

Holy Heartburn for the Soul

By Shawn Reynolds

sermonaudio.com

Bible Text: Luke 24:32

Preached on: Sunday, January 19, 2014

Grace Particular Baptist Church

5725 Imperial Lakes Blvd
Mulberry, FL 33860

Website: www.onefoldoneshepherd.org

Online Sermons: www.sermonaudio.com/graceparticular

Let us pray.

Dear heavenly Father and most gracious and holy Lord, we thank thee, Lord, for this hour and the hour to come. We thank you, Lord, for thy preserving grace. Lord, we know that without thee we are lost, we are dead, we are unfeeling. Lord, we need the life that is in thy Son to be imparted to our souls every minute and every hour, to know, Lord, where life is. Lord, we pray for those who are not with us this morning in this trying time. We pray that you be with Melissa and James that, Lord, they too would know the unity of thy Spirit this day, that you would protect them, keep them close to thy truth, close to thy side. Lord, we pray that you would bless this day of worship, that it would be pleasing to thee, Lord, that it be authored by thee, that you would bless this day to thy glory for thy name's sake. In Jesus' name, I pray. Amen.

The Psalmist said in Psalm 118:24, "This is the day which the Lord hath made. We will rejoice and be glad in it." It's quite a statement. It's quite a statement in the soul of David at the time when he said those words that "This is the day the Lord has made and there is great joy to be in that." In fact, he said "we will rejoice." I've often thought about that verse because sometimes down here, days don't seem like there's much joy in them. There are days even like today on the Lord's day, times I get ready to come, times of indifference, neutrality. Indifference means unconcerned or neutral, not inclined to one side. Almost like you're there, you're not really aware of what's going on around you, you're not really desirous of what's going on around you but then again, you're not on the other side either where you are destitute.

But then there are days of despair. There are days of worry and anxiety. There are many days of coldness. It's hard to explain. We get up in the morning and it's so different than the prior morning. We're cold. We're grumpy. We're angry. We're distraught. But you know what? In all of those days, the child of God is not without hope. It's what I want to talk about today. Something different in the child of God. What maketh thee to differ today?

I was reading a couple of weeks ago in one of the gospels and I came across our verse today, our focal verse. I was truly taken back by it. I've read it many times but the Lord just opened it up to me then and really stopped me in my tracks. That's in Luke 24:32

where we will be today, in Luke 24. We know this account as the two on the road to Emmaus. We've read it before. I know that in our private studies, we've read this before I know. We know this account but verse 32, the Lord quickened it to me; it really had some depth to it.

Verse 32 says this and this is at the end of the account, "And they said one to another, Did not our heart burn within us," and we say, "Well, yes." When the Lord opened the Scriptures to you, your heart burned within you but that's not what's said. "Did not our heart burn within us while he talked with us by the way." Long before the Lord revealed himself as the Lord, their heart was burning within them. How can it be? I sat and I thought about that for a long time. "Well, I know how that is, Lord. It's because of you. It's because of the new birth. It's because of new life that's imparted to the child of God." Even in times of indifference and even in times of anger and even in times of sorrow and even in times of sadness, Christ dwells in his people.

In 1 John 3:9, John writes, "Whosoever is born of God does not commit sin for his seed remaineth in him." That's Christ in you, the hope of glory. That's how these two that while they were talking – and we're going to go through the account this morning. There are some very deep things in there. There are some things that I hope the Lord reveals to us about ourselves today because we can find a lot of kinship with these two disciples, children of God. Two of them that seem to be so sad and, at times indifferent, at times sorrowful, at times even angry but yet the entire time, there was something burning within them. There was something implanted in them that the world doesn't have, it's life. It's this seed that remaineth in him and he cannot sin because he's born of God. It's the new man. It's the hope of glory. It's Christ himself. It's the Spirit of Christ.

