

Introduction to 1.John 2

Part 2

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[00:00:00] Let's turn to the first epistle of Peter in chapter 1.

First Peter, chapter 1, verse 22.

Having purified your souls by obedience to the truth, to unfeigned brotherly love, love one another out of the pure heart fervently.

Being born again, not of corruptible seed, but of incorruptible, by the living and abiding Word of God.

Because all flesh is as grass, and all its glory as the flower of grass. [00:01:06] The grass has withered, and its flower has fallen. But the Word of the Lord abides for eternity. But this is the Word which in the glad tidings is preached to you. Laying aside, therefore, all malice, and all guile, and all hypocrisies, and envyings, and all evil speakings, as newborn babes desire earnestly the pure mental milk of the Word, that by it ye may grow up to salvation, if indeed ye have tasted that the Lord is good.

Thus far, the Word of God.

I would like to dwell a little on the subject of the importance of the Word of God for the Christian life.

[00:02:05] We have spoken of growth in this afternoon, this morning, spiritual growth in the life of a Christian, and we have mentioned this verse, chapter 2, verse 2, in relation to that growth from a babe to a young man, to a father in Christ.

But what we find here is that before we can grow, can start to grow, we have to be born anew.

And that is a fundamental truth in the whole Bible, not so very much entered into in detail in the Old Testament, although it is mentioned there, but very clearly explained in the New Testament. [00:03:01] And that is this fact of being born again, as Peter says, is the fundamental thing for every Christian.

If you are not born anew, not born from above, not born again, you cannot enter into the presence of God.

This new birth is explained by the Lord Jesus himself in the Gospel of John to Nicodemus when he came to him at night.

He says he uses the same things we find here, or the same ideas, the same thoughts. He must be born again, and then he explains, you must be born by water and spirit.

And what we must keep in mind, and I hope that everybody who is here with us tonight can say and knows about his new birth.

[00:04:09] Because without that, how can a man, a woman, how can a human being enter the presence of God with a nature which is sinful?

This would be impossible, impossible for a sinful human being with a sinful nature to be in the presence of God, now and eternally.

You cannot enter heaven with your old nature. It must be left behind.

But instead of that, you need a new nature. You need new life. And this is what is given and received by new birth, by being born again.

[00:05:01] God could never accept somebody in his presence in whom there is the slightest trace of sin.

He is so holy, Habakkuk says it in his first chapter, verse 13, he is too pure of eyes to see evil.

How could he accept and tolerate in his presence of holiness the slightest trace of sin? Impossible.

So there had to be a change.

And on the other hand, how could a human being with a sinful nature stand the holiness of the presence of God?

It would be the horrible thing for him because darkness shies the light.

He could never have a moment of joy in heaven with his sinful nature. [00:06:01] So this shows from both sides, from God's side and from the human side, that it is impossible for a human being in his sinful nature to enter into the presence of God. And that is why the Lord Jesus says he must be born again. This change cannot be brought about by ourselves.

We cannot bear ourselves again.

Being born is always a passive thing.

Somebody else is the cause and the bringer forth of that new being, living being that is being born.

So we see that from this point of view, there is the divine action, the divine activity, and still the human side is also there.

[00:07:02] And that is why the gospel is being preached.

You have both sides.

You have the human responsibility. And if anybody should be here tonight who could not say, I have been born again, then let me tell you that you have to convert yourself to God. You have to turn to him and repent about your sins.

And then God will accept you.

You cannot bring this change about. He will bring it about if you obey his word.

And that is where Peter starts here in his passage, in his epistle which he addresses to Jewish believers, that means believers which came out of the people of Israel. He addresses them in verse 22, after having spoken about the precious lamb of God before.

[00:08:09] Having purified your souls by obedience to the truth, that is the first thing. And this is, in a way, a part of the new birth.

When the Lord speaks of, you must be born by water and by spirit, the water is clearly an image of the word of God.

And the word of God exercises an influence, here it is said, on our souls.

Peter, the same man, the same apostle, speaks about a purification of the hearts in Acts 15.

[00:09:04] Acts 15, where there was this big meeting at Jerusalem, and the strife between the Jewish believers and those from the Gentiles, whether the last should keep the law.

Peter says in Acts 15 verse 8, And the heart-knowing God bore them witness, giving them the Holy Spirit as to us also, and put no difference between us, the ex-Jews, and them, the ex-Gentiles, having purified their hearts by faith. Here it is God who has purified the heart, but it is through faith in his word.

