

Laodicean Liniment Sermon Transcript

By Adrian Ebens at Talking Rock Georgia, 23 October 2013

Speaker 1: *Our Father, which art in heaven, we just come to you this morning. And we just thank you for the privilege of being able to call you Father. And as your children, we do not even want to be so formal as Father, we just want to call you daddy today. Because we know you have love and instruction and guidance for us. And Father with hearts that cry out, so in need of a leadership in our spiritual household of a father, that is what we plead for today.*

And may Your Spirit come and be with brother Adrian as he shares with us. May he be a conduit through which Your Spirit can flow, not just to us here in this meeting place but around the world to every heart, every soul that is listening to these words spoken. And may they be recipients of that fire that was poured out on Pentecost through him. Father, thank you for this privilege of being able to kneel before you today. And we ask these in Your Son's name of Yeshua, amen.

Speaker 2: *Our Heavenly Father, we just want to praise you this morning, we want to give you thanks, the one that made the water stand fast that spoken it was and yet you want to intimate walk with us and you have been calling us up higher to understanding things that have been hidden for many years. And we just thank you for these things. We just pray that you'll help us to keep an open mind and hearts softened towards your word and towards one another and that Your Spirit would be here to direct us and just make things work together for good. We just trust that you will do this through the power of your indwelling Spirit. In Christ's name we pray.*

Laodicean lineament a little bit of alliteration to come back to the message of Laodicea to continue in the theme of the spirit of atonement, and to continue to believe that we are receivers of a spirit that will rend the heart. We are not producers of a spirit that rends the heart you understand the difference. We are receivers of this spirit and the great blessing that we have as an Advent people for those of us who have confidence in the midnight cry.

The midnight cry, behold the bridegroom cometh. Spoken at a particular time in history where there is an ushering in of the Son of Man into the Ancient of Days from the holy to the most holy place. This knowledge was built upon a painstakingly worked out prophetic framework based on Daniel 2, Daniel 7, Daniel 8 right through. And we have been given what has often been referred to as a historicist understanding of prophecy. And this understanding of prophecy allows us to read the book of Revelation in an unfolding history.

And one of those benefits is that when we read the messages of the seven churches, we are reading an unfolding history. And the blessing of that is that as I mentioned yesterday, that as we come down to the final church, we know that the final church is the church that has specific instruction for God's people in the last days. And this is vital for us as God's people because, as it says, and I want to pick up on this point that verse 17, "Because they are sayest, I am rich and increased with goods and have need of nothing."

And the next three words are the key that I want to pick up. "And knowest not." There is nothing more fearful than to be contaminated with the disease that you are completely unaware of. That's a very, very dangerous situation to be in. If you are aware that you have a disease, you can seek the Balm of Gilead, if you are unaware that you have a disease you're not looking. And I know that for myself as a Seventh Day Adventist, reading this passage, by reading inspiration, I became aware that this passage applies to me.

And it's a fairly confronting diagnosis. You think that you're rich and increased with goods and have need of nothing. How do you take that upon yourself? How do you take this message upon yourself? The way that I would deal with this, in my nature that I received from the First Adam was that I would behold my brethren and I would see in them this diagnosis, I would see in them this spirit that they think that they are rich and increased with goods and they have need of nothing and they are Laodicean.

There's nothing more Laodicean than calling somebody else Laodicean. That's Laodicea, you know you've got the disease when you're looking at someone else and going, "Mm-hmm (*affirmative*) they've got problems." That's Laodicea, rich and increase with goods. "I thank you God, I am not like other men, my brethren." Well, if we're even willing to stoop that low to call them our brethren, sometimes when there is a misunderstanding there is, "Well, we can't fellowship with them." They're what? I hear Babylon. Or when, pull out the big Babylon word, you know, you're in serious territory. You've gone beyond Laodicea and into something else.

How does someone repent of something they're not aware of? Again, I would bring you to the book by Pastor Robert Wieland, Knocking at the Door, and Corporate Repentance. He speaks in there about an unconscious guilt. When we read yesterday, from Desire of Ages 745 where it says that, "Upon all rests, the guilt of crucifying the Son of God." How in our journey in life, have you had a deep awareness of that guilt within your own soul? I can't say that it's... there's been times where there's been glimmers that have come through to me to contemplate that I have had a hand in taking the life of God's own Son.

