

WCCC 2022

Brother Dana Congdon

Knowing the Power of His Resurrection (3)

We do thank and praise the Lord we can come together on this Lord's Day and finalize our gathering by breaking bread together. Brothers and sisters, we do miss our brother, Stephen Kaung on this day. He was always asked to speak on this final day. Our brother was always willing to speak on any given time. But he was most reticent to speak this day in light of the Lord's table in our midst. Our brother in early July slipped into the presence of our Lord. Unfortunately, I do not know the exact age of our brother. According to some Chinese he might be 108 years old. But I hope you were here the last few years that he was still speaking. His heart has distilled to one primary theme in his messages. Do you remember what he said? The Lord is coming soon. Are you ready?

And that is the theme that I would like to take up this morning. The theme of our conference is in Philippians 'that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if any way I arrive at the resurrection from among the dead'. We have been sharing, along with our dear brothers about this matter of 'we can know the Lord'. We walk by faith and not by sight. And not having seen Him, we love Him. And with the eye of faith, we have seen something of our Lord and the power of resurrection and the fellowship of the sufferings in Christ, in our goal and various ways. We have seen with the eyes of our heart. But if you have seen Him even this week, it is just the hors d'oeuvre, the main course is still to come. We are about to see our Lord face to face. He is coming soon.

And Paul said I want to know Him and the power of His resurrection. Now Paul was talking about knowing Him in this little while before He comes. But behind his desire was the real desire to see His Lord and King upon this earth face to face. That would be glory. And so, Paul with his earnest desire, at the end of the verse said, 'that I may attain unto the resurrection from the dead'. Now there is some interpretation of this verse but I will not go there today. In our last session here, I hope I can try to do a bible study of the coming of our Lord and resurrection. Paul received specific revelations about the coming of the Lord and resurrection. We will look at sixteen different scriptures. It is very important for the saints not to be robbed of this blessed hope. The physical coming of our Lord in a resurrected body and our joining Him in resurrected body in the kingdom will come soon. We will read verses that can be used as an introduction. Philippians 3: 20 - 21 'for our commonwealth has its existence in

the heavens, from which also we await the Lord Jesus Christ as Savior, who shall transform our body of humiliation into conformity to His body of glory, according to the working of the power which He has even to subdue all things to Himself'. Those verses alone should put you on the grid. Can you grasp the exceeding greatness of His power in transforming our bodies into the same as His glorious body? And then 1Thessalonians 4: 13, we come to Paul's trumpet call. Some of the saints had already fallen asleep. 'But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that you may not be grieved even as also the rest who have no hope'. It is a sad thing when you see unbelievers who have no hope when they die. But the death of our beloved ones ignites a hope in us. Verse 14 said, 'For if we believe that Jesus has died and has risen again, so also God will bring with Him those who have fallen asleep through Jesus'. Paul shared his revelations in verse 15 – 17 '(For this we say to you in the word of the Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate those who have fallen asleep; for the Lord Himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and thus we shall be always with the Lord'.

Lord as we come to you on this day, which is inaugurated by your resurrection on the first day of the week; we cry out with the early church, 'Maranatha!' even so come. As we study the truth of the word of the Lord together, do ignite our hearts by the power of the Holy Spirit and ignite that flame of the blessed hope within. We are so thankful for the time that we had together these days. But these times will be crowned truly by your coming again. Help us now as we consider these things. In Jesus precious name. Amen.

Paul wanted us to understand this blessed hope. Unfortunately, today, I think Christians have been robbed to a great degree of this blessed hope. And this is because of three misconceptions that have not been clearly thought through. The first misconception is that something has happened for a moment, but we have translated into a sense of incompleteness. In slide number 1, we have 2Corinthians 5:1 – 6 'For we know that if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this we groan, ardently desiring to have put on our house which is from heaven; if indeed being also clothed we shall not be found naked. For indeed we who are in the tabernacle groan, being burdened; while yet we do not wish to be unclothed, but clothed, that what is mortal may be swallowed up by life. Now He that has wrought us for this very thing is God, who also has given to us the earnest of the Spirit. Therefore we are always confident, and know that while present in the body we are absent from the Lord'. The misconception is that when we die, we go to heaven. But here, it clearly

says when someone who is a believer dies, he goes into the presence of the Lord. And we know Paul's testimony in Philippians 1 that he would rather depart and be with the Lord than to remain on this earth. What a blessed thing to know that all our dear believers who died have gone into the presence of the Lord. But you noticed that Paul did not say much more about this because this is not meant to be our permanent state. In fact, as we come into the presence of the Lord, it is just for a twinkling of an eye. When we think of that, it staggers the mind.

