



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 15: 18- 16: 4

"Aliens"

Spring 2023

TRANSCRIPT

Thank you Seth, and good morning. That's a good text for our memory verse this week and it's a good introduction to our text this morning in John 15, verses 18 through chapter 16 verse 4. And you'll notice the word that our Lord used there, 'The world has *hated* them', is the very thing He says throughout this passage. That's a strong word to use. I can remember as a kid, my parents telling me, "Don't say that word *hate*." Well our Lord said it quite a bit, as you'll notice. It is John 15, beginning with verse 18,

¹⁸ "If the world hates you, you know that it has hated Me before *it hated* you. ¹⁹ If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. ²⁰ Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. ²¹ But all these things they will do to you for My name's sake, because they do not know the One who sent Me. ²² If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. ²³ He who hates Me hates My Father also. ²⁴ If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. ²⁵ But *they have done this* to fulfill the word that is written in their Law, 'They hated Me without a cause.' [*This is an interesting quote, because that's from Psalm 69, and it refers*

to David. David says, "They hated me without a cause." It's not given as a particular prophesy, we wouldn't think. But it is, and it is a prophecy because David is a type, a picture of Christ, and a picture particularly in that way. And so what happened to David foreshadowed what would happen to Christ; and they fulfilled it in their response to Him. Verse 26],

²⁶ "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me, ²⁷ and you *will* testify also, because you have been with Me from the beginning.

16 "These things I have spoken to you so that you may be kept from stumbling. ² They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. ³ These things they will do because they have not known the Father or Me. ⁴ But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

John 15:18 – 16:4

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's bow together in prayer.

Father, what a privilege it is to be with Your people on a Sunday morning, reading the Scriptures together, considering the text at some length and how it applies to us—and what it says about You. And so LORD, we pray that You would bless us in understanding these things; that You would guide us in our thinking; that You would magnify Your grace and give us great appreciation for what Your Son has done for us, and then to see ourselves as these disciples were instructed to see themselves in this world.

We're not part of this world anymore. We've been called out of it. We've been chosen, every believer has, from the foundation of the earth; and at a point in time the Spirit of God has drawn us out of the world. We are different; and so the world reacts to us if we're being *lights* in the midst of it. So the Lord spoke these things to His disciples

to prepare them and encourage them—and may that be the result of our time together this morning as well.

So bless us spiritually, LORD. Instruct us, strengthen us, build us up in the faith. We're sitting here in health and comfort; and that's a blessing from You. May we focus our minds, now, as we will look in a few moments at our text and be instructed and built up in the faith by You. We pray these things in Christ's name. Amen.

(Message) I once, 20 years or so ago, divulged to this congregation what I think many already suspected—and that was, 'I was married to an alien.' [Laughter] It's true. No, she isn't from another galaxy or another planet, (well maybe Venus), [Laughter], but actually from Holland, and raised outside Amsterdam. But a few years ago she gave up her Dutch passport to become an American. She still has a slight accent, (which gives her away), but she is now a US citizen...and yet...(and yet), still an alien. In fact most of us here, if not all, (I hope all), are aliens in this world. You are if you are a believer in Jesus Christ.

In the Book of 1 Peter, the apostle calls the readers "aliens" who are "chosen." (1 Pe 1:1). And later, "aliens and strangers", (1 Pe 2:11), to remind them who they are and how they are to behave. We are 'in the world', as the saying goes, but not 'of the world.' We're to be in the world, but the world is not to be in us. We are to be different from it —"aliens" in it.

But that has consequences, very serious consequences. And the Lord speaks about that to His disciples in our passage, which is the last part of John 15 and the first part of John 16. He has called them "His friends." Then, in verse 18, He explains that because they were His friends, they would be the world's enemies, "If the world hates you", He said, "you know that it has hated Me before *it hated* you."

Well that's His lesson in these verses, and He gives it so they would not be surprised when they met opposition—and they would. The world would hate them;

that's a fact. And in the next verses He explains the reason for that hatred. There are three of them; and He gives the first two in verse 19.

