

Prophecy and Mystery Contrasted - Mystery 8

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[0 : 00] We are dealing with a kind of oddity of the content that I am bringing, the manner in which I'm bringing it, so it bears some explanation before we get on, and I just hope that I can adequately explain it without confusing you further.

We are just engaging, in fact, we had just begun to engage the subject that we are now going to continue. We started this the first of the year, but we just scarcely got underway until this pandemic virus kind of shut everything down, so it's been on hold for a few months now, and we want to return to the subject because, as I told you then, it was the principal thing that I wanted to leave you with regarding these distinctions, with Christ being at the head of both of them, both the kingdom and the church, and I wanted to make sure, as much as I could, that there was adequate understanding regarding the church, the body of Christ, as opposed to Israel, and the issues that confront that today, and as I pointed out to you before, and will do so again, we are in full admission that we are occupying the minority position, and I want you to understand that. There is something that is a lot more comfortable about being in the majority, and when you're in the minority in just about any way, shape, or form, whether it's church, politics, or school, or you name it, whatever, there can often be a certain kind of discomfort that accompanies that because you know that you do not enjoy the opinion of the majority.

But, on the other hand, we look at history, and we have to acknowledge that there were many, many times when minorities demonstrated to be the most significant, and for my part, I'm sure that that can stand true in this case, too, if it is truth that undergirds us and surrounds us, because that always wins out in the end, no matter what the issue, no matter what the area.

So, we are simply striving for truth. As this situation was just doctrinal situation was interrupted due to the pandemic, I just decided to start it all over again, and I'm not apologizing for the repetition because it is the mother of learning, and the content is important enough that it's justifiable repetition, and one of my favorite verses that I've appealed to over the years is one that James quoted when he said that I am going to tell you about these things although you already know them, but I want to stir up your pure minds by way of remembrance.

So, that's what we're going to be doing. And the issues at hand are going to be principally a delineation, a separation, a comparison of the kingdom message, which was preached by the 12 apostles and our Lord, and the message of the gospel of the grace of God.

[3 : 22] You find all of these in the same book, but they are radically different. One thing that they do have in common is that Jesus Christ is the focal person, the point man of both of those issues.

But other than that, they have tremendous distinctions between them, and if you do not recognize them, you're going to come up with a lot of confusion, and there will be dots that you will not be able to connect in the scriptures because they're not connectable.

This morning we were dealing with the issue of Pentecost, and I'll just give you the premise. I'm not going to go over it again, but I do want to make a point about it. And I address this as being perhaps the principal area that separates so many Christians as regards dispensational truth, or what I prefer to call it is the administrative distinctions, because dispensationalism just kind of throws some people, they're kind of scared off by the term, they don't know what it means, but we're talking about the distinction that is made when an old order passes off the scene and is replaced with a new order.

And these new orders, the new order is radically different from the old order. If you try to marry them, look out. Nothing will fit and nothing will work and nothing satisfies, because they must be kept separate.

And the point that I made that I want to reemphasize now is this central issue that will surface time and again, and I just want to lead off with it, and that is the vast majority of Christians are of the opinion that when Jesus Christ was rejected by Israel, they demanded his crucifixion, he was put to death on the cross, the majority opinion was that was Israel's final answer, and because they crucified their Messiah, God has written Israel off permanently.

[5 : 41] But as you go on into the book of Acts and read what happens in chapter 2, the appeal is made to the nation of Israel, and this is not only after the crucifixion of Christ, it's after his resurrection, after he spent 40 days on this earth, and then an additional 10 days before the Feast of Pentecost occurred, and when Peter delivered his message, his message was to Israel, and it was a continued or an extended offer to Israel.

And the thrust of the message in chapter 2 is repeated in chapter 3, and essentially what Peter is saying is, Jesus of Nazareth was approved of God by many signs and miracles which he did among you, and you crucified him by wicked hands of slain the Lord of glory, but God raised him from the dead, and so on, and he completes that message, and when he appeals to the people to believe on Jesus as their Messiah, there were 3,000 who did.

And they demonstrated their repentance by subjecting themselves to John's baptism, which they no doubt rejected earlier, just as they had rejected Jesus.

And what happens was, Israel is given an extended opportunity to reverse themselves. In other words, Peter is saying, listen, Israel, it isn't too late.