The first two Christian martyrs that we know of were James, the apostle, and Stephen. Now they had been in the presence of the Lord for two thousand years. How long is that in eternal time? I do not know whether you like reading about science people. But there is a scientist who is a Christian. That famous scientist Arthur Custance is from Canada. When you slip through that veil you slip into eternity. And the concept is so different. A thousand year is a day in his concept. Actually, when you go into the presence of the Lord, you go up and you meet your fellow brother from two thousand years ago. Because then that is the same moment of eternity that everyone is going up to meet the Lord. We will get into trouble if we speculate too much of the time zone. But the bible is clear on this. When someone dies, he is not resurrected at that moment. For they will not come back with a physical body, soul and spirit until the Lord's second coming. They are in the presence of the Lord. Maybe they will look like what is described in Revelation – a multitude worshipping with palms and white garments. But our dear brothers and sisters in the presence of our Lord are waiting for that day when they are given resurrected body and live in the kingdom of the Lord.

Now the second misconception of dying and going into heaven actually comes from Paul's belief of the Gnostics. There is a large swarth of Christianity that does not believe that we are going to have a resurrected body. As a matter of fact, they hate their bodies. Do you hate your body? They have a gnostic teaching that the body is evil. And when you die, you slip out of your body and become a soul which has been made perfect. And so, you live in heaven and your body lives like Caspar, the friendly ghost. Praise God, you left your sinful body. But did you leave your sinful soul? All of these are just stuffs, because they did not believe the Lord could redeem and transform and made eternal the human body.

Slide 2 shows this misconception comes from, even scripturally. Paul said 'It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual one. Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit.' (1Corinthians 15: 44 – 45). I hope the Mandarin translation is more careful than the English. It is sown a natural body. What do you think it means? Is this the body? But the word in Greek means it was sown a soulish body. But it is ready to be a spiritual body. Then where is the spiritual body? It is me slim down. It is me and I can dance in the air and be transformed to Mars just by thinking about it. But the word in

Greek is 'pneumatikos'. In other words, you will have a spirit body. What Paul means is that we used to have a body centered in our soul but now we will have a body centered in our spirit. He is not talking about the difference of our bodies that one was physical and now the other is made of plasma. When we see each other in the resurrection kingdom, I am going to recognize you and vice versa. But we will not be soul centered and carnal but we will be spirit center and alive.

And the third misconception about heaven is that it is somewhere up above those clouds. When I die, I am going up to heaven where my father's house is. It is made of clouds. I got a mansion in heaven just above the mountain. It is just up there by the third star to the right. But that is a non-biblical view of many religions' concept of heaven – just up there. You are already in the Father's house. The Lord prepared that for you. And we will live with Him forever in the Father's house.

People just do not understand that before we go into eternity, and the coming down of Jerusalem, there is a period of time, the millennial kingdom. And why is that important? It was important because that was what Paul was looking forward to. That was what the early church looking forward to. We know after this kingdom of the Lord Jesus on earth, the heavenly Jerusalem will come down and heaven and earth will be united in eternity as one. But what was Paul's blessed hope of resurrection?