What kind of response should come into the human soul if we actually literally contemplated the guilt of that crime as being applicable to us? I confess that I just can't go there. The ability to go there depends upon how well you know the Father's heart. Because what that crime is despicable. It is abominable, and that I would be part of this. The human heart is and again, coming back to Adam, the woman whom thou gave us to me... there's some reason, "I was unaware, you know, I wasn't there." I've heard plenty of people say, "Well, I wasn't there 2000 years ago. You can't blame me for that." I've heard people say that.

This knowest not, we are all carrying, in our flesh, we are descendants of the people that lived 2000 years ago, we are part of a corporate experience that they manifested something that is residual within every human heart. The poison of asps is under their lips, the way of peace they have not known. This is the condition that we experience but once we become aware, and by God's grace, if we see that this applies to us, we have a diagnosis, hallelujah, we have a diagnosis.

And we have a remedy, it's being expressed to us. So, we can begin the journey that God would have us to take to be reconciled to Him. How can someone seek out medical condition, help for a medical condition, but do not know exists? Yet before we have before us the faithful witness. And that's basically what he's saying here. So, we have the diagnosis but then we come to the next point. And that is, what is it that brings us to repentance? If you, for those of us that are parents, if you continually point out the faults of your children, does it lead them to repent?

Romans 2:4, I want to focus on that. Romans 2:4, "Or despises thou the riches of his goodness and forbearance and long suffering not knowing that the goodness of God leadeth thee to repentance. It is a dwelling upon the goodness of God." It's that simple, that as we behold, our God and we behold His mercy, and His long suffering towards us. We begin the process of repentance, Christ, our Saviour, beholds always the goodness of His Father. And having taken upon Himself, our humanity, He has done a perfect work of repentance on our behalf. And He can usher us into the goodness of God He can bring us into that experience.

And I mentioned this briefly yesterday. And I want to restate this again today that there is a sense that if we dwell upon the passages of Matthew 24, and we speak to the badness of the world, the corruption within society, the need to separate ourselves. And that as we look towards the movements of governments and wars and famines, that we say these things, and then we say, "Jesus is coming, get ready." I would like to suggest to you that without missing on the goodness of God, that formula of preaching is a recipe for righteousness by works.

"This is coming and this is coming and they're going to take you all away and they're going to take your family and they're going to stop the food supply and they're going to do all this and Jesus is coming get ready." "Oh help. What do I do?" Fear does not bring about... Or fear is the antithesis of love, 1 John 4. And I think that many of us have been introduced to the last message in some respects through this kind of a method, 1 John verse 18, "There is no fear in love, but perfect love casteth out fear because fear has torment, he that feareth is not made perfect in love. We love Him because He first loved us." I will detail this more as we go through the week.

But fear, and when I say fear, I'm not speaking about the, "Fear God and give glory to Him." I'm speaking about the fear that, "My life is in jeopardy, and I need to save myself." It's no doubt that we need to not be ignorant of the signs that are whirling around us. And we need to take the council of country living, and we need to take all these things on board. But if we are doing all these things on the basis of self-preservation, we will not find the righteousness that proceeds from Christ alone. That's my experience and believe me, brother and I have been filled with this fear. And then I'm rebuked by Jesus sleeping in the back of a boat in the midst of a storm and just completely at peace. Yeah.

So now I want to come back to this theme. And we were talking about in terms of the way that God laid it out for his people, that before the coming together of the children of Abraham, within the Feast of Tabernacles, there is a work of repentance, a time of atonement, a rending of heart, not being generated from within, but being bestowed from above.

And in that context, I would like to introduce, sometimes I like to play with labels a little bit, because people use labels, in a very interesting way. There is a term that is used by many, and that's called feast keeper. And I would like to refer to myself as a feast receiver. I want to receive the blessing, I don't want to perform the deeds in order to obtain something, that would deny my Saviour. But I want to enter into the spirit of atonement, I want to receive the spirit of repentance, and a gathering such as these afford us, they provide a mechanism by which we can receive.

And, I have been taught, and I have believed that we have been in the Day of Atonement for the last... well, since 1844. We are in the anti-typical day of atonement, and yet for myself, that awareness in its own of itself has not created within me a mechanism to come together with my brethren and have a rending of heart receiving a rendering of heart not producing, I'm going to keep emphasizing this. So, you know where I'm coming from.