Even though these times swoop down in our lives and we have so many of them, it is hard to come to this place even today as God's providence has brought many things into our life this weekend. Our minds, this morning as we got up, I'm sure if your mind was like mine, it was wondering what had happened the night before. What's going on in this situation now that's been brought into our lives. What's going on with our brethren who are plunged right in the middle of it.

We always love to hear the testimony of our Lord, how he keeps, how he preserves, how he watches over. Why is that? As I said, these two on the road, they're going to say some pretty astounding things. They're going to be blind to Christ right in front of them. There is a deadness. There is an emotionalism that takes over. It consumes our thoughts. It makes us wonder about things. It makes us think of those things even in the house of God, when we know this is the day he's made. We know this is the day he's sanctified. We know that this is the day he has set apart. But without him, we can do nothing.

But are we destitute? Are we like the world who has nothing? I'm always astounded when I'm hearing the testimony of what's going on in these situations and if, indeed, those people that the Lord's providence has brought this into their lives, if they are void of him, how much dire need there is at that time, how much grief there is.

Like I said, I was touched by this. Their heart burned within them. That's the Lord's work, that even in these times that's why there is no suicide rate with the children of God. Why is that? Because Christ is in them. We don't know that much about the preserving grace of Christ. I mean, there are times we understand it as the Lord reveals it to us what he's kept us from but that's one of those things that in the life to come, I desire to know more of. I want to know how the Lord kept me from things. I want to know how he put a hedge about that way, pray for that hedge every night. "Lord, put a hedge about thy people. Teach us where to walk. Keep us from the pitfalls. Keep us from the snares." And he does. I believe he does. I believe he's true to his word. I believe he's true to himself.

As I said, today I want to come up to this time, I want to come back to this verse. I want to know how we got here. How is it these two children of God could say, "Did not our heart burn within us?" Because it is astounding. It is an astounding verse in the middle of this discourse because there are going to be times that you're going to have to be reminded they are burning, a good heartburn. We've all had physical heartburn, it's not a good burn. But this heartburn, Christ in the soul is what every child of God desires. He desires because of the new birth. He desires because of the Holy Spirit. He desires because of him. That's the design of the Lord to bring his children to him.

If you will, let's turn back and this begins in verse 13 of Luke 24. This is right after the Lord arose from the dead, right after he appeared to Mary and he appeared to those and they came and they told the disciples and none of them believed them. Peter and John went down there and saw the empty tomb and then this account beginning in verse 13,

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs." That's a long way; that's six miles; that's a lot of walking. I thought about that because I said, "You know, I wonder why they were trying to distance themselves from Jerusalem?" Then we know why as this discourse comes along, that they are very sad. They got away from the place where it all happened. There is so much unbelief present now that they believe that it truly is over, that everything is done. Maybe they're fearful of their lives.

Whatever it is, they scattered, these two and they went six miles, "about threescore furlongs. And they talked together of all these things which had happened." Well, of course they did. Isn't that what the children of God do? They talk with one another about the things that burden them. They talk to each other and they talk to themselves about the things that are heavy upon their heart, the things they don't understand, the things that they know that God has brought about because he is the ruler of all things. He is the ruler of our universe. He is the ruler of all providential things that come into our lives.

"And it came to pass, that, while they communed together and reasoned." I stopped right there because that's a scary place to be. We're going to look at the events of the day and we're going to reason what just took place. But here is the beauty of this passage: the Lord doesn't leave them there. "Where two or more are gathered in his name," and you say, "Well, wait a minute. They're distraught. How are they gathered in his name?" It's

the seed; it's Christ in them; it's the hope of glory. It's the reason that they still have life even though they can't see it.