That means our heart, naturally it's not the pump we have here, it is the heart in the scripture, in this context, is always the designation for the seat of our will and desires, the heart.

[00:10:20] And this will and these desires in the natural man are evil. The thoughts of man are evil from his youth.

And here he says that the heart, in Acts 15, and in 1 Peter 1 verse 22, the souls are being purified.

And it is shown here by what means, in what way, it is the obedience to the truth, the obedience to the word of God, which is the word of truth and the word of God.

[00:11:06] The word of God is the only means in this world which shows man his state as a mirror, but that does not purify him.

If you look, if you're dirty, have worked in the garden or somewhere else, and look in the mirror, you see that you are dirty. But looking at the mirror will not purify you, will not cleanse you. But this is the first thing that you understand, that you have a sullied and a soiled conscience and a soiled heart and a soiled soul. You have to, you are in need of purification. But then the same word shows you also the way, the only way to be purified, namely by confessing your sins to God and to the Lord Jesus. [00:12:01] And to believe that he died for you on the cross. So, and then this word, this faith and obedience to the word of God purifies your heart, your soul, your conscience also.

But this is a different thing. The conscience is also purified. And this we read in Hebrews chapter 9.

In Hebrews chapter 9, we read of the purification.

Yes, in chapter 9, verse 14.

How much rather shall the blood of the Christ, who by the eternal spirit offered himself spotless to God, purify your conscience from dead works to worship the living God. [00:13:10] This purification of the conscience is something related but still different.

The heart and the soul are morally purified by the water of the word.

That means that our thoughts and our feelings are being brought into the light of the word of God. And the evil things are judged by the word. We abhor them, we confess them, so we get a moral purification by the reading and obeying to the word of God at our start.

And this continues. The Lord Jesus says to his disciples in John 15, I think verse 3 or 4.

[00:14:10] And in chapter 13, when he washes the feet of the disciples, he says, And this purification by the word of God is a moral purification of the soul and the heart.

The conscience, however, is being purified judicially by the blood of Christ. That's quite a different thing, not to be separated but well to be distinguished. Because only the blood of Christ could purify our conscience, our bad consciences, when we look to the cross and see that there the Lord Jesus bore our sins in his suffering unto the death of the cross. [00:15:08] There his shed blood was the means to purify our consciences.

It was also the means to satisfy all God's desires and demands with a view to man, the sinful man.

But it also purified our conscience. But that is another thing. Here we find the purification of the heart and the soul of the believer in the beginning, at the beginning of his spiritual life. And he says here, this is something which you have done. You have purified your souls by obedience to the word, to the truth. This does not say that we can convert, that we can save ourselves. [00:16:02] But it shows us that it is not a thing which only touches God where we are absolutely inactive.

This is done by faith. And I think we have here the same thing which the Lord mentions when he says you have to be born by water. Water is in scripture very often the image of the holy and sanctifying word of God. He says it with a view to the assembly which does not have to be purified or born again because it did not exist before. It consists of believers but still the assembly in her present life in this world is being purified by the washing, sanctified and purified by the washing of by water, by, through

the word. And that is the word of God. And if we see in Titus this often discussed passage where he says, where Paul says that we were not saved by our own works of justice.

[00:17:15] Titus 3 it is. Verse 4, when the kindness and love to man of our Savior God appeared, not on the principles of works which we have done in righteousness, which we have done, but according to his own mercy he saved us through the washing of regeneration. That's the same thing I think. The washing of regeneration is not the new birth in itself but it is part of it because our hearts are being washed and being brought and we are being brought into a new state.

The old state of sinful life is gone and now in our hearts and souls we have new desires which are caused by the word of God which has shown us the abominable state of our souls before the abomination of our sins and has put in us desires which are according to God. [00:18:26] But this has not changed ourselves fundamentally.

Purification, I do not like to use the word external, but purification brings us into a new state but not in a new position.

And this is what we find secondly in Peter where he says that we are being, in verse 23, that we are being born again.

[00:19:03] He distinguishes, as we see, the purification of the soul by the water of the word from the being born again not of corruptible seed but of the incorruptible of the living word of God.

And this is what the Lord Jesus calls being born by the spirit. Being born by water, purification, cleansing, being born by the spirit is a work which is solely coming from God's side. He is working in us and every believer can say that if he understands it or not.