The *first* is because they're different—they are not of the world. People tend to have an inborn suspicion of strangers. We have a word for that, it's called *xenophobia*, 'fear of foreigners'. It's a product of the fall. This, though, is a different problem. It's not sociological, but *spiritual*. The world *fears*, or *hates*, those who are *spiritually* different because the world is at war with God.

That's the significance of the term *world*, as it is used here by John. He uses the word *cosmos* in different ways. It sometime speaks of the world, physically; 'the globe', or 'the human race on this globe', 'this earth'. But that's not the meaning here. This has the idea of '*the world system*', the 'godless world' that is organized in opposition to God's truth and law—and His people, His '*citizens*'. It is the world in rebellion against God which seeks to live independently of God in its pleasures, in its pursuits, and in its pastimes. It does not tolerate those who are not part of this great rebellion and who are happy in their allegiance with God and to the King that the world rejects.

We were all once part of that *world system* and its rebellion. Paul wrote to the Ephesians that very fact: In Ephesians 2 he told them, 'You formerly walked according to the course of this world. You were sons of disobedience, children of wrath.' (vs2&3). We all were. The world just doesn't like its citizens getting a new passport and switching allegiance.

But that's what we've all done, if we're believers in Christ. We have a new citizenship, because as Jesus said, "I *chose* you out of the world." (vs19b). And that's the *second* reason that the world hates the Lord's disciples—we've been *chosen*. That's what He said, 'Because of this, because you've been *chosen*', "the world hates you." (vs19c).

The world hates the doctrine of election. Does that sound too strong? That's the word that the Lord is using. That's exactly what He's saying. This isn't coming from me; and this isn't coming from Dan Duncan, or Mike Black, or Larry Hairston, or anyone else—this is what the Lord said.

The world hates them because it hates the doctrine of election. Not because it has not been *chosen*; it couldn't care less. It has rejected Christ and His offer of salvation—it wants no part of it. It hates election because it hates the idea of grace: The idea that it is utterly helpless, it is unable and unworthy that it cannot choose Him, it cannot choose to come to Him or move in any way toward Him apart from God's will and mercy—apart from His sovereign grace. It doesn't like that.

Nothing undercuts the self-importance in the pride of man more than the doctrine of unconditional election; and so it rebels against the idea. In chapter 6, the crowds dwindled after the Lord's sermon. Remember, He fed a multitude, 5000—that's just the men; they think it's something more like 20,000 people total—a huge crowd who wanted to crown Him king. But He preached the next day and said such things as, "All that the Father gives Me will come to Me..." (vs37). And, "No one can come to Me unless the Father who sent Me draws him..." (vs44).

And so the crowds dwindled. He was left with His 12 disciples; 'Are you not going to leave as well?' He asked. (vs67). Peter says, 'Where can we go, Lord? You're the one with the words of eternal life.' (vs68). He said, 'Yes, but one of you is a devil.' (vs70). Not even all of them were truly following Him. That's what happens when you preach the doctrines of grace.

And even professing Christians don't like this doctrine of election. Years ago, James Daane, who was a professor of Pastoral Theology at Fuller Theological Seminary, wrote a book on preaching; and in it he asks the question, "Why is election, which runs like a vertebrae through the Scriptures, so rarely preached?" He stated that even in reformed pulpits, even in Calvinistic churches, there's silence on the subject.

Well one reason he gave is that, 'It is controversial, and preachers like to avoid controversy.' They don't want to offend people because they might lose some—and they don't want to do that, (and that's what happened to Christ). So the men that ought to be preaching it, don't.

The world, though, especially doesn't like election and doesn't like the elect—and doesn't especially like the *Elector*. That's the *third* reason the world will hate the Lord's disciples because they are identified with Him. He told them that in verse 20 by reminding them that, "A slave is not greater than his master. If they persecuted Me, they will persecute you." Meaning, 'If we are obedient, the world will hear His words in our message, (like hearing a foreign accent), and see His likeness in our actions. And by hearing and seeing Him in us, it will persecute us because of Him.'

And that's what He says; "All these things they will do to you for My name's sake...", meaning, 'They do it because of Me.' And so, because the world hates Christ, it will hate us because of our association with Him.

