with this kind of encouragement.

And then we do pray for our material needs, and our condition. We pray for those who have particular needs and whose health has been compromised. We pray that You would bless and encourage. We pray that You would give healing and pray that You would give protection to the rest of us and keep us active and keep us healthy. "We live and move and exist in You" —That's what Paul told the Athenian philosophers in Acts 17. Every breath that we take is a gift from You. Every beat of our heart; every

moment of our existence is a gift from You. And what we know, Lord, is You are faithful, and You do watch over us, guide us and take care of us.

So Lord, we thank you for that. We pray Your blessing upon us, and we pray Your blessing upon this nation. We pray that You would bless our leaders with wisdom, and we pray that soon this will end, and things will return to normalcy. But it's in Your hands, and we can rest in that. And we do.

And now Lord, we look to You to bless us, to build us up in the faith, and to equip us for the day and the week ahead. We pray these things in Christ's name. Amen.

One of the greatest invitations ever given is the one Christ gave in Matthew 11:28, "Come to Me, all who are weary and heavy-laden, and I will give you rest. For My yoke is easy and My burden is light." That is just what the soul, weighed down with guilt, needs to hear—the promise of rest. But an “easy yoke” isn't an easy life. And anyone who expects, as Isaac Watts warned, “To be born to paradise on flowery beds of ease”, will be disappointed.

Jesus told His disciples in John 16, verse 33, "In the world you have tribulation." That was a kindness on His part. —Forewarned is forearmed. The easy yoke is God's sovereign grace that enables the Christian to do what would otherwise be impossible—to live well in hard times and overcome hardship and tribulation as the Thessalonians did. In verse 4, Paul said that they were “enduring persecutions and afflictions.” Yet he said they were, “growing in their faith and increasing in love for each other”, (vs5). Now that is the easy yoke of grace.

But they also needed hope. And in the rest of the chapter, Paul gives that with the promise that God will give the suffering saints rest when Christ returns to judge the persecutors, and exonerate them, His people. “So persevere” —that's the application. And to ensure that they did, Paul prayed for them. That's how the chapter ends. "To this end also we pray for you always", (vs11). So this passage is about hope for the future and help for the present. 2 Thessalonians 1, verses 6 through 12 then, is a Word for the

weary warrior: Hold on; Fight on; Victory is certain; Glory is coming; —You are more than conquerors.

But again, victory is still future. Paul says, in verse 7, It will be “when the Lord Jesus will be revealed from heaven.” And it will be complete, verse 6, He will “repay with affliction, those who afflict.” The New International Version has, “He will pay back trouble to those who trouble you.”

Now, to modern ears that sounds harsh, even unchristian—more Old Testament than New Testament. “God is love, and Jesus is gentle.” And, of course, that is true. Jesus said, in that invitation that I read in Matthew 11, verse 29. “I am gentle and humble in heart.” But that's not the whole truth. —And a half truth is a whole lie.

“God is love,” John tells us, (1 John, chapter 4, verse 8), a great verse. An important verse. I remember hearing Dr. Johnson, in one of his sermons say that when they had their first child, their son, he would come into the room where Sam was sleeping in his crib, and he would say, “God is love, 1 John 4:8.” And he'd always repeat that. So he started from the very beginning, teaching his son the Scriptures. And that's a great verse to begin with. “God is love.” That is a great and glorious truth. We cannot overestimate the greatness of the fact that God Almighty, creator of heaven and earth, “is love.” In fact, He loves so much that He sent His own Son to die for sinners, for the ungodly. The just for the unjust. That is the definition of love. But it's also true, and the teaching of New Testament, that God “is a consuming fire”, (Hebrews, chapter 12, verse 29.)

But I agree, this does have a whiff of the Old Testament. Leviticus 24, verse 20, “...eye for eye, tooth for tooth...”. “The law of retaliation” as it is often called. But that too, that verse, that concept, has been greatly misunderstood. It's not about knocking out teeth and poking out eyes in a kind of gleeful vengeance. It's about justice. Exact reciprocity. Punishment that is fair; that fits the crime; exactly equal to the offense.

As moral judge of the universe, God cannot ignore sin. To do so is not good, and to do so is not love. He is Holy—He will judge sin. And that is only right. And that's what Paul says here. He says, “It is only just that He do this.” So there's no contradiction here,

there must be redress for crime. Regardless of modern notions of God and selective readings of the Bible, Scripture is clear—God will judge sin. He will restore righteousness in the world and repay persecutors with justice.

But it's not only about payback for the wicked. It's also about relief for the righteous. Verse 7, "...and to *give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven..."

