

Lambs of God Moment



- I. Do any of you kids live where you get to visit your grandparents often?
- II. Does your Grandpa or Grandma ever tell you stories about the old days?
 - a. These stories are can be important and carry meaning that affects us all of our lives
- III. I want to tell you a story from my Grandpa.
 - a. Do you know what a porcupine is?
 - i. (See picture / quills / slow, bear-like creature)
 - ii. Very sharp quills!
 - iii. Dangerous to dogs and people
 - b. So one day my Grandpa says “Sonny?”
 - i. He called me “Sonny” when he couldn’t remember my name
 - ii. He says “Sonny? Do you know how to catch a porcupine?”
 - c. I says “No, Grandpa! How do you catch a porcupine?”
 - d. Grandpas says “Well, you wait till you see one waddling across the prairie, then you grab one of those big washtubs like your Grandma has, and you sneak up behind him, throw the washtub over him, and sit down on it.”
 - e. I says “Wow, Grandpa! Then what do you do?”
 - f. Grandpa says “Well, you sit there and try to decide what to do next!”
- IV. What would you do? What do you guys think?
 - a. The longer you sit there, the madder that porcupine is going to get!
- V. The point of the story is “Think ahead. Don’t create a problem you can’t solve.”
 - a. This is called “Folk Wisdom”.
 - b. Today in the worship service we are going to look at one of the Bible books that specializes in this type of “Folk Wisdom”
- VI. Prayer
 - a. Thank God for Grandparents, good stories, and wisdom from our Grandparents.

Ecclesiastes 3:1-8

A Time for Everything

1 There is a time for everything, and a season for every activity under the heavens:

2 a time to be born and a time to die, a time to plant and a time to uproot,

3 a time to kill and a time to heal, a time to tear down and a time to build,

4 a time to weep and a time to laugh, a time to mourn and a time to dance,

5 a time to scatter stones and a time to gather them, a time to embrace and a time to refrain from embracing,

6 a time to search and a time to give up, a time to keep and a time to throw away,

7 a time to tear and a time to mend, a time to be silent and a time to speak,

8 a time to love and a time to hate, a time for war and a time for peace.

Qoheleth – A Grumpy Old Man in Transition

Scripture Reading: Ecclesiastes 3:1-8

I. Introduction

- a. Thank you, Shirley!
- b. Good morning!
- c. I really appreciate all you people showing up this morning!
 - i. I mean, the sermon title and speaker were in the bulletin last week!
 1. And you know I'm an Old Testament nerd!
 2. You knew you were going to get a dose of Ecclesiastes!
 - ii. But you came anyway! I appreciate that! Thanks!
- d. Well, why Ecclesiastes? Ecclesiastes is part of what they call the "Old Testament Wisdom Literature".
 - i. It includes Psalms, Proverbs, Job, Song of Songs, and Ecclesiastes
 1. So you say "What is so great about the Wisdom Literature?"
 - ii. Well, the Wisdom literature is not grounded in theory – it is grounded in experience!
 - iii. Like that story I told the kids – I will bet that somewhere back in Grandpa's experience was a man sitting on a washtub with an angry porcupine underneath, and he is wondering what to do next! (And it might have been Grandpa!)
 - iv. Those five Wisdom books are full of the hard-earned wisdom of God's people, all of whom were trying to follow God in the middle of challenging situations.
 1. There is a lot of value in there!
 - v. And once you get the feel of the Wisdom books,
 1. You realize they are not in the language of priests, or theologians, or historians – they are in the language of people like you and me.
 2. And you realize – you don't read the Wisdom literature like you read history or prophecy.
 3. I believe Ephesians should be read dramatically like a piece of performance art that has been performed many times and is intended to make several theological points by impacting the emotions of the listeners.
- e. So this morning I want to work with the book of Ecclesiastes
 - i. We will treat the book as the ruminations of a Grumpy Old Man trying to understand how his world changed on him . . .
 1. And what he needs to do now!
 - ii. It is my hope that this will shine some light on our own spiritual journeys.