Well, why is that? In Acts chapter 10, verse 38, Paul is speaking to Cornelius and those in his household. He begins this sermon and he talks about Jesus; and he says of Him, "He went about doing good." (vs38). And I thought: 'That is about as sweeping and general a statement as one could make about our Lord's ministry; "He went about doing good." ' And that is true—He harmed no one; He only blessed people; so why is it that the world hates Him?

The Lord explains that in verse 21, the 'why it is' that they hate one who, "went about doing good." He said the basic reason is, 'Their ignorance'; "...they do not know the One who sent Me." (vs21b). They do not know the source of Light; that's their spiritual condition. They are in darkness; their hearts are darkened and the actions that follow are the result of that. So they don't know the truth—and can't recognize it. They are spiritually blind to it; and that means they're spiritually helpless. What should have attracted them to Him, (His beauty of character, His perfection), repelled them.

In chapter 1, John said that he and the others, 'witnessed His glory', and that He was "full of grace in truth." (vs14). And that's what the world does not like because His perfection showed their lack of it. He then explained in the next verses that the world is implacably opposed to Him for His words and His works. He said that, 'If He had not

spoken the things He spoke or had not done what He did', "...they would not have sin, but now they have no excuse for their sin." (vs22).

Now that doesn't mean that had He not appeared in the world, had He not come into this world system, that the world would be innocent. He meant that His appearance was a great revelation of truth—and that by rejecting Him the world only increased its guilt. The Lord told the cities of Galilee that very thing, (and I think that's His meaning here), that because they had seen miracles that few people have ever seen, they'd seen miracles and rejected Him and because of that, "...it would be more tolerable for Sodom in the day of judgment...", than it would be for them. (Mat 11:24).

The guilt of the Lord's generation was great because the revelation that He gave to them was so great. 'They were without excuse, He said.' (vs22b). But they rejected Him, rejected the revelation of His *words* and *works*, because all of that, His life itself, exposed their failure of how far short they fall from the standard of perfect righteousness.

He said that back in chapter 7. "The world...hates Me because I testify of it, that its deeds are evil." (vs7). And what He was saying here is, 'It would be the same for His disciples.' As we abide in Him, and increasingly draw life from Him, we will become more and more like Him, and less and less like the world. The world will see us as *aliens* and *enemies*—and it will react to that.

It has different ways of doing that, some subtle and some not so subtle. The world would try to make friends with us and absorb us, with the result that we become like it and useless in our witness and testimony. That's the temptation we always face because we are always under the pressure from the world to conform to it. That's the reason Paul wrote Romans chapter 12, verse 2, "Do not be conformed to this world, but be transformed by the renewing of your mind..." because there's always danger, a constant danger, of conforming to the world around us.

Some years ago the late German pastor and theologian, Helmut Thielicke, wrote an article in *Christianity Today* that he titled, *Success*. 'The Great Success—The greatest

narcotic of all.' There is a danger to success—now there is not a sin in success for success in and of itself is a good thing, and we, as godly people, should be pursuing success, and seeking to be successful in the things that we do. But there is a danger in success, or even striving too much to achieve success, because in doing that it can control us. And in achieving it, it can change us. That's the danger.

C. S. Lewis wrote something very similar to that in *The Screwtape Letters*: "Prosperity knits a man to the world. He feels that he is finding his place in it, when really it is finding its place in him." It's called *worldliness*. James warned of it: He wrote, "...that friendship with world is hostility toward God." (Jas 4:4). So we all must beware of 'the narcotic of success' or *worldliness*.

But when we are aware, and being transformed by the renewing of our minds, the world considers that to be hostility to it and reacts to us often as it did to the Lord, which reacted to Him with the greatest violence.

But the world's hatred didn't jeopardize God's plan of salvation. In fact, it was all part of it, and in verse 25 Jesus said, "*They have done this* to fulfill the word that was written in their Law, 'They hated me without a cause.' " That's Psalm 69, verse 4, where David wrote of those who were persecuting him unjustly, (as I mentioned during the reading of the text).