It isn't too late. And in chapter 3, we won't take time to go there, but it's very clear where Jesus, where Peter is explaining with this new audience, again, all Jews, exclusively Jews, because he's in the Jewish temple compound area where Gentiles are not even allowed, and he tells them, God has done his part in handing over his son for the sins of the world.

[7 : 40] Now, Israel, the ball is in your court. What are you going to do? If you will repent now, God will send him back, and he will get on with that kingdom program.

Wow. You mean Israel still had a chance, even after the crucifixion? Yes. In fact, they are going to go on preaching that message as Jews to Jews, calling upon them to embrace Jesus as their Messiah.

It isn't too late. Now, the time is going to come when it will be too late, and we do not know for sure.

I cannot personally pinpoint that time. Some think it was with the stoning of Stephen in Acts chapter 7. Some think it was with the raising up of the Apostle Paul in chapter 9.

And some in our dispensational group, grace people, believe that it did not occur until the end of the book of Acts, and that puts them in yet a different position.

[8 : 48] So all we are saying is, what is generally considered the beginning of the church in Acts chapter 2 on the day of Pentecost was the beginning of a church, but it was a completely Jewish assembly.

It was an ecclesia of Jews, and they constituted the church, but it is not the same as the church, which is the body of Christ, that is addressed by the Apostle Paul when he explains what the church is all about in Ephesians chapter 3.

So somebody says, what's the difference? Who cares? Church, smirch, it's all the same. What's the difference? Who cares? The only thing that matters is that you just believe it all.

Well, that sounds nice, sounds simple, sounds easier. But do you know what you are supposed to do when you take a doctrinal position?

When you adopt something that you believe to be true, what are you supposed to do with it? I mean, yes, you believe it, but is there something you're supposed to do with it besides believe it?

[10 : 04] Yes. You put it into action. You act on it. You do something with it. You don't just tuck it away in your mind and leave it there.

It is something to be acted upon. Truth deserves to be acted out. That's the best way we can honor truth is by doing what it says.

And for people who say, well, church, whether it began in Pentecost, whether it began here, whether it doesn't, it doesn't make any difference. What's the difference? I'll tell you what the difference is. if you believe that the church, the body of Christ, began in Acts 2, and that this is our marching orders, you really need to be Pentecostal, because that's where these dear brethren get this idea.

And they come by it very sincerely. I don't question their motives at all. I'm convinced that their heart is in the right place and that they want the truth as much as we do. But when you read these things and do not take into consideration Miles Coverdale's rules that we'll be appealing to very shortly, then if you believe that this is the church and that this is what the church is supposed to be and this is the way the church is supposed to act, then we should be speaking in tongues.

We should be conducting healing meetings. We should be engaging in all of these things because that's what they're doing. That goes with the territory here in Acts 2. This is standard operating procedure in the book of Acts.

[11 : 47] This is the norm here. Now the question is, if this was the norm then, why isn't it the norm now?

And our Pentecostal brethren, bless their heart, they say, it is the norm now. It is the norm now. And if we as Christians, if we had as much faith as these people had back in the book of Acts, we too would be speaking in tongues and raising the dead and healing the blind and all the rest of it.

And the only reason we're not is because we don't have enough faith. Shame on us. Well, they got a point. So to those who say, what difference does it make?

Well, that's just one example right there. If you believe this is for us, then this is what you ought to be. And you know what? These dear brethren, by the way, these Pentecostal folks, they love the Lord.

And these people are going to be in heaven. Their faith is in Christ. And as I've said before, when we get to heaven, we're all going to get straightened out. Pentecostals are going to get straightened out. And you know something?

[12 : 58] Grace Bible Church is going to get straightened out too. Because everyone's system of theology has wrinkles in it. None of us have arrived.

We all misinterpret and misunderstand things. Because we bring a flawed intellect to the scriptures and we have flawed reasoning powers that allow us to draw wrong conclusions.

We're all infected with this thing. And the only thing that is designed to correct it is the right division of the Word of God. And you've got an insert in your bulletin and I want to share that with you right now.

Let's stop and just read it. In fact, we'll just use this as our scripture reading this morning. I want to just read it and I want you to follow along. Would you be so kind as to do that, please? And I'm talking about the section that says introduction.

In the second chapter of 2 Timothy, the believer is presented in seven characters. He's called a son, a soldier, an athlete, a husbandman, a workman, a vessel, and a servant.