This word *relief* can also be translated *rest*. And it often is translated that way. For example, in 2 Corinthians, chapter 2, verse 13, Paul wrote, "I had no rest for my spirit, not finding Titus my brother." And he finally got rest for his spirit when he found Titus. And I think that is the better translation here. When judgment occurs, and things are set right—wrongs are righted—then there will be rest for the soul, the spirit.

Revelations 6 applies to this where the seal judgments begin on the earth. And with the fifth seal, John sees in heaven the martyrs under the altar, crying for justice, saying, "How long, O Lord?" They ask, "When will their blood be avenged?" And they're told to "... rest for a little while longer." It will happen in God's time. Now that's a different word for *rest* than we have here but it's the same idea. Rest is given with the assurance of justice. And Paul was giving the same encouragement here to the Thessalonians by telling them that final *rest* for their souls, peace in spirit, will come when Christ returns. So they were not to despair but hope in that.

He then describes the future event in the remainder of verse 7 and verse 8 and does so in vivid language. Christ "will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus." The English Standard Version translates *retribution* as *vengeance*, "...inflicting vengeance on those who do not know God."

That's a good translation, but it doesn't have the idea of vindictiveness. There's nothing spiteful or cruel in this. The word *vengeance* is based on one that's translated *righteous* and *just* in verse 5 and 6. And it's been defined as, "*unwavering justice*". That's the idea here. One of the older commentators put it this way, "It is the inflicting of full

justice on the criminal. Nothing more, nothing less." Full justice. What will happen, what Paul is describing here, will be fair and well deserved.

But there's another side to this, and that is the Lord's patience with those who are deserving justice. 2000 years have passed since Paul wrote these words. Persecutors and persecution are still with us. God could have snuffed out these people long ago, ended this worldwide rebellion, and established justice on the earth centuries... millennia ago. But He has another plan, one of grace and mercy. He's patiently gathering His elect from all the nations, and down through the generations. Peter explained this in 2 Peter 3, verse 9, He is giving rebels opportunity to lay down their arms and repent. It's Ezekiel 18, verse 32, where the Lord said, "I have no pleasure in the death of anyone who dies...Therefore repent and live." That is God's desire.

It's the picture given of Him in Isaiah, chapter 65, verse 2, "I have spread out My hands all day long to a rebellious people...A people who continually provoke Me to my face." Now what a description that is! "Provoke Me to my face" —to the face of the Lord God of the universe! And yet He is patient with them, spreading out His hands in an invitation for them to come. Now that's the patience of God...But eventually God's patience will run out. And it will be in agreement with His perfect plan. But then "Christ will come with His mighty angels in flaming fire, and inflict vengeance, justice on the world."

Paul identifies the guilty in two ways here: Those who do not know God and those who do not obey the Gospel. Now this may be two different types of people that he is referring to, but I take this as a description of the same person. They don't know God because they don't obey the Gospel. What we might have expected Paul to say is, "They do not believe the Gospel" —but there's little difference. Unbelief is disobedience to the call to believe. But "disobey", or "not obey", lays particular stress on their guilt.

Rejection of the Gospel is rejection of God's revelation and His gift and sacrifice of His own Son. That is the greatest guilt there is. And in God's court, punishment always fits the crime. And the sin of rejecting Christ, rejecting His sacrifice and His invitation, merits the greatest punishment. And so Paul says, in verse 9, "These will pay the penalty

of eternal destruction, away from the presence of the Lord, and from the glory of His power." That's the judgment to come—eternal punishment. But what is the nature of it?

There are some who interpret the word *destruction* as meaning annihilation and not eternal, conscious suffering. And taken by itself, the phrase could be interpreted in that way. But we must never read a passage in isolation, but always in the large context of Scripture. One of the rules for correct, solid interpretation is, "Scripture interprets Scripture". So we bring all of Scripture to bear on a text like this. And there's nothing in Paul's writings that suggests he believed in annihilationism.

The Lord certainly didn't. He spoke of the eternal nature of hell in Matthew 25 and Mark 9, of "eternal fire, prepared for the devil and his angels"; and the place where the Lord said, "their worm does not die, and the fire is not quenched." There's no reason for the fire to be eternal, and their worm to be undying if there is no one there to be punished by them. The fact that those instruments of pain are eternal indicates that the torment will be eternal.

The apostle John clearly wrote of eternal punishment. In Revelation 20, verse 10, "the lake of fire and brimstone" is described as the place where unbelievers, "will be tormented day and night forever and ever." What could that mean other than endless punishment?

There's also proof of that from the Apocrypha, where this expression, *eternal destruction*, occurs one time. It's in 4 Maccabees and there refers to the *eternal punishment* of a tyrant. Well, it's not scripture, but it does give some support for the thinking of that day.