David was a righteous man—and that's often the experience of a righteous person. People don't like them because they remind them of what they are not. It's the story of Aristides of Athens, who lived during Greece's golden age. He was an outstanding man. He was called "Aristides the Just" —and yet he was banished from Athens. When one citizen was asked why he voted for Aristides' banishment he answered, "Because I'm tired of hearing him always called 'the Just.' "

Now if that is true of a secular man, of a pagan man, what about spiritual men and women? What about a Christian who is very much like Christ? How much more rejected will he or she be? That's what the Lord was preparing His disciples for—the tough times that lay ahead.

But it wasn't all tough times. The Lord had some very encouraging words for them in all of this—and in verses 26 and 27 He reassured them that they would not be alone in this world, this hostile world. They were *aliens*, but not *orphans*. The Lord would send a “Helper”, “the Spirit of truth”, the Holy Spirit. And the Lord said, “He will bear witness of Me.” (vs26). He added in verse 27, “You *will* bear witness also.” So there would be two witnesses in the world, the Holy Spirit, and the disciples. And He, the Spirit, will help them, (and help us), in our ministry.

The Spirit may bear witness apart from Christians, but Christians can never bear witness apart from the Spirit. He empowers our witness and He makes it effective. And again, that occurs only as we abide in Christ; as we live in communion with Him through His Word and prayer. The Lord had stressed that point in the first half of this chapter; we need to be *abiding* in Him. That's how we bear fruit; that's when the Spirit is working through us. (Now, it is that He brings us to the point where we seek to abide in Him. It's His work from beginning to end—but we need to be abiding so that we do bear fruit and that the Spirit's power is manifested in us.)

And again, as I say, that occurs through *abiding*; and the Spirit's work is necessary. So abiding is necessary so that the Spirit's work will be manifest within it. It's necessary because the natural man cannot understand the things of God, and especially the Gospel. We're not going to convince the natural man, but the Spirit of God will through our ministry.

The natural man, in and of himself or herself, cannot understand the Gospel as true. It's foolishness to them. That's 1 Corinthians chapter 2, verse 14, ‘...they are not even able to understand it because these things are spiritually discerned.’

Now I don't think that when we read this, ‘The natural man cannot understand these things’, that it means, ‘he cannot understand what we *mean*’—no, non-believers can understand. I think you could go to certain seminaries and listen to a professor, (who doesn't believe any of this), give a clear explanation of the Gospel—but he can't *believe* that it's true. He can't understand it as *true*. That's 1 Corinthians 2:14—he's not

able to do that. They need a divine interpreter, the life giving Spirit of God who opens unbelievers' hearts to the Gospel, gives understanding, and brings light into one's dark heart to produce faith in the hearer.

And the Lord was promising that—that we will have that help. We're not on our own to get out there and convince people with our brilliance, and our logic, and our vast understanding. We don't have that; but we have the Spirit of God who has all of that; and He is powerful. And so this is a supernatural *Helper* that's with us; we're not alone.

That's the encouragement that He's giving here. The third Person of the Trinity empowers us to “bear witness” of Christ—and our witness must always be about Christ; that's how we can know the witness is true.

"He testifies about Me," Jesus said. (vs26c). He testifies that Jesus is God's Son, (that He is “the Word made flesh”), (Jn 1:14), testifies of His death and resurrection, and testifies of both salvation and judgment. If the message is not, ‘Christ and Him crucified, buried, and resurrected’, it is not true; the Spirit of God is not in it. Martin Luther spoke of Christian theology as a “Theology of the Cross.” “That”, he said, “is what distinguishes it from every other theology.”

That is where God reveals His saving grace; that is the heart of the message, ‘Christ and Him crucified’. If that is missing, then so is the Holy Spirit—and so is the truth.

But the message of the cross is the message that offends. It is “a stumbling block” to the Jew. And it is “foolishness” to the Greek, so Paul said in 1 Corinthians 1, verse 23. We get a good picture of the natural man, the unbeliever, in the first two chapters of 1 Corinthians; just as you do in the first two chapters of the Book of Ephesians—that's the message that offends. But it's the message also that wins through the ministry of the Holy Spirit.

So, we're not alone. The Spirit, the third Person of the Trinity, is *in* the Christian and *with* our message. That is a great encouragement, (should be). And the Lord reassured His disciples with that message—that great encouragement.