Qoheleth – A Grumpy Old Man
in Transition

Ecclesiastes 3:1-8

II. Who Wrote Ecclesiastes?

- a. Now, the first thing in enjoying performance art is answering the question "Who is performing?"
 - i. I mean, if the sign says "Elton John Show Inside" and you know it is Fred singing those Elton John tunes, you are in for a good show!
 - ii. If it you know it is Burt Todd, eh . . . don't go in!
- b. So really, this is just another way of asking "whose voice are we hearing when we read Ecclesiastes?"
- c. Now, the traditional viewpoint is that King Solomon wrote the book of Ecclesiastes
 - i. This view is based largely on Ecclesiastes 1:1, as displayed on the screen.
 1. Ecclesiastes 1:1 "The words of the Teacher, son of David, king in Jerusalem:"
 2. Who is David's son? Well, Solomon, among others. Who was also king in Jerusalem. Again, Solomon, among others.

Who Wrote Ecclesiastes?

→ Did Solomon?

Ecclesiastes 1:1 "The words of the Teacher, son of David, king in Jerusalem:"

→ Biblical Usage of "son" terminology

Matthew 1:1 "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham . . ."

- ii. However, Ecclesiastes' author identifying himself as "son of David" in no way limits the choice to Solomon, as you can see by the text of Matthew 1:1.
 - 1. Matthew 1:1 "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham . . ."
 - 2. In Hebrew culture, "son of" can mean any male descendent
- iii. Also, there are places in the book of Ecclesiastes where the author does not speak as a king would speak.
 - 1. In chapter four, for instance, he rails against corruption in the court system – "a poor man can't get a fair trial around here!"
 - 2. Now, if King Solomon wrote this, his audience would say "They are your courts, King! Fix them yourself!"
 - 3. The voice of Ecclesiastes is the not voice of king – it is the voice of a man whose gone into the court system hoping his lawyer is as good as Brad over there!
- d. So, most Biblical scholars have emphasized the "Words of the Teacher" clause in verse 1:1 and identify the voice in Ecclesiastes as belonging to "Qoheleth"
 - i. In English, that means the Teacher
 - ii. In Greek, it is "Ecclesiastes"
 - iii. Probably the book was written about 400 BC, in a time of growing cities and cosmopolitan life in the Mediterranean region.
 - iv. And from reading the text, we know Qoheleth to be a man of the world and a man to be reckoned with!
 - 1. He's made several fortunes in his life
 - a. He's probably lost a couple of fortunes, but made them back again!
 - 2. He's married many women, and has more descendants that he knows what to do with.
 - 3. He is respected in the community – people ask Qoheleth his opinion on important matters, both civil and governmental.
 - 4. He observes the religious norms and practices of his day, and is respected in the community as a good – though a hard – man.
 - v. You've seen the bumper sticker "He who dies with the most toys wins!"?
 - 1. Well, that is Qoheleth
 - 2. He has the most toys – he has done it all – he is the Man!
 - vi. You can also think of Qoheleth as the World's Most Interesting Man from the old Dos Equis commercials
 - 1. "I don't always write books in the Bible – but when I do, I write Ecclesiastes"

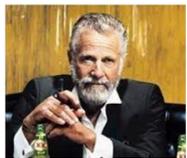
"Qoheleth" = "The Teacher" = Ecclesiastes

Qoheleth – A man to be reckoned with

1. A man who had made several fortunes
2. Many wives/children/houses
3. Respected in the community
4. Observant of religious norms of the day
5. An insightful thinker, teacher and orator



Qoheleth as Jonathan Goldsmith - The World's Most Interesting Man

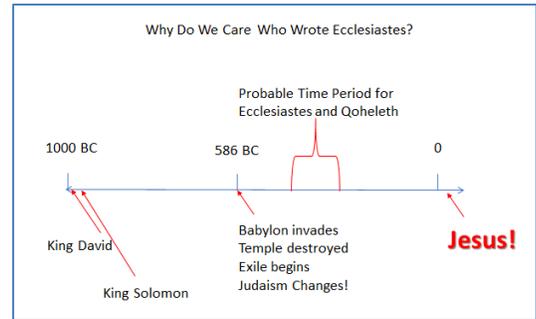


"I don't always write books in the Bible – but when I do, I write Ecclesiastes"

III. Qoheleth is Not Happy!

- a. Now, you might ask "Why does it matter who wrote Ecclesiastes?"
- b. Well, it matters because despite all of this success and prosperity, Qoheleth is not happy!
 - i. You ask "What is he, some kind of whiney rich boy?"