As the two of them now are communing together and reasoning of all the things that their eyes saw, of everything that they beheld. It's been three days now and they are just so upset. They have no understanding but yet they're reasoning. Like I said at the beginning, I hope and pray that the Holy Spirit witnesses with you this morning that you could almost put yourself right there with them. Is this not what I do? When I don't feel the Lord's presence or I don't know the Lord's presence, I start to reason the situation. I start to look and my mind, my knowledge, my understanding takes over and I'm left there to myself to explore all the possibilities of which way this could go, which way this could go and yet there is only one way that it can go and that's the Lord's way. Yet, when I'm destitute of rest and I'm destitute of not being made to lie down, I'm left to this continuous reasoning. That's what we do. That's what we do as people. We take in everything around us whether it's on the news or whether we hear it from one another and we process it. As we process it, we come up with a way we believe is the way and the truth.

Sometimes that's not in line with the Lord's light, the way, the truth and the light. It's not in line with his will and these two that were reasoning, Jesus – now don't miss this – Jesus himself, Jesus himself. Not a vision of him. Not some kind of spirit that came to them. It was “Jesus himself drew near, and went with them.” For the Lord sees these two there and he says, “You know, there is great sorrow there.” He's going to say that in a minute. And he draws himself to them and now he's going to walk with them as they're reasoning and left to their own reasoning. I don't know about you, but that's great joy. That's something to rejoice in today, that the Lord is not going to leave me to my reasoning. If he's present in my life, he's not going to leave me to keep going on and on and on in my own carnality because of him.

The Lord “drew himself to them, and he went with them.” Now, here in 16, it shows us the state that they're in, “But their eyes were holden that they should not know him.” Listen, I looked at I don't know how many commentaries – I love the Puritans. They look at something like this and they read that and they go, “You know, Jesus must have disguised himself in some way.” It doesn't say that. It says “Jesus himself drew near, and went with them.” Himself. This was no machination of him, it was himself. But there is a reason that they can't see him or know him.

We just were told that in 15, because “they reasoned and they communed together.” When that takes place, we don't see him, we don't understand him, we don't know him. We can't know him unless he opens our eyes to know him. He could be standing in here today and guess what? He is because “where two or more are gathered, he will be there also.” Even in the midst of us today gathered in his name, we're still going to have our own carnal understanding of things until he comes and reveals truth to us. We are in dire need of the Revealer of Secrets. We are in dire need of the Revealer to what's going on in our souls. Why is it I'm sad? Why is it I have so much unbelief? Why is it that I'm

anxious about this? Why is it that I'm indifferent? That I'm cold? Why is it that I'm not enflamed with fire when I come into this place? Why is it, Lord?

"Their eyes were holden that they should not know him." They're going to walk with him a long way and they're not going to know him. They're going to begin to talk with him and they're not going to know him but don't forget 32. Don't forget verse 32. Don't forget that the whole time that they're talking, there is a burning in them. They don't know it's Christ but there's a burning in them. It's him. It's him. This isn't a physical burn, this isn't heartburn from eating something that didn't agree. It's Christ. It's the seed. It's the new man. It's the new birth. It's that which gives us life in these times of death, in these times of uncertainty, in these times of anxiousness. Life. Life in Christ.

"But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk?" Why are you talking this way and "why are you sad?" Don't you understand this is the third day? Don't you understand I've already appeared to those? And the Lord knew it, he knew what their testimony would be. They know that the lady said that the tomb was empty. They know it and they still can't rise above sin. They still can't rise above unbelief. They still can't. But listen, they're not destitute. They're not destitute because of the new life, the new birth.

"What manner of communications are these?" Let me tell you something: they didn't recognize his voice either. You think we'd be any different? You think we know his voice? "Oh, that's the Lord alright because it's in line with my will." How many times do we do that? "This is what I want. I'm going to go that way. The Lord must want this for me because I want it."

"What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem?" He's probably upset, he's distraught and this person that's come with him is going to question him and say, "What's going on? Why are you sad? Are you kidding me?" That's what he's saying, "Are you a stranger, do you not know what has happened?" You don't think the Lord knows our needs? You don't think the Lord knows what's in your heart right now? You don't think the sorrow and the indifference and the unbelief that you have, you don't think the Lord knows that? Don't we feel this way sometimes? Don't we cry out in prayer sometimes, "Lord, you just don't know what I'm going through." Really? It's what we do, it's what we say, "Oh, nobody knows. Nobody knows what I'm going through." But there is one because he's in the child of God. He knows all things.