Still, the church lives every day in a hostile place. The French Huguenots were called 'The Church in the Wilderness', and we all are. So in chapter 16, Jesus returned to His disciples relationship to the world; "These things I have spoken to you", He said, "that you may be kept from stumbling." (vs1). 'To be forewarned is to be forearmed', that's the idea. And He was doing that; He was forewarning them, preparing them, for rejection and hardship so that they would not be surprised and overcome with discouragement when these things occurred.

There's a cost to discipleship; there's a cost to being a believer in Jesus Christ—and He gave it in some detail. He said first of all, "They will make you outcasts from the synagogue..." (vs2). And for a Jew, that was very serious. We saw that back in chapter 9 when the blind man's parents would not even take up for their own son for fear of being 'put out of the synagogue'. They valued the synagogue more than they did their son. And it meant so much to them because it was more than being excluded from the service on the Sabbath; it meant they were cut off from the community; they were cut off from family and friends. They were shunned—made outcasts and pariahs.

That happened to the apostles and the early Christians. And it's happened down through the ages to God's people. The reformers were excommunicated and some driven from their lands. Calvin fled France. This is when a person needs to turn to this passage, needs to turn to John 16, because there we learn that rejection is normal for the witness to Christ. This is to be expected when we stand for the truth—so don't be surprised by this kind of reaction from friends, neighbors, or from the world.

So the Lord told His disciples that they would lose family and friends, even lose their lives, "...but an hour is coming for everyone who kills you to think that he is offering service to God." (vs2b). Now that isn't what the disciples came into the upper room that night expecting to hear. They entered thinking of glory; they entered thinking of the kingdom; and what do they hear?, "kills you". And that's what happened. Tradition has it that all of the apostles except John died a martyr's death; and some of them died gruesome deaths.

Some years ago I was in the Church of the Lateran in Rome, which is right across the street from the Scala Sancta, those steps that Luther crawled up (and that people still do today), and he kept hearing the words, "The just shall live by faith." Well this is a magnificent cathedral, opulent, and has the statues of the 12 apostles above—but I just remember one. I think it was Bartholomew and he's standing there holding his skin—because that is how he died, being flayed alive. Well that's just one example of the gruesome deaths that these men experienced.

And that has been true down through history of Christians who have died for their faith. There were terrible persecutions under Nero, and Domitian, and other Roman emperors. And persecutions like that have continued into modern times. Mao Zedong attempted to establish a new socialism in China; and it was a continual bloodbath. The result of it was something like 65 million people were killed—died in his programs and his persecutions; and many of them were Christians.

Missiologists estimate that there have been more Christian martyrs in the 20th century, and now the 21st century, than in all the previous centuries together. It's occurring today in Africa. The West has largely escaped that—but there's no guarantee that we have a peaceful future. The Lord's words are a forewarning to us as well.

But this happens in other ways; it's not just from the secular state, from emperors or dictators. In fact, the Lord was speaking of persecution from religious authorities who thought that they were doing "a service to God", as He puts it. (vs2c). Well, when Paul was a young and zealous rabbi, he was doing that; he was shedding Christian blood, thinking that he was doing God's work by stamping out this 'heresy,' as he saw it, this sect—and trying to eliminate the very name of Christ from human memory.

History has many examples of that. Leon Morris recorded that a sermon was preached at the burning of Archbishop Cranmer, and that the horrors of *The Inquisition* were carried out with a perfectly good conscience by religious men.

In Romania, in the 20th century before communism took hold, the Greek Orthodox Church was the implacable enemy of the evangelical church. A real reformation occurred there when an orthodox priest, Dumitru Cornilescu translated the New Testament into modern Romanian. And like Luther, as he was translating it, he was converted in the Book of Romans. He began preaching justification and salvation through faith alone in Christ alone. His life was threatened, and he was eventually exiled by the Orthodox Patriarch in 1923.

Why is that? It seems ironical that the strongest opposition to the Gospel, to the truth of God's Word, would come from those who *profess* to be His servants. Jesus gives the answer in verse 3 of chapter 16. And the answer is, 'They aren't His servants'; "These things they will do because they have not known the Father or Me." (vs3). 'We can only know the Father by knowing the Son' —Jesus said that back in chapter 14, verse 7.

