

Sermon to the Saints which are at Topeka, Kansas, Sunday, September 18, 2016

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Revelation 7:1-4)

This passage has fairly and joyfully been the subject matter of many discussions in this house and in our public ministry. We have sermons, signs, songs, pickets, blogs, and videos filled with expository works touching upon the subject of this amazing fulfillment of God's promise to Abraham; that a remnant of his seed will stand with the Christ judging the earth. More importantly, we here have an evidence-based hope -- dare I suggest, even anticipation -- that the sealing of these blessed elect souls would occur before our very eyes. Both for that hope -- and because I am happy to be possessed of a perpetual motion in my spirit to search out matters pertaining to the Revelation of our Christ -- I have felt an acute necessity to search out and to preach this providential gospel, though ***"I have nothing to glory of"***. (1 Corinthians 9:16)

Let me lay down my proposition for this discussion, my dear friends. This sermon -- which I am hopeful to present in two portions, today and again next week -- is about this church. The membership of the Westboro Baptist Church -- the Church of the Lord Jesus Christ. More specifically, this sermon is about the work that lies before us, whether we be the actual body of believers who are privileged to bring in this dispensational event for the Jewish remnant or only those who inform and lay the foundation for that final church. My understanding about the 144,000 elect Jews compels me to the conclusion that there is a great deal of preparatory work to be done. Spiritual work. Physical work. Heart work. Structural work. So, please hear my call to action -- take it deep into yourselves -- and please demand of me and others here to be ***"not a forgetful hearer, but a doer of the work"*** (James 1:25), as there is urgency needed here.

As with any subject matter within the book of The Revelation, it is necessary to help those who are hearing and / or reading this sermon to fix the subject matter in a time or event sequence, such as Holy Writ allows it to be done. While doing so may not add to, or subtract from, the essential glories of the matter discussed, it certainly may increase edification -- and therefore, joy -- for those here who drink those glories in deeper with more clarity in nuance. Thankfully, there are some clear indicators in Scripture regarding at least the event sequence for this coming work of God.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; [and many other shakings within the natural world] ... And after these things ... there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Revelation 6:12; 7:1, 4)

So, we know that the opening of the first six seals -- from off that blessed Book of Redemption -- has already been accomplished at this momentous hour when the 144,000 Jews are called to grace. This

leads us to know that at least some bit of time before these blessed are called, the earth and her inhabitants will have already experienced:

"A white horse" (Revelation 6:2): which has been competently expounded to symbolize an acute dispensation of worldwide, effectual distribution of the gospel of Christ -- Repent or Perish -- binding the whole of the extant population of humans.

"Another horse that was red" (Revelation 6:4): which has been competently expounded to symbolize an acute display of unrequited violence at every level of society -- community, city, state, national, international.

"A black horse" (Revelation 6:5): which has been competently expounded to describe precipitous, worldwide collapse of **"the stay and the staff" (Isaiah 3:1)**, leaving a world that had only recently reached the pinnacle of economic health (i.e., **"they did eat, they drank, they bought, they sold, they planted, they builded" Luke 17:28**) in an inexplicable dearth and desperation -- yet still in possession of those means to chase their filth (i.e., **"the oil and the wine" Revelation 6:6**).

"A pale horse" (Revelation 6:8): which has been competently expounded to describe the natural consequences of the bloodshed and dearth (**"sword, and ... hunger"**); dramatic escalation of death, and that default for all unregenerate mankind; Hell. This death is said to come upon a full fourth of the earth; presently equal to about 1.8 billion souls.

An upheaval of the natural world (i.e., **"a great earthquake; the sun becomes black as sackcloth of hair; the moon becomes as blood; the stars of heaven fall unto the earth; the heaven departs as a scroll when it is rolled together; every mountain and island were moved out of their places" Revelation 6:12-14**) causing all remaining humanity -- except for those blessed who have read and heard and obeyed the prophetic writings -- seeking a way to hide from the face of **"him that sitteth on the throne, and from the wrath of the Lamb" (Revelation 6:16)**.