When we look at slide 3, we see that there were two times that Paul insisted he believed in the resurrection even as the Pharisees. Acts 23:6 said, 'But Paul, knowing that the one part of them were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren, I am a Pharisee, son of Pharisees: I am judged concerning the hope and resurrection of the dead.' And Acts 24: 15 said, 'Having hope towards God, which they themselves also receive, that there is to be a resurrection both of the just and unjust.' The Sadducees did not believe in resurrection. Why was that? They had grounds for that. It was because they only believed the first five books were the words of God. It was the prophets who began to reveal a resurrection. So they said the law did not mention resurrection. Of course, Jesus showed them that the law did mention it. But the Pharisees believed in the resurrection because they believed the prophets. We have to go and look back just a moment about the Old Testament. The Old Testament is like a three-chapter story without an ending. The first chapter of the Old Testament, the purpose of all God's creation is for one day it will be filled with the glory of God like the waters cover the sea. We just sang it, 'let Thy glory be over all the earth'. This is a story within the Old Testament. But by the end of the Old Testament, it was not fulfilled. As Paul said in slide 4, Romans 8: 19 – 22, 'For the anxious looking out of the creature expects the revelation of the sons of God.' – he was talking about the resurrection – 'For the creature has been made subject to vanity, not of its will, but by reason of Him who has subjected the same, in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God.'

For we know that the whole creation groans together and travails in pain together until now.’ The creation is waiting for this to be fulfilled. When will this ever be fulfilled? We know the end of the story. When Jesus, the Messiah establishes His righteous reign on earth, even creation will be environmentally sound. But when God looked at creation, He said ‘this is good, very good’. Then man fell. Satan brought creation under corruption. And now we have to wait for the glory of God to fill the earth.

The second chapter in the Old Testament is a story without an ending. God created man to be fruitful and multiplied and to take dominion over the earth. In slide 5, we see in Hebrews 2: 6 – 8, David’s comments on man’s destiny and eternal purpose. ‘But one has testified somewhere, saying, ‘What is man, that Thou remembers him, or Son of Man that Thou visits Him? Thou have made him some little inferior to the angels; Thou have crowned him with glory and honor, and have set him over the works of Thy hands; Thou has subjected all things under His feet. For in subjecting all things to Him, He has left nothing unsubjected to Him. But now we see not yet all things subjected to Him.’ I stop there because this is the end of Psalm 8. When would the lowly man become the son of glory? Who can bring many sons into glory and complete the story? When will men and women reign over this earth as they are intended to do? And so the writer of Hebrews goes on. What is the very next verse? ‘But we see Jesus’. The first man to take over the dominion of the earth. The first man who lived as a man should live. And when He comes back in His kingdom, He brings many sons into glory, who would also finally become man. Man will be able to rule over creation. They will not jump up onto chairs when a mouse runs across the room. But the only way this story can come to an ending is for the Son of Man to come from glory and restore man’s destiny here on earth. God does not need man and woman in heaven. He needs man and woman on earth to glorify God.

And the third story in the Old Testament is still unfulfilled. God promised to Abraham a nation and a people. He promised his people a kingdom that will reign in righteousness. Slide 6 shows the promise that was made to Solomon. 1Kings 9: 4 – 5, ‘And as for thee, if thou will walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and mine ordinances; then will I establish the throne of thy kingdom over Israel forever, as I promised to David thy father, saying, there shall not fail thee a man upon the throne of Israel’. By the time the children of Israel were taken captive into Babylon, none of these stories had been finished. Can you imagine taking your child or grandchild and reading them a little fairytale, and half way through you said, well that’s all that is to it? Let us go to sleep. If God is God, He must satisfy creation promise and Israel’s promise. He must satisfy mankind’s destiny. And then in the exile, the Israeli prophets began to see the answer to the end of the story. It had to do with the coming of the Son of Man. In slide 7, we see Daniel, who saw at the end of these four kingdoms – Babylon, Persia, Cyrus and Rome – that something was going to happen. Daniel 7: 13 – 14 said, ‘I saw in the night visions, and behold,

there came with the clouds of heaven one like a Son of Man, and He came up to the Ancient of days, and they brought Him before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed'. And then later in Daniel 7: 18 'But the saints of the most high places shall receive the kingdom, and they shall possess the kingdom forever, even to the ages of ages', he completed the story.