We need these mechanisms, periodically. We can't have 160 years of rending of heart day after day the work or maybe I'm misguided on that but you understand what I'm saying there we need to have that experience but then go forth in the fullness and the power of the Spirit. But I believe that there is a time to come and receive and that these are times in which we can we can do these things.

So, the point I want to make is that the coming of Christ, the catalyst for the coming of Christ is not primarily the badness of the world. The catalyst for the coming of Christ is the repentance of God's people, the preaching of repentance, the experience of repentance, so that there is love amongst the brethren and when this joy and this peace and this love is cultivated, then the world will take notice.

Because the spirit of this world, the spirit of Cain has a hatred for the Spirit of Christ that dwells within the heart of Abel and persecution will arise through this spirit.

And I might also extend this point that for those of us who have been called into a knowledge of the Father and His only begotten Son, it is incumbent upon us to press together. For if our brethren, within the church look upon us, and they see the dysfunction, they see what they experienced themselves, they don't see anything different. Why would they want to come out of their misery into our misery? Do we have anything to offer? Is there anything in what we believe, does believing in the only begotten son actually make a difference?

Speaker 4: *It makes our love perfect look at verse 17, "Here in is our love made perfect."*

"That we may have boldness in the day of judgment, because as he is, so are we in this world." To be like to begotten? To be like to begotten Son. So, it is incumbent upon us, to seek the Lord to hang on to each other. And sometimes, there are brethren that we've just think that, "These people are impossible." But they're our family.

We must hang on and while we cannot always be immediately reconciled to our brethren, we can in our hearts, hang on. "I will not let you go, I will continue to pray, and that the Lord will show me if I am being a stumbling block, if I have failed, if it is I who is being harsh, that the Lord would reveal this to me, and I would come and confess that, and that if you are experiencing the same thing that our Father would show you, but that there is a contract, a commitment, to hold on to each other and to press together."

I want to move into an example of how the final events can unfold very quickly. And we know that the scenes, the closing scenes of the life of Christ, will be repeated, in the last days, we know that don't we? History repeats. And that as Christ was crucified and I think it is a statement along these lines in His person in the last days Christ will be crucified. In His law, the Sunday law, the process, a rejection of the person of Christ, the Lord of the Sabbath is crucified, and His commandments are made null and void.

And so, knowing that the closing scenes of the life of Christ will be repeated the stories at the closing scenes of the life of Christ speak most powerfully to us and I want to read you a statement from Desire of Ages page 559. And this is in relationship to the story of Mary Magdalene. What was it that drew Mary Magdalene to repentance? Was it Jesus scolding her and saying, "Woman, you're a disgrace"?

Speaker 4: *I think she knew that.*

She already knew that, Satan's telling her that every day. "Neither do I condemn thee go and sin no more." And, and the grace that he showed to her. And then what is most interesting to me is that and again, I'm going to come back to this a number of times that in John chapter... in Matthew 16, let's just read Matthew 16. I'm pretty sure that's where it is. "After that wonderful confession of Peter, 'You the Christ, the Son of the living God,'" verse 21, from that time forth, began Jesus to show on these disciples how that he must go unto Jerusalem and suffer many things of the elders and the chief priests, and scribes and be killed, and be raised again the third day."

And we find this interesting response within the heart of Peter, then Peter took him and began to rebuke him. He's just confessed to Him as the Son of the living God. And here is Peter turning around, rebuking the Son of the living God. He's got amnesia. He's forgotten something here. First, Adam just jumped out for some reason, and be it far from the Lord. This, Jesus is beginning to outline to the disciples the principle of His Father, 1 John 4:8, "God is love."

And Jesus is now manifesting His Father's love. For God so loved the world that He gave, gave His only begotten Son. Be it far from you, Lord, your majesty and your honour cannot be served by such a gift. It is a humiliation to you, Son of the living God, to demonstrate such a love. This kind of a love is offensive to human nature. To be killed, the Son of the living God to be killed? Be it far from you, Lord. And we'll talk about this again tomorrow night, at Peter's struggle with coming to terms with the agape of his Saviour and his Father.

But Mary Magdalene picked it up. She didn't challenge the theological position of Jesus when he said, "I'm going up to Jerusalem to die," Mary simply believed what Jesus said. And in believing it, she began to contemplate the reality of the gift. "He's going to die for us, he's going to die for me, a sinner. He's going to pay the debt." And as she contemplated the gift, the gift manifested itself in her as she beheld the Spirit of the One who is going to yield His life, that Spirit came into her soul as a fragrance.