[14 : 06] And by the way, this article is taken from the pen of Dr. C.I. Schofield who gave us back, I think it was like 1909, the famous reference, a Schofield reference Bible.

He continues, with each of these characters, there is a suited exhortation. As a son, Timothy is exhorted to be strong in grace. Grace goes with sonship, just as law goes with servitude.

As we learn from Galatians, then as a soldier, Timothy is exhorted to endure hardness and to avoid worldly entanglements. These are right elements of good soldiership.

As a vessel, he is to be cleansed, separated. As a servant, he is to be gentle, patient, meek. And so, of each of these seven aspects of his life, as a Christian. In verse 15, he is told what is required of him as a workman.

Study. Now that word is a little bit misleading because as it's used in the King James, it doesn't convey the same idea. We think of studying as kids today, studying books or lessons in school, et cetera.

[15 : 17] The word study really means concentrate on. It means exercise diligence. It means really give serious thought to this.

And it's all wrapped up in that little word study. Concentrate on showing yourself approved unto God. How are you going to do that? Well, you be a workman that needs not to be ashamed.

ashamed. Now, how could a workman be ashamed? Well, let me give you a homespun example.

I do a little bit of woodworking. I call it wood butchering, really. I'm like the guy that says, you know, I cut this board off twice and it's still too short. That's the kind of woodworking that I do.

But if you follow plans, if you've got a blueprint and you've got plans laid out and the dimensions and what everything is supposed to be, how long it's supposed to be, how wide it's supposed to be, how thick it's supposed to be, how close it's supposed to be to that and so on.

[16 : 25] And you don't follow the blueprint. You get about halfway through and you say, well, I don't know any reason why this needs to be three quarters of an inch from here to in.

A half would do just as well. So you go with what you think is acceptable. You know, you just kind of override the blueprint. And then when the thing turns out and you've got the finished product, you look at it and you say, gee, this doesn't look right.

It doesn't look anything like the one does in the picture. What's wrong? Well, you messed it up. You didn't follow the blueprints. And you have every reason to be embarrassed and ashamed because you blew it.

All you had to do was what the thing said. But no, you had to have a better idea. And look what you end up with. You're not going to put that on display anywhere.

Why not? Well, frankly, I'm embarrassed by it. I'm ashamed of it. Well, that can apply to a lot of areas. The word of truth then has right divisions and it must be evident that as one cannot be a workman that needs not to be ashamed without observing them, so any study of that word which ignores these divisions must be in large measure profitless and confusing.

[17 : 53] Many Christians freely confess that they find the study of the Bible weary work. More find it so who are ashamed to make the confession.

The purpose of this tract is to indicate the more important divisions of the word of truth. That this could not be fully done short of a complete analysis of the Bible is of course evident.

But it is believed that enough is given to enable the diligent student to perceive the greater outlines of truth and something of the ordered beauty and symmetry of that word of God which to the natural mind seems a mere confusion of inharmonious and conflicting ideas.

I don't know how many times I've talked to people over the years about reading and studying the Bible and they say yeah well man I tried it but I couldn't get into that. I just you know it's just so confusing and everything just kind of runs together.

Oh I believe it. I believe it all. Don't get me wrong but I just find it over my head and I just leave that to the teachers the preachers the Sunday school teachers it's not for me. that person has no idea how much they have impoverished themselves.

[19 : 10] The student is earnestly exhorted not to receive a single doctrine upon the authority of this tract but like the noble Bereans in Acts 17 to search the scriptures daily whether these things are so.

No appeal is made to human authority. The anointing which you have received of him abides in you and you need not that any man teach you. Alright now open it up to the center if you will please.

The Jew the Gentile and the church of God. These are the three great categories of humanity. Everybody in the world belongs to one or more of these.

There's no exception. You might belong to more than one but you've got to belong to at least one. The Jew the Gentile and the church of God. Whoever reads the Bible with any attention cannot fail to perceive that more than half of its contents relate to one nation the Israelites.

He perceives too that they have a very distinct place in the dealings and counsels of God. Separated from the mass of mankind they are taken into covenant with Jehovah who gives them specific promises not given to any other nation.

[20 : 32] Their history alone is told in Old Testament narrative and prophecy. Other nations being mentioned only as they touch the Jew.

It appears also that all the communications of Jehovah to Israel as a nation relate to the earth, this present planet. If faithful and obedient the nation is promised earthly greatness, riches, and power.