The Son of Man comes and reigns on this earth. And the saints will reign with Him. As I always tell the young people, when you have a kingdom, you need to have two elements. You cannot have a kingdom without a king. And you cannot have a kingdom without 'doms'. You and I are the 'doms'. We are the saints who are going to reign in this kingdom with the Son of Man. But how can we reign with this righteous and glorious Son of Man. We are not only 'doms'; we are dumb 'doms'. We are unrighteous. And we are mortal. How can a mortal man live in a kingdom that lasts forever? At the end of Daniel's vision, God gave them a glimmer of hope in Daniel 12: 2, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, to everlasting contempt'.

Brothers and sisters, what kind of power of the resurrection can awaken the dead from the dust and bring them into the everlasting kingdom. This was not just Daniel's vision. Listen to Isaiah 26: 19 'The dead shall live; my dead bodies shall arise. Awake and sing in triumph, you that dwell in the dust; for thy dew is the dew of the morning, and the earth shall cast forth the dead'. So there was then this story of the coming of the Son of Man, and of those righteous being resurrected into that kingdom. Ezekiel in the exile saw this clearly. In slide 8, in Ezekiel 37: 11 – 14, he said 'And He said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost: we are cut off! Therefore prophesy and say unto them, Thus said the Lord Jehovah: behold, I will open your graves, and cause you to come up out of your graves, O my people, and bring you into the land of Israel. And you shall know that I am Jehovah, when I have opened your graves, and have caused you to come up out of your graves, O my people. And I will put my Spirit in you, and you shall live, and I will place you in your own land: and you shall know that I Jehovah have spoken, and have done it, said Jehovah'. So these Old Testament scriptures became the hope of the Pharisees of the resurrection and Paul's hope as well.

When Jesus was speaking about Himself being the bread of life in John 6, He suddenly brought up a time phrase called 'the last day'. And He kept saying that something is going to happen on the last day. We look at slide 9 and see that He is talking about a bodily resurrection. Slide 9 shows the following verses: John 6: 39 – 40 'And this is the will of Him that has sent me, that of all that He has given me, I should lose nothing, but should raise it up in the last day. For

this is the will of my Father, that everyone who sees the Son, and believes on Him, should have life eternal; and I will raise him up at the last day.' This is also seen in John 6: 44 'No one can come to me except the Father who has sent me draw him, and I will raise him up in the last day.' And also seen in John 6: 54 'He that eats my flesh and drinks my blood has life eternal, and I will raise him up at the last day'. The 'last day' was a term known to the faithful Jews. So in John 11: 24 - 25, when they were talking about raising Lazarus, Martha already knew about the last day. When Jesus told Martha Lazarus would rise up, Martha said in verse 24 'I know that he will rise again in the resurrection in the last day'. There is a resurrection on the last day. And then in verse 25, 'Jesus said to her, I am the resurrection and the life: he that believes on me, though he has died, shall live'. Something is going to happen - a bodily resurrection. And Jesus is going to raise up those bodies by the power of His resurrection on the last day. And so the Christians developed what they call love and blessed hope. This is not about a blessed hope of dying and going to heaven. This morning what are you waiting for? I talked to a Christian recently. We were talking about the doctrines at the end times. And this person is a mid-trip rapture believer. And I asked her the question. So you are saying to me what you are waiting for is the first three and a half years of tribulation. The blessed hope is the waiting of the coming of the Lord. But you are waiting for tribulation?