These events are described in sequence -- separated with the coordinating conjunction "and" -- suggesting that each joins with the other in an accumulation of distresses upon the earth's inhabitants. An additional support for the conclusion that these pre-sealing events are cumulative -- and likely simultaneous -- is found in the prophecies of Zechariah:

"And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." (Zechariah 6:1-5)

If you allow me some latitude on the conclusion that these two **"mountains of brass"** represent the unmovable dispensations of Christ's kingdom -- His church age and His millennial reign -- in the earth,

you can see the significance of these four chariots coming forth **“out from between”**, or during this same transitional dispensation called the **“great and dreadful day of the Lord” (Malachi 4:5)**. The horses pulling these chariots represent the same conditions that the horses *sans chariots* in Revelation represent. They are the same colors and have the same import. The distinction in their presentation, though, helps us to see a nuance more clearly. When Zechariah asks, he’s told they represent four spirits of the heavens – or four expressions from the God of heaven.

The number presented here as “four” is the Chaldean “raba”, *“a primitive root [rather identical with (Hebrew word) 07250 through the idea of sprawling ‘at all fours’]”*. That is, they are sent to every corner of the earth. This same understanding of these spirits that have been turned loose on the earth is expressed in our Revelation passage under consideration. As we observe, the angels engaged in directing this activity are told to hold these continuing horrors in abeyance for a period of time to allow the Jews to be called forth:

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (Revelation 7:1-3)

A proper understanding of this providential scene is critical, because if we were to see this work of God done in peaceful times, it would be a very specific set of circumstances we might anticipate. Perhaps a steady flow of called-out persons would come amongst us, who would then situate themselves and methodically acclimate themselves to the work of serving the King. Assuming, for purposes of examination, we are that Gentile Christian church body with whom these events unfold, we would have time to sort out through opportune conversation at a relatively gentle pace the evidence of grace in these Jewish brethren. Much like we have been observing for the past several years in this very body. While we have an increased deliberate-ness (so to speak), there is not a zealous urgency in doing the work described in connection with Christ’s examination of the church at Smyrna:

“I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” (Revelation 2:9)

If, however, we were properly to see this work of God done **“even in troublous times” (Daniel 9:25)**, it is an entirely different dynamic. Those sweet Gentile Christians are actively engaged -- through the world-destroying power of **“effectual fervent prayer” (James 5:16)** -- in unleashing these horrors upon those dwelling in the earth. We know this from at least four relevant references in the text:

“[A]nd I heard ... one of the four beasts saying, Come and see ... the second beast say, Come and see ... the third beast say, Come and see ... the fourth beast say, Come and see.” (Revelation 6:1, 3, 5, 7)

These four beasts are -- I believe without credible dispute -- the living creatures or Saints who make up the Gentile Christian church in this violent dispensation. These are speaking to John in the vision, and are framed here as inviting him to "come and see" what is being meted out upon the heads of the reprobate who have joined Satan in his challenge to Christ's redemptive prerogative. However, the word initiating this directive is "*er'-khom-ahēe*", and in its imperative tense can mean either "come" or "go"! The additional words "**and see**" in the passages were not part of the original Greek in the place. For this reason, many early versions of these interesting words did not include "and see", but rather expressed the force of the event that the Saints are calling to these providential horrors to "GO", like is intimated in the next expostulatory example:

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:10)

Here you have the Saints who have been "***slain for the word of God, and for the testimony which they held***" (Revelation 6:9) calling out for the avenging arm of Christ to fall upon the wicked, murderous inhabitants of the earth who have slain them for their faithful testimony that God is worthy to receive glory and praise for all His works in the earth, including those that have brought their condign miseries upon them.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." (Revelation 8:3-5)

Here again you find this blessed Record drawing the intimate connection between the prayers of the Saints and the execution of wrath upon the earth and its inhabitants. Can we not see here the immediacy in application of that parable of the widow and the "***judge, which feared not God, neither regarded man:***" (Luke 18:2)? And what is the promise there? "***[S]hall not God avenge his own elect, which cry day and night unto him, though he bear long with [the wicked oppressors]?***" (Luke 18:7)

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."
(Revelation 11:6)

This final example is to underscore that -- as has been done in other acute dispensational events in history (e.g., Moses, Elijah) -- among those blessed Gentile Christian Saints are elders who are given full force and immediacy to their prayers as they move their gentle, patient selves through this violent period. This is not to be viewed as granting powers of prayer that these souls may "***consume upon [their] lusts***" (James 4:3). Rather, it is a necessarily potent synergy between God and His People to demonstrate that the Saints' patient reliance upon God for deliverance is effectual in their defense; for remember the words of warning:

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:10)

Since our subject passage in Revelation 7 begins with the express language ***"and after these things"***, the conclusion is inescapable: Christ -- who in this series of passages is the effectuating actor, in that He is the one declared to have ***"prevailed to open the book, and to loose the seven seals thereof."*** (Revelation 5:5) -- has already begun His violent separating of the wheat from the tares, as prophesied in the parable He spake during His first advent. (Matthew 13:25-40)