- c. Well, no. Qoheleth is a deep thinker; he is pondering his life, and has concluded that he has been duped!
- Fed a bill of goods!
 - Deceived!
 - And it was his church, community, and culture that deceived him!
 - And he has based his life on that deceit, and it is too late to change anything!
- d. What am I talking about here?
- Well, looking at our time line.
 - At 1000 BC, we see Kings David and Solomon
 - Then the fall of the temple and nation in 586 BC
 - And the probable date for Ecclesiastes in the 400 BC time frame.
 - And finally, Jesus around 0 AD.
 - In the time of King David and King Solomon, Israel's religion was simple and straightforward.
 - The people were supposed to go to the Temple, offer the proscribed sacrifices, follow Torah, and stay away from the Canaanite idols.
 - In turn, God promised to bless the armies in war, send rain for the crops, and make the women and livestock fertile
 - It was all very transactional, and it largely worked.
 - But, Israel was not able to maintain this standard of fidelity
 - They couldn't stay away from the Baal's and the Ashtoreth's
 - Therefore, God withdrew his protection
 - In 586 BC, Babylon invaded, destroyed the Temple, and hauled off the best and brightest to Babylon
 - And Israel's religion began some difficult changes
 - Think about this:
 - If there is no longer a nation Israel, what does it mean to pray that God will protect Israel in battle?
 - If the invaders have killed your family and herds, what does it mean to say "God will make my herds and crops fertile?"
 - Clearly, the old way of worshiping of YHWH had to change!
- e. Now, in that day, most conquered peoples simply gave up and forgot about their ancestral gods and adopted the gods of their conquerors.
- However, Israel was different – they had seen a vision and were possessed by a belief in YHWH the Almighty and Good!
 - They could not let go!
 - But that meant they had a lot of difficult theological work to do, and Qoheleth is unhappy because he is caught in the middle of that difficult theological shift.



IV. Qoheleth's Problem

- a. So what is Qoheleth's problem? Well, let's let him tell us.
- Read Ecclesiastes 1:2 "Meaningless! Meaningless!" says the Teacher. "Utterly meaningless! Everything is meaningless."
 - The word translated "meaningless" is "hebel" in Hebrew, and its meaning is somewhat ambiguous.
 - The KJ version translates it as "Vanity"
 - The NIV version translates it as "Meaningless"
 - Other versions translate it as "Absurdity"

"Meaningless! Meaningless!" says the Teacher.
"Utterly meaningless! Everything is meaningless."

Ecclesiastes 1:2

"Hebel"
vanity (KJ, RSV)
meaningless (NIV)
bullbleep? (JBCRT)

4. The Judith Basin County Redneck version translates it as “Bullbleep”

- a. Not only is it wrong, it reeks!
- b. What is Qoheleth calling Meaningless?
 - i. Well, the cultural and religious message that Qoheleth had absorbed over his years as a practicing Jew was “Work hard, honor God, follow Torah, and God will bless you and your house.”
 - ii. This is a strong, coherent message.
- c. But Qoheleth is sitting there thinking about it, he is an old man and is looking to the future, and he says “I’ve done all that. So where is the blessing?”
 - i. Ecclesiastes 2:18-19 “I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me. And who knows whether that person will be wise or foolish? Yet they will have control over all the fruit of my toil into which I have poured my effort and skill under the sun. This too is meaningless.”
- d. Do you feel the anger here!?! Qoheleth is saying
 - i. “I played by the rules of my religion and my culture. Through hard work and smart business practices, I amassed a fortune.
 - ii. Now I am going to die, and some fool I don’t even like is going to enjoy the money I earned!
 - iii. And I am going to be buried in the same dirt that fool gets buried in!
 - iv. I wonder what other lies they have been telling me?”
 - v. This, folks, is when Qoheleth became a truly Grumpy Old Man!
 - 1. Now, I have a lot of empathy here with Qoheleth
 - 2. I think we’ve all experienced that thing where
 - a. We are working hard, and playing by the rules, and doing okay
 - b. And then – suddenly – the rules change, and we are left struggling to catch up to the new reality.
 - 3. What was particularly hard for Qoheleth is that these changes were not in his job – or in the government – or in some other part of secular life.
 - 4. The changes were in his religion and his approach to God.
 - 5. As a result, these changes struck at the very heart of Qoheleth’s personhood.

Cultural/Religious message: “Work hard, honor God, follow Torah, and God will bless you and your house.”