In 2 Thessalonians, Paul had to address the saints because they thought the gathering to the Lord Jesus had already happened. Why? Because they thought they saw the anti-Christ. Now what are you waiting for? To see the anti-Christ? O Lord, I am waiting to see the anti-Christ. I hope that is not what you are looking for. Or that you are looking for heaven. Heaven is a wonderful place. But the blessed hope is looking for Jesus Christ's coming and our resurrection as well. That was what stoke Paul's desire to press on and gain the prize. So in slide 10, Titus 2: 13, Paul said, 'awaiting the blessed hope and appearing of the glory of our great God and Savior Jesus Christ'. We see that this blessed hope has two parts in it. What is the first and most important part of the blessed hope? It is looking for Jesus to come back to this earth and get His righteous due. Do you love Jesus with all your heart? In your supreme desire, you should be like the friend of the bridegroom: I am joyful that he is increasing and I am decreasing. Brothers and sisters, the most wonderful moment will come to this earth when Jesus comes in glory and sets up His kingdom. I want to see that day. No more children being abused. There is no more evil and lawlessness in the streets; no more environments burning up. His glory has returned to this earth; and reconciliation of the whole earth. That is the blessed hope. Well, soon I may pass on through that veil but I want the world for my grandchildren. And it will come when there is the blessed appearing of the glorious Savior and God, Jesus Christ. It is all about Him. That is our blessed hope. Why is it our blessed hope? It is because when we see Him in His glorious appearing, the Bible tells us in many places, that we will be like Him. We will be raised in resurrected body as well.

Peter called this his living hope. I want to look at 1Peter 1: 3 'Blessed be the God and Father of our Lord Jesus Christ, who, according to His great mercy, has begotten us again to a living hope through the resurrection of Jesus Christ from among the dead'. Here was Peter. He was with Jesus and he saw Jesus rose with a resurrection body who walked through wall and He never dies again. And inside there came a living hope in Peter. Jesus was up and we are raised up based on Jesus' resurrection.

We will look at some more passages which are not included in the slides. 2Corinthians 4: 14 'Knowing that He who has raised the Lord Jesus shall raise us also with Jesus, and shall present us with you'. How many of you believe that Jesus rose from the dead? How many believe that you are going to be raised from the dead? This is our blessed hope. Philippians 3: 20 – 21 'For our commonwealth has its existence in the heavens, from which also we await the Lord Jesus Christ as Savior, who shall transform our body of humiliation into conformity to His body of glory, according to the working of the power which He has even to subdue all things to Himself'. All these bring us to 1Corinthians 15 which is Paul's great revelation of the resurrection. Here he revealed what he called, 'behold, I tell you a mystery'. Slide 11, 1 Corinthians 15: 50 – here is the bad news. 'But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility'. Let us say His kingdom comes right now. But you and I are perishable. We cannot abide in an imperishable kingdom. The coming kingdom is a holy kingdom. Unholy beings cannot survive in a holy kingdom. Flesh and blood, mortal bodies cannot make it through into this kingdom. But wait, I will tell you a mystery. We can get in. There is a way in.

Slide 12 shows 1Corinthians 15: 51 – 53 'Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must needs put on incorruptibility, and this mortal put on immortality'. I hope you sense how close Paul thought the coming of the Lord is. He would appeal just like our Brother Kaung appealed – He is coming. He is right here. He is at the door. His perusal is upon us. How do we sense his expectation? Behold I tell you a mystery. We shall not all sleep. In other words, He can come back any other moments. But here is the mystery. At that moment, in the twinkling of an eye, at the last trumpet, those who are dead will be raised in an immortal body already resurrected. And when He comes, those who are alive will be changed also into an imperishable life. What a tremendous blessed hope this is. And clearly, we can find it in another scripture. Paul did not anticipate dying. The Lord is coming so soon. It is true the eternal watch is not an iwatch. It is an eternal watch. Today we are still waiting to find out when it will come. So is Paul wrong? No, because this mystery is that there will come a time when people will be alive when He comes and they will be changed just like the saints who have gone before them. But I hope you also see this truth that when a person

dies, he will not be given a new body immediately. They receive the resurrection body at the trumpet and His coming. Paul truly held the Jewish hope of the resurrection but with two significant modifications. Now the Jewish hope was this: the Messiah will come in resurrection and the dead will be raised into His kingdom. But there is a mystery because the Messiah first had to come as a suffering servant to die for us so we can be saved and be resurrected. The Jews did not expect that. They expected the Messiah comes and the new kingdom will be ushered in, and the dead like Abraham and others will be raised into that kingdom immediately. But first Jesus has to come and save us. Or who could be His at the coming of the Lord? But in His second coming, that is when we will be resurrected. So Paul explained in slide 13, 1Corinthians 15: 20 '(But now Christ is raised from among the dead, first-fruits of those fallen asleep'. So Jesus was going to be raised as the first fruit and we will be then included. Now it is also necessary that He be the first fruits of the resurrection. But why? So He can be raised up, exalted in heaven, sit down on the right hand of God and be given all power and authority.