It's a quite different thing or has understood it at the moment and I would say that hardly anybody was really aware of what was going on in his heart and soul when he was born again. [00:20:07] And that is why we cannot scientifically explain new birth.

But the word speaks about it and that's what we try to bring to light. What the word says about it, the Lord Jesus says himself, the wind blows where it wills. And you hear its noise but you don't see it and you don't know whence it comes and where it goes. Thus is everyone who is being born again.

It is like the action of a wind which you don't see. You realize its presence, you realize its force more or less but you cannot explain it. And that is the comparison which the Lord uses for the act of being born again in a soul.

[00:21:05] But how important it is to know this. Peter speaks here of being born again.

It is not exactly the same expression as John uses in John 3 for the words of the Lord. But Peter uses it twice in his epistle.

The first time in chapter 1 verse 3 where he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has begotten us again to a living hope. It's the same word, differently translated also in German, but it is the same word in Greek which shows that there is an activity, a divine activity in our inward paths.

Which creates something new.

[00:22:01] And that is the new nature of which we have been speaking, not mentioned exactly in the word. The new life, something entirely new.

When we were naturally born we received an earthly life, a natural life. But by being born again we have received and we receive if we believe a new life, the divine life, eternal life. Whether we understand it or not. But we realize it because the moment we have been born again we have new desires, new feelings, a new love for God, for the Savior and for all those who have been saved by him and for all those in the last place who are still lost and do not know this wonderful privilege of new birth, [00:23:02] of being saved by the gospel of Christ. I insist on these facts because it is of the utmost importance to see that Christianity, the Christian faith is not a religion into which you can slowly grow, into which you can slowly grow. Of growth we have been speaking and will be speaking. But you cannot enter yourself by your own, by acts or feats or whatever, works of justice or good deeds or reading the Bible or visiting meetings, assisting at conferences. By all these things you can never, never, never be saved except ye be born again.

And beloved, once I repeat that question, can we all say, [00:24:06] this is my part and parcel.

I have been born again. I know that I have a new life. I know I am a child of God. If you cannot say that, you are eternally lost. You may be as pious as can be. You may do things Christian, may live as an example Christian.

But if you do not know this, that you have purified your heart by the obedience to the word and that you have been born again by this uncorruptible seed of the word of God, by the Holy Spirit himself, you are eternally lost. And I insist on this because it is not only a doctrine, a teaching, an ideology, but it is living faith in the Lord Jesus [00:25:04] who is presented here, not in person, but by his word. Believe in the Lord Jesus and you shall be saved.

And this being born again in verse 23 is compared here or is connected here with a seed. Everything on our earth which comes up, which receives its existence, comes out of seed.

That is the normal way to be born, to receive an existence. And this same new existence, the Christian existence, is caused by the incorruptible seed of the word of God. Again we find the word of God here. He does not go as far as John does. He does not go as far as Paul does when he speaks in Titus 3. [00:26:04] John speaks of being born of water and of spirit, or rather the Lord himself does so, which is very important. And Paul in Titus 3 speaks of being washed by the water, by the washing of regeneration, that is the moral purification of the heart and soul. But then he says, and the renewal of the Holy Spirit. That is what we find in John, being born of the Spirit. There's two paths everywhere. And here being born again by the incorruptible seed of the word of God because the Spirit can only work by the word of God. The role of the word of God cannot be too highly estimated. And so there is a new life, a new nature.

[00:27:01] And I would venture to say that everybody who is being born again, who is born again, realizes that from that moment on he's got new desires which he never had before. So this new life, this new nature, makes itself felt, it manifests itself.

But this is something which we do not find directly in this passage, but indirectly when we find in

verse 22, unfamed brotherly love, love one another out of a pure heart fervently. And then in chapter two, verse one, laying aside therefore all malice and all guile and hypocrisies and all evil beings and all evil speakings, this shows that there is from that moment on, [00:28:01] that from the moment of our new birth on, we have in distinction to every other human being in this world, two different natures. We do not lose our old nature, the flesh.

We carry it along as long as our life will last, or as long until the Lord will come and take us home. The flesh, the old nature, will not enter heaven, but it is with us as long as this body accompanies us. And it is for the true believer a very nasty companion, a very bad companion.