That was true in our Lord's day when religious leaders were planning to crucify Him—but it's just as true in our day when ministers and denominations eviscerate the Gospel by denying the blood atonement of Christ, or the deity of Christ. They may evoke the name of Christ, the name of Jesus in their sermons and speak glowingly of Him, and what an example He is: But they deny Him if they deny that *salvation* is by grace alone, or preach salvation by sacraments, or baptism, or circumcision, or good deeds—or that it, (*salvation*), is universally the case for all because 'God loves the world.'

Paul was inflexible. He said, "Let them be accursed!", "*anathema!*", (Gal 1:9). And Jesus will say of them, "I never knew you." (Mat 7:23). They may be religious; but they're just natural men without understanding and very often with a vested financial interest in keeping their church position—keeping their place in that place. Just like the Sadducees in Jesus' day, Caiaphas warned them at the end of chapter 11, (vs47-50), 'If we let this man continue, everyone's going to believe in Him and the Romans will come and they'll take away our place and our nation. We have a comfortable place in this world; let's keep it and get rid of Him.'

Again, Jesus told His disciples this to prepare them, because He said in verse 4, 'These men will have their hour, just an hour, but they will have their hour, their time of power and darkness.' And when it happens, the disciples will remember that Christ forewarned them—He knew it beforehand. And that would strengthen their faith by showing that He knows all, and is in control of all. And in fact, their opponents "*hour*" would only serve His purpose.

Church history is full of examples of that. Foxe's Book of Martyrs has the account of a young Christian named Germanicus who was thrown to the wild beasts. He showed such courage that several pagans converted to the faith. That's what Tertullian meant when he wrote, "The blood of the martyrs is the seed of the church."

The Wesleys and Whitfield were opposed by the Anglican church—and they were forced out of the churches. So they went out into the fields, the open fields, where they preached the Gospel to thousands, far more than they could have preached to in those church buildings. That was 'The Great Awakening'. That's Psalm 76, verse 10, 'God makes the wrath of man to praise Him.'

We don't court persecution. We don't seek it for ourselves. We try to do the opposite. We try to be at peace with all men. That's what Paul counsels us to do in Romans 12, verse 18, 'As far as it is within our power, as far as it is possible, we're to live at peace with all men.'

But we're aliens here; like the old patriarchs that the Book of Hebrews called, "strangers and exiles on the earth." (Heb 11:13). They, 'desired a better country, a heavenly one.' (Heb 11:16). And that's our homeland, too.

So while here, our speech should give us away. It should have the accent of that heavenly country—one of grace. God's grace and mercy draws some, and it repels others. Paul wrote, 'It's an aroma of death to some, but of life to others. Who is adequate for these things?' he asked, (2 Cor 2:16).—And that's the question!...None of us is, not apart from Christ, not apart from abiding in Him. It's only by the power of the Holy Spirit that we can live as *aliens* and *strangers* here. So may God give us all the grace and the courage to do that.

And if you're here without Christ—earthbound, without hope of heaven, we invite you to change your citizenship for that *better* country, that *heavenly* land. The “world is passing away” (1 Jn 2:17)—and you will, too. In fact, John says we're passing away at this very moment. While there is still time, come to Christ who is the Savior. Trust in Him for forgiveness and eternal life. The good news is: He receives all who do.

(Closing Prayer), What a comfort that is, Father: This day is coming when, ‘the change and the tears will be past and we will meet at last.’ (Lyrics, *Be Still My Soul*). That's our hope.

In the meantime, we live in a hostile world. But the encouragement is, ‘You're on our side. You're with us; we really have nothing to fear.’ So LORD, strengthen us in that resolve to live for You, to not conform to the world but to conform to Christ—to abide in Him and walk by the Spirit; and be a witness to this dark world. It's the greatest thing we can do, and it's the greatest thing the world can receive. So LORD, we pray that You would make us good witnesses for You as we *abide*, as we *fellowship* with You and have the great hope, the great certainty, that You're with us—and that great hope that we will all meet at last in glory. We thank You for Christ, who made that possible, who obtained us through His sacrifice for us.

And now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name. Amen.

(End of Audio)