But even Paul's description of the punishment here in verse 9 doesn't fit the notion of annihilation. It is separation "from the presence of the Lord and from the glory of His power." It goes without saying that, if they are annihilated, they are *excluded* from the Lord's presence. That really adds nothing to this statement. For their *exclusion* to have any significance they must be in existence and be aware of what they have been separated from—what they will not be allowed to enjoy—otherwise it's not punishment.

Leon Morris's explanation of this punishment is helpful. He derives it from "the blessing of eternal life", which differs from this present life in both duration and quality. It is without end, and it is pure, and it is rich beyond our comprehension. "Eternal destruction" is the opposite. It is endless. It is forever, but with a negative quality. It is the end and ruin of all that is worthwhile in life.

In John 17, verse 3, Christ defined eternal life as "knowing God" —the Father and Himself, the Son. It is knowing about Him. And in knowing about Him it is knowing Him personally, in an ever-growing relationship.

Eternal destruction is the opposite. It is separation from the Lord: From the knowledge of Him; the glory of Him; the joy of His fellowship. It is banishment from the light to the darkness. Christ promises the believer a full life and that's one of the great promises we have in the Gospel of John. In John 10, verse 10, He promises "abundant life." Eternal destruction is exile to meaningless existence forever. Morris called it "the final disaster."

But in that, we see justice—how the punishment fits the crime. They did not want to know God, so they will be excluded from Him, and with all of the consequences of that. What can be fairer? They will be given over to the life that they chose, forever living with their guilt and the constant sting of their conscience without relief or rest, because they rejected the only solution; which is Christ's sacrifice. It's as Morris said, "the final disaster". And he added, "The solemnity of this should not be minimized."

The tragedy and the ruin of it cannot be overemphasized or exaggerated. Paul knew well the solemnity of it. It's the reason he told the Corinthians that as Christ's ambassadors, (that's what they were, that's what you and I are as believers in Christ, Christ's ambassadors), the Lord appealed to men through them, through the apostles, and through you, and through me. "We beg you," he said, (this is the appeal that we make), "On behalf of Christ, be reconciled to God." (2Cor 5:20). "Lay down your arms. Believe in Christ the Savior." And certainly, the Thessalonian Christians would have wanted that of their persecutors. There is no joy in thinking of this torment that's to come.

Now I'm sure that many of them made that appeal as they were going through their hardship and persecution. And they, no doubt, said to their persecutors, "Be reconciled. Flee the wrath to come." But the assurance Paul is giving here is that those who do not do that, who reject Christ and His offer of forgiveness, and life everlasting, those rebels would not prevail. —The Thessalonians would. God's people will. "That is only just." Paul said, "It is right. It must happen if God is Holy, just, and good. If things in this broken world are ever to be set right, He must come as judge and deal with all that's been wrong."

It will happen. Evil will be defeated and punished, and the assurance that "wrong will be repaid, and everything will be made right", gave rest and peace to the spirits of those persecuted saints. But there's more here.

Paul's encouragement is not only negative, it's also positive. In verse 10 he tells them that not only will the guilty be punished, but they, the saints, will be exonerated. When Christ comes, "He will come", Paul says, "to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed."

Now that's an amazing statement. When Christ comes, He will come in radiant glory. And His glory will be among the saints in their presence and marveled at by them. But Paul is saying something more than that. He's saying that when He comes, Christ will be glorified in them—that His glory will be seen in them. Calvin has a good statement about this when he says that "Paul means Christ will not possess this glory for Himself alone, but it will be shared among all the saints."

Believers are the Lord's saints. Every believer is a saint. Every believer is one who has been set apart. That's really what the word saint means, those who have been set apart for the Lord's service, those who have been devoted to the Lord's service. And if you're a believer in Christ, that's what you are. You've been devoted to the service of the Lord. You've been set apart from the world. You're different from the world.

And you live that way. We have His life in us, which enables us to do that. When He comes, that life in us and its glory, will be fully revealed. We have that life in us now,

but it is hidden, as it were, in clay vessels. But then it will be seen. It's His glory that will glow brightly in all of His people. We are going to be transformed spiritually and we are going to be transformed physically. And I think it is true, that to the degree we live as saints and faithfully serve Him from love and gratitude—to that degree—we will reflect His life and glory in the days to come, and throughout eternity. We will have greater capacity to do that.