So, we must understand that there is a frenetic pace set by providence when that little church is brought to the work of receiving the regenerated Jews. The Gentile church has been brought to perfection of charity, and her beloved Husband has declared His intent to secure her full and final release from that captivity into which her filthiness has put her. The conditions are now ripe for the fulfillment of many prophecies -- of both Old and New Testament writings -- alluding to the joining of Jew and Gentile saints:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." (Romans 11:26-27)

I want to take this analytical journey at a deliberate pace because it is so important that the Gentile Christian Church members who will partake of this work understand not just ***what*** will take place in this event -- but ***how*** it will take place. When I read the writings of so very many expositors who take up pen to discuss this subject matter, every one of them -- literally every one, my friends -- speak of it in vague terms. They speak of it the same way so many speak of the events of The Revelation as though it is all one event that generically brings an end to the world. While that is true, it is not full. Similarly, while the regeneration of the elect Jews can be spoken of as a generic event in eschatology, it cannot be properly understood as just one static event. To know it fully is to fully prepare for it. To know it generically robs you of the joy in anticipation of God's work, and the certain grasp of our duty.

Therefore, I want to bring to your collective hearts what I understand to be a simple, though parsed, view of this constitutional event that will unfold as the world-ending particulars play out and all the elect of God start their eternity of presence in His glory. There are four distinct periods -- situational phases, if you will -- through which these 144,000 regenerated Jews will pass in accordance with the Record: (1) the sealing, (2) the hiding, (3) the ruling, and finally (4) the being placed into possession of eternal life. Each of these periods has distinct activities prophesied of in Scripture.

Let us look briefly at passages characterizing these phases, beginning with the second:

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." (Revelation 14:1)

and

"For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." (Zechariah 2:5-7)

and

"And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isaiah 4:5-6)

Here are three passages giving a glimpse of the state of the 144,000 sealed Jews in their place of hiding between the return of Christ and the slaughter of the armies of the kings of the earth at Armageddon. These are actively protected against molestation from Antichrist and his armies, as the vision of Revelation chapter 12 intimates. They being the only of God's elect people in the earth, they are also the only who will not ***"receive a mark in their right hand, or in their foreheads"*** (Revelation 13:16), because they have instead the Lamb's ***"Father's name written in their foreheads."*** (Revelation 14:1)

When this period of protective existence comes to conclusion, at the battle that is ***"the supper of the great God"*** (Revelation 19:17), these righteous Jews are betrothed again to their husband, and are put into the position of co-regents with Christ in his millennial reign, as reflected in these sample passages:

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one ... And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited ... And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance ... And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." (Zechariah 14:8-9, 11, 14, 16)

and

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." (Hosea 2:18-21)

and

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Revelation 20:4)

Finally, after the thousand years have passed, Satan with all the nations has taken his final run at the ***"camp of the saints ... and the beloved city: and fire came down from God out of heaven and devoured them"*** (Revelation 20:9), the great Day of Judgment comes. From God's face, the earth and heaven flees away and the Great Assize is conducted. When the new heaven and the new earth is brought into existence, the New Jerusalem comes down and all the saints -- including these redeemed Jews -- are joined as it is written:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."
(Revelation 21:3-4)

Cause for great joy and comfort for sure. It is always comforting to contemplate the gracious works of Christ and God in bestowing abundant mercies and glories upon the elect -- whether they be in the form we partake of daily, or they be these sea-change events. The fullness of these glories cannot be conceived of in our present state, as we have been told:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Corinthians 2:9)

So I encourage the study of every piece of Scripture upon which you may affix your eyes and minds to learn much of this future state of resplendent privilege in service at the throne of God.

But as I intimated at the start of this sermon, what I am about here is an examination of the work that awaits this humble body of believers who still occupy in the church militant stage. That task requires a fuller examination of the ***first phase*** these Jews will undergo -- the sealing.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."
(Romans 8:29-30)

This blessed passage was part of a memorization game that my mama played with me when I was a little guy -- as we travelled to various cities around Topeka selling a few boxes of delicious candy. I had

mad selling skills -- memorization skills, not so much. But through sufficient repetition, I learned all of Romans 8 -- including this amazing chain of grace. Those whom God loved He predestinated to be conformed to the image (i.e., full agreement of mind) of Christ. Then in providence, at the time appointed for each such grace-endowed soul, the next event in the chain of grace takes place: that soul is called. That, my sweet friends, is the sealing.