"And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Are you so full of unbelief that you don't believe? That's what I'm thinking of these two and that's what the Lord is saying to them, "How are you so sad? Here I am standing right in front of you." But do you know what? That resurrection is the same

resurrection power the child of God has today. The same power. The same overcoming power. The same. He is alive. He is risen.

How important is it to the child of God that he's risen? How important is it to you? Does it pale in comparison when you compare all these things in life? All these things that get into our days? All these things that the Lord has brought? Are all these more important? Is that what's going to consume you? I tell you, it's an amazing thing that these guys, when they say these words, when they're conversing – because look at 32 again real quick, “By the way, when he talked with us by the way, we were burning when he was talking to us.” He's already begun talking to them by the way. I would venture to guess that this one, Cleopas, must have thought the burning was anger because he's very short, he's indignant to the Lord.

“And he said unto them, What things?” What things? “And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.” Now, listen to him. I read this a couple of times and as I was reading it, it was like, “You know, maybe they didn't know him. Maybe they didn't know him as Lord.” Well, there's a problem with that. They knew him as Lord but this is sorrow speaking. This is sorrow pouring out its heart saying, “He was a great prophet. He was mighty in the things he did. He was mighty in deed and the word before God and all the people.” They're telling this one now why they're sorrowful. They're telling him why they are discoursing this way and the Lord says, “Why are you sad?” “Well, I'll tell you why I'm sad.”

“And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.” But listen to this, is this an indictment or what? “But we trusted.” What did you trust in? Do you know how many times the Lord told them that he was going to die and on the third day he was going to rise again? Do you know that the prophets said that he would die and on the third day he would rise again? What are you trusting in?

“But we trusted that it had been he which should have redeemed Israel.” Physical Israel? You want to be set free? And I have to admit, at this time, I don't see much freedom that they have. I see a lot of bondage and death. I see a lot of bondage and unbelief. I see a lot of bondage in not knowing that he's alive. But all this time they are burning. All this time something in them is giving them that little voice. That little voice that when you're in these times and they seem so hopeless but there is some little seed of hope there. There is something that you just know that the Lord is present with you and it doesn't push you off the deep end. There is something there. It's the preserving grace of God.

“But we trusted that it had been he which should have redeemed Israel.” Oh boy, did he. He saved to the uttermost. He saved us from all wickedness. He saved us from all sin. He saved us from the very unbelief that we're hearing now and he did it all on the cross and in the resurrection and long before this world was ever made.

“But we trusted.” You see, we’re thrown back to the beginning again on the knowledge of ourselves, that carnal reasoning. We were just saying to each other here, you know, that we trusted this one was going to be different. What maketh thee to differ? Is he different? Is he just a prophet? Is he someone who came in time? Is he somebody that this book is written about? Is there an indifference in our soul? Is there a neutrality that, “Yeah, sounds good to me.”

“But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.” It’s the third day. “Yea, and certain women also of our company made us astonished.” What? You mean you heard that he’s risen? Yeah. “Which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.” We heard a testimony that he was alive. But we’re still cold. Not only did we hear testimony that he’s alive but now we’re talking to him and we’re still dead, we still don’t understand.

But yet, all the time, there is something burning. It’s amazing to me but it tells me in more depth of what the new birth is. It equips me better to know what this life is really all about, that all of these providential things come but that’s not life. They’re going to come and they’re going to go. As Ecclesiastes tells us: there is a time for all of these seasons. But what remains? What’s going to remain? What remains in the soul of the child of God?