This is what Paul referred to in 2 Corinthians, chapter 4, verse 17, where he was encouraging the saints in Corinth to press on in the faith, and “not lose heart.” The first century church was under great pressure and difficulty, and facing all kinds of trials, not only in Thessaloniki, but in Corinth, and all throughout the Mediterranean world. And so he's giving encouragement. And to encourage them not to lose heart he wrote to these Corinthians, "For momentary, light affliction is producing for us an eternal weight of glory beyond all comparison." (2 Cor 4:17).

And that seems to be the encouragement that he was giving here to the Thessalonians. Their endurance in all of their “persecutions and afflictions” were not wasted on the Lord. They were really light, or weightless, in comparison to the glory that those tribulations were producing in them and that will someday be seen in them.

So they were not to lose heart. They were to continue on, “increasing in faith and growing greater in love”, as he said earlier, (vs3), that they were doing—being a blessing to others and being a witness for the Lord. And “in that day”, as Paul puts it, when Christ comes to right wrongs and establish righteousness on the earth, He will be glorified in them—in the saints. They will be models of His glory and grace. Models of grace because as Calvin said, "Christ chooses to share His glory with us, and shine it through us." That will magnify His grace and exonerate His saints before a conquered world.

Now that is incentive to go on in the faith against all opposition. Someday, the guilty will be repaid, punished, and the innocent saints will be glorified. That is a promise. It is a certainty for the believer in Jesus Christ—and encouraging.

But Paul wrote this letter because his friends were facing strong opposition. So in the last verse he prays for them and begins saying that he prayed "To this end". But he doesn't specify what that "end" is. It may simply be that the end that he prayed for is that they would finish well, their life of faith. His prayer has two parts that would seem to support that as the idea—that he's praying for their perseverance.

The first is that God would count them worthy of their calling. Now he doesn't say that "God would make them worthy." We are worthy in Christ. It is all of grace, not human merit. We can't achieve God's acceptance. The Christian begins—at the moment of faith—Justified, Forgiven, declared by God to be Righteous with the gift of Christ's righteousness—absolutely. From the moment of faith, we are justified, and we can't become "more" justified than we are. It's complete. So there's no room for trying to please God and gain His favor to any degree. We are completely in His favor through justification at the moment of faith. That's how we begin. We begin the Christian life with faith and acceptance fully by God.

But now we must live up to that declaration of righteousness—we must live up to our position of justified and righteous. So Paul's prayer is that they would do that—that they would live worthy of their calling and not become distracted or discouraged. That's a prayer we always need made for us. We always need people praying that for us. And we need to be praying it continually, "always", as Paul says, for one another.

You want to know how to pray for one another? Here's how we should do it. Pray that we will continue to live out the life that the Lord has given to us and that we would live up to the position and the privilege that He has given us as justified individuals—that God will enable us to persevere in the faith to the end.

Not long ago I was reading in the biography of David Martin Lloyd Jones a letter that he wrote in 1968, in which he spoke of the condition of the church. First the condition at Westminster Chapel in London where he ministered, and, as I recall, he wrote the letter to his congregation there. He was very encouraged and thankful as he reflected on the church and the life of the church there at Westminster Chapel. He

wrote, "There was a deep seriousness among us, and an ever-increasing desire to know God, and to serve Him." Now that was their ambition. They wanted to know God; they wanted to know about Him; they wanted to increase in their relationship with Him.

—They wanted to serve Him.

But when he spoke of the evangelical church at large, throughout the world, it was different. There was confusion and uncertainty, division over matters of faith, and uncertainty about the authority of Scripture. He wrote, "It is a time of conflict and trial, indeed a time of tragedy when old comrades in arms are now in different camps." Now he didn't question their honesty and their sincerity, but he said, "There is only one explanation, and that is, an enemy hath done this. Never has that enemy been more active or more subtle," he wrote. He ended by saying that "We can't know what the outcome will be. And we can't know the outcome of this present conflict we are in."

That was in 1968, and we can say the same thing today. We can't know the outcome of the conflict that we're in spiritually, theologically, and all that's going on. Dr. Jones wrote, "Our duty is to be faithful, knowing that the final outcome is sure."

Now that was Paul's concern here. That's what he was praying for, that those young Thessalonian Christians, these new comrades in arms, would stay in the camp. Satan is subtle—and so persuasive. Paul's prayer here for the Thessalonians is one we need to be praying for ourselves, "always", that we continue to fight the good fight and be faithful to the Lord—that's our duty—and we will triumph! We don't know how it's going to end in the meantime, in the present, or in the next year or two or whenever. But we know ultimately, we will triumph and be glorified. That's what Paul is saying here.