Because as we said during the conference, the flesh is part of this world and it will never change. And on the other hand, you have a new nature now, [00:29:04] a new life by the new birth, which has only spiritual and heavenly desires, desires which are identical with the desires of the Lord Jesus who was in this world. And that is the point, or that is the reason why we are called to follow the Lord Jesus. Because the flesh in us will always detract us from him. And the new nature wants to follow him. And that is why he says in chapter 2, verse 1, lay aside. What we have to lay aside here are the expressions of the old nature. I would not say the old man. The old man is dead. The old man is not identical with the flesh. It is very similar to the flesh, very similar. And in the unbeliever, the flesh and the old man are identical. [00:30:01] But the moment you believe in the Lord Jesus, read Romans 6, you know that not only was he crucified, and he died, and he was buried, but that our old man was crucified with him. In Galatians 2, the Apostle says, I was crucified with him. He identifies himself at that point with the old man. But he says in Romans 6, verse 6, clearly our old man was crucified with him. That means when God judged the Lord Jesus, he judged me as a natural man and said, I see you united with my son in the judgment of sin. Your old standing has come to an end. And Paul says, rightly, I have died with Christ.

That is not my old nature. It is still there. [00:31:03] But my old standing as a sinful man who could do nothing else but sin has found its end. And we have, as many as have been baptized, have testified this in their baptism.

Buried with Christ.

Crucified, judged, died.

Died, the end, buried, the testimony of the end of our old standing. But the flesh clearly is still there. So it is not identical with the old man. And you cannot say my old man is still there. He's gone. It's a doctrinal thing. But the flesh is still there. And often when people, Christians, use the word, the expression the old man, they mean the flesh. And this flesh is there. And if the flesh were not there, [00:32:01] all the exhortations in the New Testament would not be necessary. Because in heaven there won't be any exhortations as to our walk.

Because there is nothing which hinders the spiritual development of the Christian. We will be there in glorified bodies without the flesh. Equal in form to the body of glory of our Lord Jesus.

But he will be forever the firstborn among many brethren. But here in this world we have these two natures. And we as persons are responsible. We have a responsibility to live in newness of life. And not according to the flesh. And that is why we have these exhortations. Not because, on the other hand, we could also say that the new man also needs exhortations. [00:33:05] Or rather, instructions.

When the Lord speaks of the commandments of his Father, of his commandments, these are not commandments for the flesh. That is the difference between the law of the Old Testament. Those were commandments for the flesh, for the natural man. But the commandments of the New Testament are the expression of the will of God for his children. Who have received new life and who are responsive to these expressions of his will. We love, the new nature loves to do the will of God. But it needs it. It needs instruction. But the exhortations, when we are called here to put off, laying aside.

[00:34:03] Or as Paul says, put off like old garments which we detest because they are not fitting to our new standing. Dirty garments. He says, laying aside therefore all malice. Very general, all guile, all hypocrisies and envying and all evil speaking. These are results of our old nature.

These are like sprouts of the old nature which are always coming up. And we need these exhortations and their realization daily. It would not be necessary if we had no old nature.

If we only had a new nature. But we are exhorted on the one hand to put off these things. And this is not possible without self-judgment. It is necessary for me every day to judge myself, my acts, my words, my thoughts in the presence of God and in the light of his word.

[00:35:13] Another reason why we must read the word of God. Because there are things which we cannot know without the word of God. A brother once came to me and said, I left the meeting 20, 30 years ago.

I said, for what reason? There is evil in the assembly and it is not judged. I said, can you tell me some more details? And the thing was that there was a brother who in his eyes had behaved in an evil way.

As he explained it, I could agree with him that it was evil. But I said, is this evil known to the whole assembly? [00:36:05] He said, no. I said, how can you say there is tolerated evil in the assembly? A young believer. He was an upright man. And I said, I can tell you that you have acted wrongly.

Oh, how can you say that? The Lord showed me that I had to leave the meeting. I said, the Lord cannot have shown you that. Oh, he was very angry about that. And then he said, how can you say something like this? You are not my conscience. No, I said, but you don't know the scripture. Scripture says, and then I read what is said in Matthew 18, verse 15. If a brother sins, go and speak to him alone.