And it's beautiful the way that that her Father, impressed her to buy a fragrance symbolic of what was in her heart. And that, in beholding the goodness of God and the person of Jesus Christ, that goodness began to manifest in her life. So that she also... and I would like to contrast this the thought has just come to me, Peter had a moment of insanity and amnesia where he forgot. But Mary did as well, she went into a group of people, many of them who she knew despised her, she completely forgot about them, she had an amnesia and she just poured out the agape, she agaped Him because He first agaped her.

She'd be held in him such matchless charms, that it just began to come out simply by believing. And now I want to read you this from a Desire of Ages page 559. "Now the act of Mary was in such matte contrast to his selfishness." Who is the his? Judas. Judas is the son of perdition. Judas carries the spirit of Rome. "By pouring out her love to her Saviour, she activated the final events of the life of Christ." You understand what I'm saying?

Because when she pulled that out, Judas manifested his character. "This woman is definitely not skilled in money, she lacks acumen." When seeing such a selfless gift of that, that kind of a gift is very confronting. You can't be passive to an act like that. You either join her, or you resist and Judas resisted. He brought all the disciples with him. They became indignant. And, I would like to just put this little footnote in here, if I didn't know the outcome of this story, and I was reading about the disciples, and you know who would be the most faithful to Jesus? I probably would have said, Judas. He's a smart man, he could preach he had influence. He was a savvy man.

I never would have backed Mary Magdalene, the prostitute, as being the only one in the room who actually understood what was going on. There is a way that seems right unto a man but the ends there over the ways of death. It's so easy to have confidence that, "This man can speak, this man has Bible knowledge, I can have confidence in this man." No, it doesn't work that way. The act of Mary was in such marked contrast to the selfishness of Judas. That it forced Judas his hand, and that caused our Saviour to rise and to defend her. And in defending her Judas, it says, "Satan entered into Judas." He was embarrassed, he was rebuked by our Saviour and he determined from that moment to betrayed Jesus.

Mary Magdalene, in giving the gift created a catalyst for the final scenes of Christ life. She hastened the death of Christ. It was not her intention, but it was her act that set the wheels in motion to bring about the death of the Son of God, an act of love. So, what's the parallel for God's people? What is it which will bring about the end of the world? An act of love. A group of people who see in the Son of the living God, such matchless charms, that when they are brought into an opportune situation, the agape of Christ is manifested, and Rome will go ballistic.

When they see that, "This must stop, this kind of selflessness must stop." The spirit of Cain will be aroused, to persecute and destroy the seed of the woman. It's an act of love that will bring about the closing event and an act of love that comes out of an experience of repentance. And that's why I'm talking about this today. We want Jesus to come but it's not going to come through the preaching of the badness of this world. We need to be aware, "Watch," we are told, "Watch." But what you are watching is not necessarily what you're preaching. What you're watching is hastening you're beholding of the Saviour and the tremendous gift.

And let's just think about this gift, "For God so loved the world that he gave his only begotten son." And I want to read you from Early Writings 127, this passage has been transformational for me personally Early Writings 127. "When the angel spoke to Ellen White, said the angels, 'Thank you that the Father yielded up his dearly beloved son without a struggle.'" No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. And within the context of Christianity in this effort to paint our Father, as all knowing, somehow, this doctrine has managed for many to strip away the doctrine of risk, risk for God to give His only begotten Son, there had to be risk a risk that it could fail a risk, we read at Desire of Ages page 49, page 131, at risk of eternal loss.

There is the gift, the gift is measured in the cost and what was the cost? The cost was that this Son in whom the Father delighted, this Son in whom was brought up as it were together with Him, this Son in which He had shared the very soul of His life, this Son who was a second self, who was a part of Himself, this very Son, He contemplated losing forever. What kind of love is this? Can you picture our Father struggling? God struggles? Does God struggle?

Again, many people don't think they're not able to grasp this idea. And again, I come back, I don't want to belabour the point. But it's very hard to believe, the risk of eternal loss, when you have a divinity that is completely inherent and completely unable to be laid aside, you cannot die. So, there is no risk. And if there is no risk, there is no gift. If there is no gift, there is no love. If there's no love, there's fear and death. It's inherent in the worship of that system, the worship of that God is death.