If unfaithful and disobedient it is to be scattered among all people from one end of the earth even to the other.

You don't have to look far to know which of those has been fulfilled. Even the promise of the Messiah is of blessing to all the families of the earth. Continuing his researches, the student finds large mention in scripture of another distinct body which is called the church.

This body also has a peculiar relation to God and like Israel has received from him specific promises. But there similarity ends.

[21 : 51] And the most striking contrast begins. Instead of being formed of the natural descendants of Abraham alone, it is a body in which the distinction of Jew and Gentile is lost.

Instead of the relation being one of mere covenant, it is one of birth. Instead of obedience being the reward of earthly greatness and wealth, the church is taught to be content with food and raiment and to expect persecution and hatred, and it is perceived that just as distinctly as Israel stands connected with earthly and temporal things, so distinctly does the church stand connected with spiritual and heavenly things.

Further, Scripture shows him, that is the student, that neither Israel nor the church always existed. Each had a recorded beginning.

That of Israel he finds in the call of Abraham. Looking then for the birth of the church, he finds contrary perhaps to his expectations, for he has probably been taught that Adam and the patriarchs are in the church.

that it certainly did not exist before, nor during the earthly life of Christ, for he finds him speaking of his church as yet future, when he says in Matthew 16, upon this rock I will build my church.

[23 : 29] And there's a lot of controversy still as to what church that is. Not have built, nor am building, but will build. He finds too from Ephesians 3 that the church is not once mentioned in Old Testament prophecy, but was in those ages a mystery hid in God.

Now here is where I depart with the learned Dr. Schofield, but I wanted to include this whole article because I felt the others that I've already shared with you justified are using that.

Scripturally, he finds the birth of the church in Acts 2. Well, there is a church born in Acts 2. We talked about that at the 9 o'clock hour. There is a church that is born in Acts 2, but it is not the same church of which Christ is the head and of which believers who are Jews and Gentiles belong to.

That church was strictly Jewish and it was an assembly in the same way that when God called the nation of Israel out of Egypt under the leadership of Moses in the book of Acts historically they are referred to I think it's Acts chapter 7 I'm not sure about that the church that the nation of Israel called out of Egypt is referred to as the church in the wilderness why in the world would they call that a church simply because the word church in the Greek is the word ecclesia and it means a called out assembly a called out group and they may be called out for any purpose or at any time and they're called an ecclesia so the church in the wilderness is an ecclesia called out group and the mob that gathered in

Acts chapter 19 at Ephesus when they wouldn't let the believers speak and they shouted for two hours great is Diana of the Ephesians a chant that they kept up for two hours so as to not allow the speaker the platform to speak and I pointed out that what people try to do today nothing new goes all the way back to the book of Acts and they wouldn't let him speak and the crowd that turned out because of all the excitement that was going on is called a church in the new American standard is called the assembly but it's an ecclesia and it's a group of people although they were a bunch of uninformed people they didn't realize what was going on they so yes Acts 2 47 if you want to say that in the King James where it says and and by the way this is this is the basis upon which many maybe even most believe that the church began in

[26 : 48] Acts chapter 2 on the day of Pentecost and that is by far and away not only the majority position I'd say it's probably the 95% majority position and anywhere you go on the globe and you find Christians and you ask them when the church everybody knows everybody knows the church began in Acts chapter 2 and one of the biggest reasons that they give for that is in the King James version in verse 47 of chapter 2 it says and the Lord added to the church daily such as should be saved well could anything be clearer than that so those 3,000 on the day of Pentecost did constitute a church an ecclesia a gathering an assembly technically that's right but that church is not the church that is the body of Christ because this church in

Pentecost in Acts 2 was exclusively Jewish but the most striking thing the absolute upheaval aspect of this regarding the church which is the body of Christ is that it is made up of Jews and Gentiles on the same footing and you talk about a bombshell that was that was that was perhaps one of the top five events that was cataclysmic in the first century and the first two of course being the death and the resurrection of Christ but the very idea that the Jew with all of his distinctions with the distinction of circumcision the distinction of the