And if he listens to you, you have won your brother. I said to him, have you done this? I said, no. [00:37:02] And then I said, that is why I said, the Lord cannot have shown you to do something which is not in accordance with his word. And he understood it, and he did it, and he did not leave the meeting. So you see, we need instruction. Our conscience or our hearts, even as believers, are not the only guidance. They can guide us in the wrong way. If we do not listen, do not heed the instructions of the word of God. So that shows us that even if you have the desire to follow the Lord, you cannot, I don't say that this is generally the case, but you cannot say that for every case you have the mind of God without knowing his word. That's the important thing. And that is why we now find what we have already touched upon this afternoon, that Peter says, addresses the believers, these Jewish believers in the diaspora, in the dispersion, [00:38:13] as babes, as newborn babes desire earnestly the pure mental milk of the word.

We see that on the one hand, we have the old nature which has to be kept under.

But on the other hand, our new life, our new nature needs instruction. We have to be instructed as to our personal walk. We have to be instructed as to our walk together with our brothers and sisters. We have to be and we need instruction as to the assembly. And all this we only find in the word of God and nowhere else. [00:39:01] And that is why he says, as newborn babes. As newborn babes. And here he addresses all believers of whom he says he has been born again in verse 22 of the chapter 1. He says, you are all in a way newborn, as newborn babes. He does not distinguish between young little children and young men and fathers, but he says as he compares them all to young, just newly born babes.

And in a newly born babe, it is quite natural that if it is hungry or thirsty, it cries. It would be a catastrophe, one brother said, if this would not be the case. So the beautiful thing is that in these comparisons, these spiritual comparisons, a thing which is natural and inevitable, so to speak, is transposed into the spiritual realm [00:40:06] where, sad to say, it is not always self-evident.

A baby does not need an exhortation, be desirous for milk.

It wouldn't understand and it doesn't even need it because it is in the nature of a little baby, as in the nature of a full-grown normal human being, that it desires food. But spiritually, it is normal, but not the rule.

I think we all know regrettable instances in our lives where we have not been desirous for the milk of the word. And that is why we need even this, our new nature needs this exhortation, that we desire the food for our souls.

[00:41:04] And the food for the soul is the word of God, which is compared here to milk. A little baby, I was told once, can live on milk alone.

An adult, difficultly, things change, the whole metabolism changes, but a little baby can live on milk alone. The milk which comes from its mother, the food which comes from somebody who loves him, the baby. The food which is exactly right for this young newborn child.

And the apostle compares the food which we need, which our souls need, with this milk, and he says, the milk of the word.

It is not in the original, the milk of the word, it is the mental milk of the word. [00:42:04] It says actually, the logical milk, and in this word logical, as in English, in Greek also, the word logos, which means the word, is comprehended.

And that is why in the Dari translation it is well done that it is said, the milk of the word. The Christian needs the milk of the word to be fed in order to grow here towards salvation.

Now somebody might ask the question, have we not spoken about salvation all the time? We haven't. We have spoken about new birth, but not about salvation. And this shows again how necessary it is that we feed on the word of God.

[00:43:07] Because, I don't know how it is in the English speaking world, but I suppose it is more or less

the same. In German, if we speak about the German equivalent of salvation, Erettung, 99% of believers think of the salvation of their soul. And if a believer does not possess the security, the certainty of the salvation of his soul, one might doubt whether he is a believer. But scripture, the New Testament, speaks of salvation in three different ways. The salvation of the soul is mentioned by Peter in chapter 1, verse 9.

Where he says, receiving the end of your faith, the salvation of your souls.

[00:44:12] That means, in verse 8, we have to read verse 8 perhaps.

Jesus Christ, whom having not seen, ye love, on whom though not now looking but believing, ye exult with joy and speakable and filled with the glory, receiving the end of your faith, the salvation of your souls. Now here it is clearly the salvation of our souls, and the apostle says, you receive it, you have it. You have it already. And if Paul speaks about salvation to the Ephesians, and also once in Timothy, he says, ye have been saved. He doesn't say, your souls have been saved, ye have been saved. But he means the salvation of souls. [00:45:02] The salvation of souls is another point of view of what we have been looking at tonight. The salvation is the conscious knowledge, not the reception of a new nature, of a new life. The salvation of the soul is the conscious knowledge that the Lord Jesus died for me and saved me eternally. We can say that it is another point of view of the renewing work of God in the soul of man. And we could, there is a little booklet by F.B. Hole, I think, The Salvation, The Great Salvation, which shows us all the different points of view, like the facets of a gem, a precious gem, how many things have been accomplished when we came to be believers from being sinners into the light of God.