“And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.” So they are destitute because even though the tomb is empty, even though the prophet said it would be empty, even though Jesus said it would be empty, what they don’t see is Jesus even when he’s standing in front of them telling them.

“Then he said unto them, O fools.” By the way, the Greek there is “foolish ones.” You are indulging in foolishness. There is foolishness coming out of your mouth. You know, what a gift that is. It is a blessing of God when sometimes he opens our ears to hear what comes out of our mouths. Sometimes I’m astounded and it’s only when he stops me, when I say something it is like, “Stop. Did you hear that? Did you hear the unbelief in that? Did you hear the wickedness in that statement?” And that’s a blessing. That’s another way the Lord keeps his people, he brings that conviction. “That’s not truth. That’s so full of unbelief. That’s so full of the creature. That’s so full of man. How can you trust in man.” How can we trust in those with initials after their names whether it’s a Ph.D. in theology, whether it’s a doctor of any kind, whether it’s a Vice President, a President, the President of the United States? How do we trust in people? But we trusted, we trusted this way. It’s our own knowledge, our own intellect.

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.” Now, I’ve often wondered until the Lord revealed this verse to me, I’d often wondered if they didn’t know who Christ was, if they didn’t see him which we’re told

they didn't, why wouldn't they be mad at this? Why wouldn't a fight have broken out now? Here we are distraught, our lives are distraught. This guy is going to come over to us and he's going to call us foolish because we don't believe anything of what we just saw with our own eyes. But that's not the case. It's not the case. You won't hear that anymore in their spirit. You won't hear any more belligerence or you won't hear any more anger. What you're hearing is that something is different. It's the Lord's presence in them although they don't know it but it's there.

“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things?” Don't you understand that you will not have life had Christ not suffered these things? Don't you understand if he did not go to the cross, “If I did not lay down my life, you would not have life?” Don't you understand that if your sin had not been put away you would be dead in your sins? Don't you understand the depth of what took place three days ago and now the depth of what just happened here and to enter into his glory? What else could Christ speak about? What else does the Holy Spirit testify to us today? That's resurrection power. That's the life we have in Christ. That's the hope of glory that's in us is that no matter how bad it gets down here on earth, no matter how sad it is, no matter how destitute we seem to be, the hope of glory, the resurrection life is imparted to the child of God. It's what real life is. It's what eternal life is. He died and rose again that we might have life.

“Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets.” Beginning at Moses? That's the first five books. That's the entire Old Testament where Christ is present. “These are the words that testify of me. Lo, I come in the volume of the word spoken of me. Search the Scriptures, they testify of me.” And he set out to show them in the only written word of God that they had, himself. Revealed himself from Genesis on.

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Do you understand what that means? He told them. He showed them that this is what testifies of me. The very one you're talking to.

But still, “they drew nigh unto the village, whither they went: and he made as though he would have gone further.” So, the Lord looks like he's going to keep going on to where they are but something now – remember, he still hasn't opened their eyes, they still don't know it's him but something is present.

“But they constrained him.” Why? Why did they constrain him? Why did they want more? They just heard him expound all about the Lord which, you know, you hope they knew about. He basically put them in their place and said, “Shouldn't this be the case? Isn't it better for you that this took place?” And you don't hear anything else except, “Abide with us.” Don't go. Abide with us. Stay with us. But yet he hadn't revealed himself. That's good news to me today. That's good news to me today that the new birth, the new man, he always wants to abide with Christ. Always. He doesn't sin. He always desires Christ. That's by the design of the new birth, the new man. Although I may feel

dead and destitute, there is life in me. Life of the Son of God by the faith of the Son of God.

And they cried out, “Abide with us,” and that’s the seed and when I read things like this and I look at an account like this, I always think, at least I did this morning as the Lord took me there, to Matthew 25 when Jesus said these words beginning in verse 34, “Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord.” Notice, it was the righteous, those now on the right hand of Christ, those clothed in the robe of the righteousness of Christ. “Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when we saw thee sick, or in prison, and came unto thee?”