¹⁸I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me. ¹⁹And who knows whether that person will be wise or foolish? Yet they will have control over all the fruit of my toil into which I have poured my effort and skill under the sun. This too is meaningless.

Ecclesiastes 2:18-19



V. Qoheleth’s Spiritual Journey

- a. When you find yourself questioning your religion, you are in for the long dark night of the soul.
 - i. And that is where Qoheleth finds himself
 - ii. So he sets about the process of resolving this spiritual hell he finds himself in
- b. And he decides to start over from scratch! He throws his religion away, and starts over!
 - i. He says “This is all a bunch of bullvanity! I will throw everything away, and just add back in the pieces that work in the real world as I have lived it!”
 - ii. And so starts his spiritual journey – knowing he has to try everything for himself.
 - 1. In chapter 1, he tries finding meaning in Pleasure
 - a. He says “Let’s party like a rock star!”
 - b. He acquired houses/money/beautiful women

Qoheleth’s Spiritual Journey:

- Chapter 1 – Pleasure
 - Let’s party like a rock star!
 - Acquired houses/money/beautiful women
 - Ultimately, Meaningless!
- Chapter 2 – Wisdom
 - Seek God by seeking wisdom
 - Became smart and respected in community
 - Ultimately, also Meaningless!
- Chapter 3 – “There is a Season . . .”
 - Tranquility/Acceptance/Peace?



- c. But it left him empty. Ultimately, it was meaningless!
2. So, in chapter 2, he tries something more acceptable – he tries finding meaning through accumulation of Wisdom
 - a. This is good – the very heart of Judaism is to seek God by seeking wisdom
 - b. And sure enough, Qoheleth became smart and respected in the community
 - c. Known to be very wise
 - d. But that too left him empty. That, too, was Meaningless!
3. But in chapter 3, something changes - or at least we hope it does!
 - a. This is that beautiful scripture that Shirley read earlier
 - b. “There is a season . . .”
 - i. There is a time for everything!
 - ii. God is in control!
 - iii. Chill out and accept!
 - iv. These are some of the most beautiful words ever translated into the English language!
 - c. Maybe Qoheleth is finding Tranquility/Acceptance/Peace?
 - d. (We can almost hear John Lennon in the background ‘Let it be’!)
- iii. Well, no! Qoheleth is not finding peace!
 1. The last half of Chapter 3 and Chapter 4 are nothing more than a long, angry rant!
 2. The “courts are unjust / the poor are oppressed / men die and are forgotten!”
 3. It is all a bunch of vanity!!!
- iv. And this sets the pattern for the rest of the book – all twelve chapters.
 1. Qoheleth will go off on a 10-15 verse rant
 - a. Then concludes it is all meaningless
 2. And then offer a few calm words that suggest he is getting some peace
 3. And then goes off on another rant!
 - a. Repeat as necessary!

Qoheleth's Spiritual Journey:

→ Chapter 3 – “There is a Season . . .”
→ Tranquility/Acceptance/Peace?



→ Chapters 3b-12
→ Repeated rants about the foolishness of life and shortcomings of religious teachings
→ Short intervals of clarity and optimism
→ Repeat as necessary

VI. Qoheleth's Solution

- a. So, how does it turn out? Does Qoheleth ever find peace?
- b. As Christians, we know that what Qoheleth was searching for is found in eternity – a life beyond physical death
 - i. Here God can reward good deeds and punish evil deeds
 - ii. With an afterlife, God can balance the books of our lives with justice and fairness
 - iii. With an afterlife, God can demonstrate His Goodness, Generosity, and Love
- c. But Qoheleth was about 100 years too early for that – Jewish thinkers were not yet seriously entertaining the concept of an afterlife during Qoheleth's day.
- d. So it is remarkable – no, it is amazing! – that Qoheleth was able to make peace with God!
 - i. Somehow, he remembered trusted in God's awesome, saving acts!
 - ii. Somehow, he was able to believe God had an answer for his questions, even though he couldn't imagine what that answer might be!
 - iii. Somehow, he was able to say “Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of

Does Qoheleth Ever Find Peace?

¹³ Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind.