"For who hath known the mind of the Lord, that he may instruct him? But we [having been called out of the corrupt mass of humanity] have the mind of Christ." (1 Corinthians 2:16)

These 144,000 Jews receive a call to grace. The words of prophecy demonstrate conclusively that they are all called simultaneously -- as Fred described in a recent sermon -- **instant**er! Immediately! At once!

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah 66:7-8)

and

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." (Zechariah 3:9)

This is a glorious work of God -- as it is for any depraved son or daughter of Adam to be infused with grace after walking according to the flesh. This Jewish calling, however, holds some particular significance in the writings of prophets and apostles -- as it signifies the abundance of mercies flowing from the true and faithful God to the most loathsome and rebellious of creatures; those who would despise the riches of His mercies:

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" ... and ... "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans 11:12, 15)

Life from the dead, indeed. So severe and complete has the falling away of the Jews been -- so complete their spiritual treachery and visceral hatred of all things pure -- they are used as the type of the enemies of the Christian church in the writings of Paul (who, as we know, joined them in their perfidy for many years):

"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." (1 Thessalonians 2:14-16)

Of course salvation is of grace and grace alone, but to the perpetually-guilty nature of even the redeemed, it is a comfort to contemplate the calling of any soul -- Jew or Gentile -- who has demonstrated the depths of spiritual death. But the prophets have written much about this regeneration of the Jews, as was promised to Abraham. Consider the valley of dry bones about which Ezekiel speaks in his prophecy of this sealing of the 144,000:

"The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD." (Ezekiel 37:1-6)

The bones ***"were very dry"***, the Jews (spiritually speaking) are very dead! But it was not always so, as we know that they were blessed beyond any people in the earth: ***"because that unto them were committed the oracles of God."*** (Romans 3:2). To paraphrase how one expositor expressed it, these are the people who served as God's librarians. They had a codification of those moral imperatives that bind all of the human race. They also had the codification of exemplary duties reflecting a knowledge of Christ, His redemptive sacrifice, and the final fulfilment of the promises to Abraham. How great were their blessings! How great was their fall!

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required:" (Luke 12:47-48)

Among those ceremonial duties was an emblem of this sealing! Yes, the Jews all knew – and I submit very well know at this late hour – that a very small number of them will be regenerated. They hate that knowledge. They chafe against that knowledge, just as they knew of but chafed against the type. Consider the words of God's solemn commandment in this regard:

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."
(Leviticus 25:8-10)

The other day I asked my friend Luci if sweet Taylor and Jacob knew they were naming their little baby after the type – the ensign -- of the 144,000 Jews being regenerated. She didn't know for specific certain

... and it doesn't matter. We have now a little name in this body that can refresh us with regular reminders of what soon will come, and we should rejoice in the Spirit moving the child's parents to do that thing for us.

Jubilee (as anglicized for our phrasing) is a word that represents both the call and the event. That is, it referenced the blowing of the horn that initiated the ceremonial beginning of the year, and the activities in the year itself. Do you doubt that it is the type of the Jewish regeneration? Read the words:

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.” (Numbers 23:19-21)

This expression of God's guarantee to finally and fully bring to pass His promise to Abraham is expressed in a building crescendo that ends in an exclamation – a stamping of a seal, so to speak – that ***“the shout of a king is among them”!*** The word translated here “shout” is the same word translated “jubile”, and it is understood by expositors that the “king” here referenced is God in the office of the Messiah. The Jubilee, my friends, of the Messiah brings forth those who are to be sealed, delivered, put into possession of their lands and returned – grafted back into – their spiritual family.

So, the fulfillment of the type represented by the Jubilee is what we have to consider. As the type is, so the antitype. What we can learn about this Year of Jubilee will, I submit, inform us in an understanding of what will come to pass when these 144,000 of our elect Jewish friends are called forth. This is not the only thing, however, that will inform us. We have been given, in the wisdom of our God through the work of the Holy Ghost moving through righteous men of old, a template of matters to help us receive and assist these returning Jews.

When we take this matter up next Sunday, Lord willing, we will continue our look at these beloved friends and consider in depth our duties in preparation for and assistance with the trials and afflictions that will fall heavy upon them when they are sealed. I am thankful to be called to this work, and I pray that God will move me to open these blessed things up for my friends and fellow-laborers in this house.

I love you all. Amen.