But in my experience, a door has opened for me to see the gift to begin to find the cross, the gift, the cross of our father, there would be no death of Jesus on the cross unless the Father had wrestled with the reality of, "I could lose my Son, can I do this?" For God so loved the world that he gave His only begotten Son, He gave Him, He gave him from the foundation of the world, He carried the sense of that risk from the foundation of the world.

Now we know that when we get to the time of Daniel, the prophecies begin to be laid out with a certainty where God can know the end from the beginning and within God's observation of His working with the human spirit. There could be an understanding that this can be accomplished. But in the beginning, there was a risk, and I really want to underscore that there was a risk and in that risk that's where I found my Father. That tells me that he's really invested in this situation that with the risk is the care. Without the risk is just that, "Well, this is business as usual."

"What do we have to do, Son? What do we have to do to get these people out of this mess? They've gone and messed it up? What are we going to do? You okay? I'll stay here on the throne. You go down and you know, you remember the lines, we recite the passage, 'My God, my God, why has thou forsaken me?' Okay, and then I'll raise, well, you can raise yourself because you can you know how to do that. I'll be here waiting for you. I'll be cheering you on."

Okay, I'm exaggerating it. And I'll ask my other brethren to forgive me if they feel that's a little bit... that's why I feel a bit about that. And let's behold the gift. The struggle of our Father, that's agape God is agape. You know, for those of us who are married, could you contemplate giving your wife and this is the interesting thing the Father did with His Son what Adam was unwilling to do with his wife, that's big.

She was so precious to him and that's sweet. It's just unfortunate that that preciousness vanished when God came and asked him the question. All of his chivalry and love and masculine prowess just went out the door, what a loser. I'm a son of Adam, well Lord help me. A complete offering has been made, for God so loved the world that he gave His only begotten Son, not a son by creation, as were the angels, not a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person. Signs of the Times May 13 1895.

I remember, the first time I really begin to engage Handel's Messiah. And it's when you relive moments that have really touched you, you get retouched again. So, I'll try and walk through this. I just remember thinking on, for unto us a son is given, what? A child is given. And I was just... I remember the Spirit speaking to me about a son is given, the Father has given His Son and I just... tear of just thinking He's given His Son for me. And I played it over and over and over and over, and He wasn't lent to us, He was given to us.

Do you see God's goodness as we behold the gift? And this is what makes the cross so powerful. And again, I want to reiterate this, I am deeply in love with Jesus, when I think of the fact that He went to His Father, He saw what had happened to Adam and Eve and He went to His Father and He pleaded with Him, "Let me go." What a wonderful Saviour. But it wasn't His decision. He did not have the authority to come by Himself. That authority rested alone with His Father.

So, the ultimate decision rests with the Father. So, the ultimate gift resides with the Father. And in the gift of the Father is the reality of the cross. And we know that Jesus being the second self of the Father, a part of himself that He was just manifesting what the Father would do if He were the Son. It's the Father's Spirit manifesting in a position of subordination in a position of submission. God was in Christ reconciling the world unto Himself. That's the Father's Spirit. That's how the Father operates.

And so, it's just my prayer this morning, that we would contemplate the goodness of God. And, that will bring us again, as we say, in Zechariah 12:10, "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace, and supplication." That grace and supplication will allow God's people to penetrate the mysteries of God that are being perpetrated by the fallen churches and have been drunken by the remnant church of God, it will penetrate those mysteries in order to behold the only begotten Son of God and when they behold him, through grace and supplication, they shall look upon me whom they have pierced. And they shall mourn for him as one more and for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn.

This experience will bring about the closing scenes of Earth history. That is not earthquakes and famines and all those things. This is what will bring about because when God's people experience this, the world will move to shut it down and then Jesus will stand up, Michael will stand up. He will put off his intercessory garments he will put on his garments of vengeance and he will come and receive his people. Can we kneel together? Maybe before that again, maybe someone would like to comment before we close?

Speaker 5: Yeah, this message just really touched my heart. It's been the messages. It's been touching my heart all summer long that I've been studying the Father and Son and just like Adrian said, "Can the

father give up the son and then keep him also?" No, he had a give it away and it's gone or you keep it there's no, both. Yeah. And so that's huge for me and the sacrifice of the Father is bigger than the Son.