Sabbath the distinction of the law of Moses the distinction of the kosher diet the distinction of all of the feast days all of those things contribute to making the Jew who and what he was as distinct as separate as possible and to say now no difference all on the same plane same level Jew and Gentile equal are you kidding me and do you know with many that never did catch on they never did embrace that many did not and still do not to this day but that's exactly what the scriptures teach for in Christ there is neither Jew nor Gentile nor slave nor free nor male nor female you are all children of God by faith in Jesus Christ the middle wall of partition that separated them is broken down it's gone wow are you kidding me you mean the seed of

Abraham is no different from these uncircumcised dogs these Gentile a faithful Jew could rise from bed in the morning and say his morning prayer and say oh God I thank thee that thou hast not made me a slave a woman or a Gentile and now you're taking these people and putting them on the same level with the seed of Abraham blasphemy away away away away away with this man it is not fit that he should live kill him kill him wow you talk about a bombshell it was amazing proportions unbelievable where where am where am

I okay and let's let's finish this he finds too from Ephesians 3 that the church is not once mentioned in Old Testament prophecy but was in those days a mystery hid in God scripturally he finds the birth of the church in Acts 2 and I've already dealt with that and the termination of its career on the earth in 1 Thessalonians 4 and with that we can agree because this is a description of the rapture so when the church is finished and completed the Lord removes it from the earth that's the first the student also finds in the scriptural division of the race another class rarely mentioned and distinguished in every respect from either Israel or the church that is the Gentiles and the church may be briefly seen in the following scriptures so here are these three categories that need to be addressed and all it means is when you are studying the Bible you always pay attention to the context see what the verses are that are surrounding the issue and these verses are applicable to the

[32:17] Jew addressed to the Jew these are addressed to the Gentile these are addressed to the church which is the body of Christ so you've got to note who is on the receiving end of the content and the little tract that we've distributed several months ago and I know some of you have copies of it and this is part of the legacy of C.R.

Stam and I encouraged you to take one of these and maybe put it in your Bible so you'd have ready reference to it but it clearly delineates the distinction between prophecy and mystery and it spells them out and we are going to note the difference and by the way Mr.

Stam has written a book an extensive book that's kind of like I guess you call it the flagship of the grace dispensational literature and it's called things that differ and when we began as a church in the early 1970s we went through that book at least two or three times in a small class and everyone was amazed at what a tremendous eye opener it was and how it pulled things together and enabled more things in the Bible to make sense to fit that they couldn't get to fit before and you know when you can't get something to work out and to fit and to make sense it becomes discouraging you just tend to think of it as it's a losing battle and you just kind of lay it aside and forget it and you say well it's for deeper minds than mine I can't grasp that it's too much over my head but when you see these distinctions that are made it's just like you know you see a big row of lights like around a

Christmas tree and you plug those in and lights come on all over the place and that's the way it is with the word of God when you start seeing these distinctions that are made it's wow why didn't I see that before oh so that's why so that's how now I understand I can connect these dots you know what it makes more and more sense the more I get into it the more dots get connected the more it enlivens my soul the more it provides peace and assurance and confidence there's just nothing like it absolutely nothing like it and that's why I'm so excited about this for you so if you will just take this and look it over we won't take time to go into it now but the distinctions are just absolutely amazing and speaking of the Jewishness of this I want to say something else regarding this you would be surprised how many Christians people call themselves

Christians and I'm talking about Protestants and Catholics that in a very general kind of way look at the Bible and they say well yeah that's that's a book that the Old Testament is for the Jew and the New Testament is for the Christians and on the surface if you're thinking very superficially and let me tell you a lot of people are capable of thinking very superficially that kind of makes sense Old Testament for the Jew New Testament for the Christian I can't tell you how wrong that is do you realize that this is a 100% Jewish book I mean the whole thing yeah you heard me right I mean the whole thing is Jewish in its origin it's

[36 : 25] Jewish every writer of this book Old and New Testament of which there are some 40 contributors every single one of them was Jewish some question Dr.

Luke they think he might have been a Gentile but if he was a Gentile he was a proselyte to Judaism because he wrote as a Jew and he defined as a Jew and he understood as a Jew and Dr.

Luke is maybe a little different Paul picked him up on his second missionary journey when he was at Troas and Dr. Luke became one of the Apostle Paul's most faithful supporters and a tremendous encourager and it was Dr.

Luke who wrote the Gospel of Luke and it's beautiful because it includes medical expressions in it that a layman wouldn't use but a doctor would and he does and Dr.