¹⁴ For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

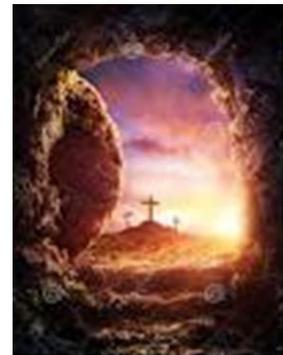
Ecclesiastes 12:13-14



all mankind. 14 For God will bring every deed into judgment, including every hidden thing, whether it is good or evil. (Ecclesiastes 12:13-14)

1. It is not a perfect peace – you can tell he is not happy with it
2. You can tell he has unanswered questions
- iv. But, on the other hand, he does not descend into despair!
 1. He does not dis-avow God!
 2. He does not reject humanity!
 3. He does not – God forbid – end it all!
 - a. (And believe me – the content of some of his rants reveal a man near desperation!)
- v. Somehow, he makes peace with God!
 1. His faith in God’s essential goodness is so strong that he submits to God’s authority – even though the deepest questions of his heart remain unanswered.
- e. Now, fortunately for you and me, Jesus came along, lived his exemplary life, and by his sacrifice achieved salvation for all who believe!
 - i. He established – once and for all – that God is just and gracious.
 - ii. He confirmed a life after death where accounts can be settled.
 - iii. It is too late for Qoheleth, but Jesus answered all his questions!
 - iv. And I’m glad! I’m a big Jesus fan! Go, Jesus!

Jesus Answers Every Question Posed by Qoheleth!



VII. **Burt’s Problem**

- a. But you know, I am also a Grumpy Old Man!
 - i. And I’ve got Grumpy Old Man problems, and a Grumpy Old Man attitude!
 - ii. And I need good advice on how to live as a Grumpy Old Man!
 - iii. So I want to ask Qoheleth “How did you do it? How did you make sense out of life, without the option of an afterlife where God can even up the score? What inspired your response of faith?”
- b. Well, the answer to my question is buried in the midst of all those rants that fill the bulk of this book.
 - i. Let me ask – what do you do when you find yourself listening to a Grumpy Old Man go on and on about what bugs him?
 1. Well, you listen with just one ear, and as he calms down, you listen for calmer words with meaning in them.
 2. So I skipped the reading of those long, tedious rants, and focused on the moments of calm between them.
 3. And when I did that, I found the framework on which Qoheleth made his peace with God!

VIII. **Qoheleth’s Road Home**

- a. Now, keep in mind – these are the things that “worked” – when Qoheleth did these things, he saw authentic “God Action”.
- b. The first bit of Qoheleth’s wisdom sounds a bit strange to us
 - i. **Read Ecclesiastes 2:24-25 “A person can do nothing better than to eat and drink and find satisfaction in their own toil. This too, I see, is from the hand of God, for without him, who can eat or find enjoyment?”**
 - ii. Eat, drink and be merry?

Qoheleth’s Path to Peace

1. Gratefully Eat, Drink and be Merry! (Ecclesiastes 2:24-25)
2. Cherish your Posse (Ecclesiastes 4:9-12)
3. Seek Wisdom (Ecclesiastes 7:11-12)
4. Be Creatively Generous (Ecclesiastes 11:1-2)
5. Don’t Live in the Past (Ecclesiastes 7:10)

1. Did I hear that right, Pastor Seth?!?
2. Qoheleth didn't say this once – he said it three or four times!
3. What is Qoheleth talking about here? It sounds like an invitation to party!
 - a. And we already decided that didn't work!
- iii. This is not an invitation to excess – this is no call to unrestrained revelry.
 1. The message is simply this – if God has given you the means to eat and drink and enjoy life, do so!
 2. And be grateful!
 3. Do it with an attitude of thanksgiving!
- iv. If God gives you a nice winter coat, you are not doing Him any favors by leaving it on the hook and walking around shivering all the winter.
 1. No – strap that coat on and wear it with an attitude of thanksgiving!
- c. The second life-sustaining nugget of Qoheleth is to love and cherish your posse.
 - i. I love this scripture – I use it every time I do a wedding.
 - ii. Read Ecclesiastes 4:9-12 “9 Two are better than one, because they have a good return for their labor:
10 If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up.
11 Also, if two lie down together, they will keep warm. But how can one keep warm alone?
12 Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”
 - iii. Boiled down to its essence, cherish your posse! We are not meant to live in isolation – we are stronger, healthier, and altogether more viable when we are connected in relationship with others.
 1. And I might add – cherish them while you have them!
 2. Life is fleeting!
- d. The third thing that Qoheleth would say to us is get some wisdom.
 - i. Read Ecclesiastes 7:11-12 “11 Wisdom, like an inheritance, is a good thing and benefits those who see the sun.
12 Wisdom is a shelter as money is a shelter, but the advantage of knowledge is this:
Wisdom preserves those who have it.”
 - ii. Now, we've already heard that Wisdom will not make you happy. That was in the rant back in chapter 2.
 1. But seek wisdom anyway! It is the key to survival and viability.
 2. To the practicing Jew, seeking wisdom is the same as seeking God.
 3. We live best when we see things as God sees them
- e. A fourth thing Qoheleth would tell us is to be creatively generous.
 - i. Read Ecclesiastes 11:1-2 “1 Cast your bread upon the waters, for you will find it after many days.
2 Give a portion to seven, or even to eight, for you know not what evil may happen on earth.”
 - ii. This text is a little obscure, but in general it means to be generous.
 1. Put some of your excess out there – and give God a chance to work with it
 2. You will be surprised – and delighted – at what He does with it!
- f. A fifth – and final – thing that Qoheleth would tell us is don't look back too much!
 - i. Read Ecclesiastes 7:10 “10 Say not, “Why were the former days better than these?” For it is not from wisdom that you ask this.”
 - ii. We like to remember the “Good Old Days”.
 1. Qoheleth would tell us that maybe the Good Old Days weren't that great!
 2. He would also say that it is hard to move ahead when you are always looking back.