So in Acts 2: 32 – 33 and 36, we see Peter finishing up his witness of the resurrection of Jesus, 'This Jesus has God raised up, whereof all we are witnesses. Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy spirit, he has poured out this which you behold and hear. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both Lord and Christ'. But if Jesus is the first fruit of the resurrection, what does the first fruit promises? Promises soon the rest will be harvested in. And so he said in slide 14 1Corinthians 15: 23. 'But each in his own rank: the first fruits Christ; then those that are the Christ's at His coming'. When will the resurrection take place? At His second coming. It is very clear. So now we read slide 15 again in 1Thessalonians 4: 16 – 17 'For the Lord Himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and thus we shall be always with the Lord'. Now Paul was just explaining, do not worry about those who are asleep because we are all going to go up together. Paul was not saying, we live together forever up the cirrus clouds. There is a whole mystery about rapture here. But the bible is clear, Jesus is clear, we do not look for the rapture, we look for the coming of the Lord Jesus. If you are one of those who truly loves His appearing, and you are watching and waiting as Jesus told you, and if there is a rapture, you are going to be raptured. But every time you see a cirrus nimbus cloud crosses the sky, you do not look up and wonder whether the rapture is coming. You are looking for the day of the Lord. Our Lord Himself spoke about this coming kingdom.

Final slide 16 is Matthew 8: 11. I hope I have not wearied you with this bible study. But I want you to know what we are looking to. Even as we break bread this morning, we are proclaiming the Lord's death till He comes. Matthew 8: 11

said, 'But I say unto you, that many shall come from the rising and setting sun, and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens'. Now the kingdom of heaven does not mean the kingdom up in heaven. It means the kingdom of heaven which comes to earth. Jesus further clarified to His disciples in Matthew 19: 28 'And Jesus said to them, Verily I say unto you, that you who have followed me, in the regeneration when the Son of man shall sit down upon His throne of glory, you shall also sit on twelve thrones, judging the twelve tribes of Israel'. This is our little bible study this morning.

But I wish it can put a lit-up fire into your heart. All the stories and hopes of the Old Testament will have its fulfillment when our Lord comes back in His resurrection, and when those who are faithful to Him are resurrected in that kingdom. We are clearly told to expect the next great event that will happen will be right here on earth when our Messiah returns. We thank God that any of us who should die today will be in the presence of the Lord. But do not think that Jesus is satisfied sitting there until His kingdom is fulfilled here on earth. Our Lord wants to come back to this earth. He wants to stand upon this soil and said this world belongs to Jehovah, My Father. He wants to let righteousness fill the land, and to bring healing to all the broken people in this world. What a tremendous world and creation it will be. All the hopes of the Jews for that kingdom promised to Abraham fulfilled in the Son of David. And you and I now sons of glory, learning how to live as men and women ought to live. Presently we live under such great limitations – limitation even of spirit, soul and body. I do not see the possibility at all to calculate the power of resurrection that will transform our humble estate into something glorious. But that is the moment in our resurrection when our salvation will be full salvation. The spirit, soul and body transformed by our Lord. So as we prepare to come to the Lord's table this morning, we are so thankful we are saved. That we are able to see with eyes of our heart by revelation something of the Lord Jesus. But none of that will compare to the day when we see our Lord face to face. The most beautiful person that has ever been upon this earth and we will worship at His feet.

O Lord, it is such a blessed promise and such a living hope. You will set things right upon this earth. You will sanctify our family. You will transform our mortal bodies. You will bring Your mercy, Your holiness and Your love upon this earth. O Lord, we are sorry the world misunderstands and thinks You are such an awful God, when You come out of love and transform and put things into life. So we have this blessed hope. We will make ourselves ready. What a wonderful day that will be. We look forward to it even today. In Jesus name. Amen.