Those are astounding words. It shows me that the work in the child of God’s soul is his, not ours. It’s his. We don’t have that ability to do or even see what we’re doing that will glorify him. We can’t do it in and of ourselves. The sheep are crying out, “Lord, that’s wonderful. I’m glad. We’re on the right hand. We’re ushered into the kingdom of God but when did I do these things?” And that’s the point: you didn’t.

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Well, how do I know, Lord? You don’t because that’s his work and the Lord rewards his work. The Lord is faithful to himself and can swear by none other. That’s such a humbling passage to me. So many think that that day and that day is going to be a day to trumpet everything you’ve done, “What have I done for you, Lord? Let me tell you what I’ve done for you.” Well, the other side said that, “I’ve done this in your name. I’ve cast out devils in your name. I’ve taught in your name. I’ve preached in your name.” What’s this “I” stuff? The child of God says, “Lord, when did I do that? When are you saying that took place?” Do you see the difference? Do you know the difference of his work and your work? Because your work, praise be to God, will be consumed in fire but his work, the testimony of his work is that it’s righteous and that it’s accepted of the beloved.

“But they constrained him.” Not knowing who he is, “But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.” And here we are, finally, “And their eyes were opened, and they knew him.” Their eyes were opened and then they knew in the day of his power, in the moment of his power not any other time, not when he’s standing in front of them, not even when the tomb was empty, not when all the ladies came back and said it was empty, not when Peter and John said it was empty. No, when he opened their eyes, knew him, communed with him, had fellowship with him.

“And he vanished out of their sight.” We think, “Gosh, that’s tragic,” and it is. Earthly speaking that’s tragic. It is tragic when the Lord opens your eyes to see him because we know this isn’t heaven and it ends. Sin mars these things, unbelief comes in. As Peter’s eyes were off the Lord, our eyes are off the Lord and then all of a sudden the Lord has vanished.

But then 32 comes, where we started, “And they said one to another.” You know, something was different that entire time, “Did not our heart burn within us, while he talked with us by the way.” That’s all the way back from the beginning. By the way, the whole time they’re walking, “Our heart was burning in us,” and we didn’t even know him but he knew us long before and we loved him because he loved us.

I tell you what: when the Lord applies this verse, there is a lot of peace in that. There is a lot of comfort in that. As full of unbelief as we can be, as full of sin that we can be, the Lord in us burns. He’s a consuming fire, consuming all that that’s dross, all that unbelief. Consuming the wood, hay and the stubble. Consuming all that’s not of him and he’s doing that our entire life and growing us in the grace and knowledge of him. No matter how scared we get. I heard that yesterday by one of our young ladies in here. She said, “I’m scared all the time.” I remember what it’s like to be young, to be scared of things but, you know, if Christ is in you, there is always going to be that heart burn, the burning presence of the Lord, the preserving grace of the Lord, the preserving seed of the Lord. It’s all of him.

“Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour.” Why? Oh, when the Lord reveals himself to the child of God, he has to share. God is so good. “And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon.” You know, Corinthians tells us that the Lord did appear to the disciples and Simon first, Peter first. I actually read a couple of commentaries, I won’t mention any names but they said that he appeared to Simon first because Simon was a greater sinner. Well, if that’s the case then there is a lot of hope for me that he’ll appear to me too, over and over.

“Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.” They told them. They said, “Do you know what? The whole time we walked with this one, he knew all the scriptures, he knew everything and we didn’t even know who he was until he opened our eyes. That’s our testimony.” That’s the testimony of the child of God, what he’s done. Not what I’ve done but what he’s done.

Dear heavenly Father and most gracious and holy Lord, add thy power for thy name’s sake, for thy glory. May you visit thy people this day in this way to show us, Lord, the burning seed that’s in our hearts and in our souls, that is the life of thy Son to the glory of thy name. In Jesus’ name I pray. Amen.