The second part of his prayer for them is that God would "...fulfill every desire for goodness and the work of faith with power." The "good desires" we have—the righteous conduct God commands and we desire as new creatures in Christ—as those who are men and women with a new mind as a new person, we desire goodness. We desire to do the things that we have been instructed to do: To live a life of obedience; a

life of righteousness; which we live by faith. We live by faith, believing God's Revelation and acting on it. Paul wants that life of faithful obedience fulfilled in their lives.

But by asking God to “fulfill it”, shows that while we are responsible, we cannot achieve that in our own strength. We cannot achieve that apart from the Lord. Human power is inadequate. God's power is necessary. We have our responsibilities. We have the direction and the path that we're to follow. And the Scriptures are clear about how we're to behave and how we're to think. But to do it, we need the power of the Lord. And Paul reinforces that by adding that God fulfill it “with power.” And so his prayer was that God would do it. It's really Augustine's prayer in his *Confessions*, “Give what You command and command what You will.” Or, “I can do whatever You command me to do, Lord, if You enable me to do it.” And that's what Paul was praying here.

But the goal of Paul's pray for the Thessalonians is not God giving them ability for faithful behavior. —At least, that's not the ultimate goal of his prayer here. It is higher than that. It is that Christ be glorified through it. That's really the end and aim of all things in the Christian life. Verse 12, "So that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ.”

“The name” is the person the name represents. So when he speaks of “the name of our Lord” being glorified, he means the one that name represents. He means the Lord Himself. And He will be glorified in His saints by their good behavior, which shows the transforming power of His grace. So again Paul says, "We too, His saints, will be glorified at that time. Not because of anything natural to us, not because of anything we've merited or done, but because we are in Him, joined to Him and His life. It is by His grace," Paul says. That's the future for the people of God. So we're to persevere in the meantime. We're to persevere in the hard times, and glorify Christ through our obedience, knowing that He is coming, and will exonerate His saints, glorify us, and give us rest.

The Thessalonians were assured that justice will be established. Their persecutors would be repaid righteously, justly, by being excluded from Christ's presence forever. Now that should make us think. If separation from Christ, from His

presence and glory, is the dreadful punishment, what must the blessing of being in His presence be? How great must that be? What is heaven like? What is the world to come like? What is the glory that we are moving toward like?

Well, Paul gives a hint of that in 1 Corinthians 2, verse 9, where he says, "Eye hath not seen, nor ear heard...all that God has prepared for those who love Him." In other words, "We cannot imagine what it's like." The best efforts at imagining what it's like fall, far short, infinitely short. Imagination fails us. The revelation God has given us is really analogical. —It is just illustrative of what it's going to be like. It's beyond our comprehension. We are to live earnestly now to God's glory, which means live selflessly for Him. But we do that by fixing our thoughts on the future rest, the glory to come, and the Savior who loves us and gained all of it for us.

If you've not believed in Christ, your soul is in peril. You may not think so. Life may be good today—but eternal destruction is coming. Don't dismiss that. Listen to the apostle, flee the final disaster. Come to Christ.

And for you, whose soul may be weighted down with guilt, one of the greatest invitations ever given is in Matthew 11, verses 28 through 30. "Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." " Maybe He's calling you right now. Come to Him. Believe in Him. Be forgiven and receive eternal life. God help you to do that if that is your condition now. Come to faith. Come to Christ.

And you who have —Rejoice, persevere, look to the Lord!

Let's bow in a word of prayer and I'm going to, as I do every Sunday, conclude this Ministry of the Word: But also ask the Lord to prepare our hearts for a time of worship as we prepare to take the Lord's Supper. Let's pray.

Father, we do thank you for Your goodness to us. We thank you for Your revelation. The things that we have read and studied here in 2 Thessalonians; chapter 1 are not easy things. They're difficult. They should be. They speak of justice and judgment; and we would, as ambassadors, plead with those who are in unbelief, to be reconciled to God, to lay down their arms and come to Christ. And in coming to Christ come to You and be at peace and be part of Your family.

Lord, I pray that You would bring conviction where that is necessary. But I pray also that You'd give comfort where it is appropriate. And really, we all need that great comfort, to know that everything is going to be resolved in the future, in Your time and in Your way. And glory is coming. —We have a glorious inheritance that Christ has obtained for us. We give You thanks for that. We thank you for the Lord Jesus, for His coming into this world, and His death for us.

And now Lord, as we celebrate this Lord's Supper again this Sunday, we pray that You would prepare our hearts for it. We pray that You would help us to put the thoughts of the day aside, and to reflect on who He is and what He's done. That we would, as He instructed us to do, remember Him, and in so doing, pray that You would prepare us for the day ahead of us, and the week ahead of us. Thank you for Christ. Thank you for all that He's done for us. And it's in His name we pray. Amen.

(End of Audio)