[00:46:04] It is a marvelous thing. Salvation of our souls is a present position. But there is another salvation, and of this the New Testament speaks not so very often, three or four passages. But the rest of the passages is either, as here, salvation at the end of our pathway, when the Lord Jesus as our Savior shall come to change our vile body into the likeness of his body of glory. That is the normal point of time when salvation will be accomplished. Because salvation means securing from every evil influence, from every danger. And we are still in danger, not of being lost, but of being attacked by Satan, as we have seen this afternoon, and by the world. So normally, salvation in the New Testament is the salvation of not only of the soul, but also of our body, [00:47:09] which shall be changed into the likeness of his body of glory at the coming of the Lord Jesus. And of this salvation, Peter is speaking here. He speaks of the complete, the full accomplishment of the work of the Lord Jesus in his coming to take us home into the presence of God, into the Father's house, where the flesh and sin shall eternally be behind us. Where weakness and temptations will never occur again. Where we are in full security, in full salvation, fully saved. And there's a third point of view, which is mentioned especially in Hebrews, where we see the Lord Jesus as our High Priest, who is saving us daily in our difficulties on the pathway of faith. [00:48:07] This is quite, these things have nothing to do with eternal salvation. They have nothing to do with the salvation of our soul. But they have to do with the viewpoint God takes when he looks at us. He says, you are in danger, not in danger of being lost, but you are in all kinds of spiritual dangers, and you shall be saved from them by the High Priestly service of the Lord Jesus. But here, again, we have the salvation, the completion of salvation at the moment of the coming of the Lord. And how can we grow to that salvation? Well, I explained just a moment ago that this salvation means that we will be separated from this world for all eternity.

That our flesh shall be left behind, never to turn up again.

[00:49:07] That we shall see the Lord Jesus as he is. That we shall be and rejoice in the eternal glory of the Father's house in his presence. You understand that you can grow spiritually to that aim? Or would it be, and that is what Peter wants to avoid, that the Christian life is more or less the life of an Old Testament saint. Blessing is only looked for on this earth or even in this world. I believe in the Lord Jesus, but for the rest, I have my own interests. He says that's not growing to the salvation. He says that's not growing to the salvation. That's not growing spiritually to the point where we await the Lord Jesus and wait for his coming. [00:50:03] And say, Lord Jesus, come. That we rejoice in the thought of being delivered from all these encumberments by which we are surrounded in this earthly life. And he says that is growth. Growth again towards him who will be the one who affects that salvation as we read it in Philippians, even if the word is not used.

But he is called the Savior there. Jesus, our Savior. And it is not the Savior who has saved us, but who will save us. Philippians 3. And that is the aim, the goal towards which Peter wants the believers to grow by the word of God. This pure milk. Philippians 3, verse 20.

For our commonwealth, as its existence in the heavens, from which also we await the Lord Jesus Christ as Savior.

[00:51:14] As Savior, not the one who saved us on the cross of Calvary. That's true. But here we await him as Savior. And how shall he show this character of Savior? In transforming our body of humiliation into conformity to his body of glory according to the working of the power which he has even to subdue all things to himself. Peter wants us to grow towards that point of time, not only point of time, but to that moment where we will see our Lord and Savior face to face. We have seen that spiritual growth does not consist in much and high knowledge, but it is the knowledge of the person of the Lord Jesus.

[00:52:16] The knowledge of his grace. The knowledge that he will come and bring us, take us into the presence of the Father. May this desire of the Apostle Peter for the Jewish believers to which he addressed his letter. That they, after having been born again, for their new life, their new nature, they need food. And that this food is the word of God which presents to us the Lord Jesus as the one in whom we believe now, but who is soon coming to take us home in that place which he has prepared for all those who belong to him. The Father's house. Many dwellings, many mansions, many, many mansions in that Father's house. [00:53:04] And the main thing is that all those millions and billions of believers who will be there, we will all be with him. Where I am, ye also shall be.

It is incomprehensible for us how this can be brought about. That billions and maybe more than billions of believers, of people, shall be all together with him. This shows us this is quite outside our creation and quite outside our imagination. But the Lord will bring it about. And what shall it be? To be with him. May he be before our eyes and hearts daily. And that we may grow by him, by looking at him, to be not only little children, not only young men. But to be fathers who have known and rejoice in him who is from the beginning.