IX. Closing

- a. **These words are powerful, and they are a basis for us Grumpy Old Men to organize our lives.**
 - i. (And I might speculate that these words would work for any Grumpy person of any age – it is not gender-specific or age-specific.)
 - ii. But in themselves, these words are not enough
 - iii. They are not enough for you and me, and they were not enough for Qoheleth
 - iv. One thing more is required

b. **The choice**

- i. **You see, Qoheleth – like ourselves – had to make a choice**

- 1. **Would he continue to live in the land of the angry ranting, or would he embrace and begin to explore the Wisdom from his inherited Faith that he somehow knew to be true?**

- ii. **There is a time for angry ranting – a time to name and describe the evil that besets us.**

- 1. **But we cannot live overlong in the time of ranting**

- 2. **Our rants can trap us in a cycle of victimhood, and we begin to drown in negativity, futility, and despair.**

- 3. **Eventually our rants lose their novelty and become as meaningless as a gong or cymbal.**

- 4. **We must move past ranting if we ever expect to resolve our issues**

- c. **Here in this blessed age of Jesus Christ and the indwelling of the Holy Spirit, we have resources for the spiritual walk that Qoheleth could only dream of.**

- i. **We have the power to reject the rant and choose to explore whatever new dimensions of God's grace are before us.**

- ii. **And as we do that, we will be surprised at how the conclusions and goals of Qoheleth resonate with the message of Jesus the Christ . . .**

- 1. **Eat and drink with gratitude**

- a. **Remember that Wedding feast in Cana of Galilee? Jesus knows how to celebrate!**

- 2. **Cherish your posse**

- a. **Who loves his posse more than Jesus? To the point of dying for them?**

- 3. **Seek Wisdom**

- a. **Who gives better advice than Jesus?**

- 4. **Be creatively generous**

- a. **Whoever gave more than Jesus?**

- 5. **Don't live in the past**

- a. **Who paints a brighter picture of the future than Jesus?**

➔ **Brothers and Sisters, this is one Grumpy Old Man offering words of hope and optimism in the name of the Father, the Son and the Holy Spirit! Amen!**

Qoheleth's Path to Peace – The Question

1. Enjoy life by gratefully eating, drinking and making merry
2. Cherish your posse!
3. Seek God and wisdom
4. Practice generosity
5. Don't live in the past



Will Qoheleth choose the path of Peace – or the path of the rant?

- X. Communion**
- a. I would like I ask that the Communion Stewards please come forward.**
 - b. We have no more powerful symbol of the love of the Father above than in the sacrament of Communion.**
 - c. Through communion, Jesus Christ ratified the New Covenant with humanity when, on the night before he was betrayed,**
 - i. He took bread, broke it, and said “Take and eat, for this is my body, broken for you.”**
 - ii. And he took the cup and said “This is cup of the New Covenant. Drink this in remembrance of me.”**
 - d. As Methodists, we practice an open communion table. All who know Jesus and want to know him better are welcome.**
 - e. Come now, for all is prepared.**