Luke is a very careful historian and he gave us the book of Acts even though he was not involved in it until on that second missionary journey I think it's in Acts 13 or 14 when the pronoun changes and the author of the Acts changes from they and them and theirs to we and us and our indicating that he was one of the party that was involved so it is a book that is intensely intensely Jewish but it is for everybody and the Pauline epistles that are found in it have a Jewish background but a completely different tone and it emphasizes something that the Old Testament under Judaism did not and could not and it is Paul who really puts on display that saying the law was given by Moses but grace and truth came through

[38 : 42] Jesus Christ and Paul the apostle none of the others none of the twelve Paul the apostle is the one that labors with and hammers out the doctrine of the grace of God the grace of God and it is so startling and so stunning and so different from anything that they had known before because everything was focused upon the Jew and it was the law the law the law and now Paul comes along after the death of Christ the resurrection of Christ which provided the basis for it and he comes along and says for what the law could not do in that it was weak through the flesh he's saying hey there's nothing wrong with the law the law is just fine that's the problem the law is good the law is righteous and the law is holy but those to whom it was given were not that's where the breakdown occurred because

God's law is a reflection of his own character and nature so what does that make the law it makes the law perfect and this is why I tell people sure you can become acceptable to God by keeping the law absolutely all you have to do is keep it consistently and keep it perfectly and don't violate it once and you've got it made and of course that means you would be identical with Jesus Christ now do you care to stand in for that for what the law could not do but now without the law apart from the law this grace is given and what does it require of you it requires your acknowledgement of your sin and your placing of your confidence and trust in Jesus

Christ and you mean that's all you have to do yeah why else do you think this is called good news that's as good as it gets that gets you off the hook because Jesus didn't get off the hook and as I told you before God provided the very most he could do in the giving of his son so that he could require from you the very least you could do to acknowledge your sin and believe on Jesus as your substitute and your payment for sin that is called justification by grace and it cost

Paul his life to preach it that truth that Paul made so much noise about and took so much heat for after he passed off the scene became virtually lost it was just not to be found why because the natural tendency of humanity and even for the emerging church then was to lapse back into a works oriented salvation and that's exactly that's exactly what the Roman Catholic Church became and predictably so I can easily understand how they did it and why they did it it was the logical thing to do and they bought it lock stock and barrel and when Martin Luther came along 1500 years later and began preaching justification by faith he was immediately branded a heretic because it was a truth that had been lost and all he did was bring it back front and center and began preaching it and it touched off the reformation and Luther was saying to those

German peasants who didn't even know how to read and write who were laboring under trying to keep the laws and buying the buying the I can't even think of what they were now the indulgences and so paying the good money for them that they couldn't afford and all the rest and when Luther began preaching this justification by faith that you can become righteous by God just believing on the Lord Jesus Christ that died for your sins boy did he ever take the heat and the same way that the apostle Paul did and you know what this doctrine of justification by faith today is no more popular now than it was then it's still rejected today and people say it's too simple it's too easy it's too cheap it's salvation by grace is free but don't you ever confuse it with being cheap there's nothing cheap about it it costs God everything that meant anything to him okay this is what you're in for and

[44 : 28] I'm not going to have a Q&A; but we'll try to work on one next week go over this if you would please in your spare time and I would suggest to keep it in your Bible and note these differences because they are dramatic and they are very very important that you understand these and when you if I guess I'd just say this if you and I know many of you here have and I'm grateful for every one of you but for any who have not all I'm saying is if you really really get a hold of this I'll tell you how you will know it it will get a hold of you that's how you'll know it and you won't be willing to let it go for anything and Jesus Christ and his finished work is right smack dab in the middle of it and it is glorious father we are so thankful for truth that you provided and we confess our weakness and off tendency to overlook it or ignore it or excuse it or dismiss it and we do so to our own hurt we want to be a people who are enamored with truth who want to pursue it who are willing to pay for it and not willing to sell it we recognize that you have all through the ages you've always worked with a minority and all we want to do is be one of perhaps many other minorities just like us to make ourselves available to you for you to move in any way that you see fit we want to place ourselves at your disposal we consider it an honor to be your people we know that it's a position we do not deserve but we enjoy it on the basis of grace and what

Jesus did for us and we are so grateful we just want to spend and be spent in any way we can for this glorious gospel we pray that you'll give us further insight understanding appreciation for it and even if necessary a willingness to die for it because it's worth it thank you in Christ's wonderful name amen