So yeah, this is a message is really touching my heart and drawing me to the Father, this is the message that's going to be able to carry the 144,000. And it's impossible and it's impossible I myself, but without that message, it's impossible to, yeah, for me to be drawn to the Father through this message. That's what he wants. And that's what he wants for all of us. So, I thank you for reminding us again, in this message. What a great message. Thank you.

Amen. And that love of the Father. That's what it is to be sealed with the Father's name. To realize the love of the Father is to have that seal in your forehead. And that's what the 144,000 is all about. We must know the Father.

Speaker 7: *Well, Sandy and I have to go after this meeting. But I want to thank everybody that, put this thing together. And I know that Christ is working through the people here and thank you for your messages and I pray that the people will be blessed by this message. And just want to thank you so much. Do you want to say anything?*

Sandy: *Thank you.*

Speaker 7: *Thank you.*

Speaker 9: *I just really appreciate Mary.*

Amen.

Speaker 9: *As Adrian, you outline the most unlikely person but she received and that's what I want to receive the same I think the Father forgiving.*

Amen.

Jim: *This puts a whole new take on the 10 commandments. The commandments of love, Because Christ obeyed the 10 commandments. The 10 commandments are the principles of God's government. If God is love, the commandments are love. And for Him to honour His Father, He yielded His will to His Father, and asked to come and the Father because of His love. Who is the 10 commandment character owner gave His Son a whole new look on the 10 commandments, I thank you for that? Thank you, thank Jesus, through you.*

Now that's a really important point, Jim, that in recognizing it's the gift of the Father and giving His Son that really illuminates to us the love of the Father and that love then permeates all of his commands. His commandments are not grievous.

Jim: *[Inaudible].*

Amen.

Speaker 11: *I appreciate this message because it gives me a deeper love and appreciation for the Father and the Son.*

I'm with you.

Speaker 11: *And I think that everyone who hears this will be touched by it also.*

Praise the Lord.

Speaker 12: *I'm really blessed by the emphasis on receiving and repentance, it's not something to work off. It's simply to receive and it reminds me of A. T. Jones when he was saying the mind of Christ is he emptied himself and he gives us his mind. And so, it's his mind in us that empties us. And it's in that place that we're able to receive the fullness of what God wants to give us and that's Himself to be filled with the fullness of God.*

Beautiful, it's beautiful, isn't it? That the writings of A. T. Jones have blessed me so much that principle of the mind of Christ, coming into the human soul, it's such a beautiful thing.

Speaker 13: *This just brings us back again to the beautiful commands of our Father, "Here, O Israel, the Lord, our God is one Lord, and thou shalt love Yeshua thy Elohim with all thine heart, and with all thy soul, and with all thy might, and these words, which I command thee this day shall be in thine heart, and thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest in thine way, and when thou liest down, and when the rises up, and thou shall bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house, and on thy gates. And it shall be when Yeshua thy Elohim shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, just beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." And He encourages us not to go after other gods, but worship Him only, and Him only shalt thou serve.*

And it's so much easier not to go after other gods, when you see the heart of the father. Why would you want to go anywhere else? "And thou shalt love the Lord thy God with all thy heart." Why? Because He is love, again, you're receiving it, you receive the love, you're not producing it, we cannot, we can only reflect the love that is given by our Father. So, shall we pray, let's kneel.

Our Father in heaven, what an honour is to take that name upon our lips, that our Lord Jesus instructed us to call you Father, that you would condescend to allow us to call you Father, a term of endearment, and invitation to a relationship. And Father, I know on behalf of all of my brethren, I want to express to you thank you. Thank you for giving, being willing to lose your son. I feel completely inadequate to address you on this subject.

Your love is overwhelming, like the Queen of Sheba that came to Solomon, my breath has gone from my body. I am speechless, at the thought of these things, but I pray that you would help us, strengthen us to be hold you our God, through Christ, our Lord, that we will come to that experience, that when behold our God, everything else will fade will grow strangely dim, that there will be a subduing influence in our life. Other things that seem so important deadlines that seems so important that we would risk relationships and offend people with harsh words. Suddenly, these things are not so important because our Father is love.

And the need to point out someone's error when they've heard us or convicted us. It's not so vital anymore because our Father is love. We don't need to protect ourselves because our Father is love. God will supply all your needs, because He is love. We pray that these thoughts would carry through the day with us and that we would gather up the fragments that remain. And I thank you in Jesus name, amen.