

Lavish Feast for Unlikely Guests

Acts 9:1-19

September 21, 2014

Dan Iverson

[Randy Lovelace]: Good morning. It's great to be with you this morning as we've come this Sunday morning, as we begin our missions' week. The theme is the desired of nations, and our prayer is that Christ would become the desired of nations—of all nations, of all races, tongues, and tribes. And so we welcome you this week, as we begin this focus on our work around the world partnering with missionaries. So it is an opportunity this morning that we have to invite you.

If you are visiting with us for the first time, we're glad that you're here. For the first *few* times, we're glad that you are here. And today would be a great day that you're visiting, because you get to see that we recognize that we are a church not for ourselves but for Christ and for the world. We are here because someone told us about the gospel and about Christ, and we see it as intricately involved with our mission as a church to be missionally minded around the world, in this city, in the surrounding region—like Baltimore and Washington—around the country but also around the world. We are committed to that ministry. So, this morning, if you're visiting with us, we'd love to know that you are here. We'd love for you to find out more about who we are as a congregation. In a few moments, I'm going to ask the ushers to come forward, and you can fill out that visitor's slip and place it in the offering as it comes around. Even if you're a regular attender or a member here, you too can let us know how we can be aware of your presence, and we're glad that you're here.

With that said, I also want to take the opportunity to introduce our guest preacher this morning, Pastor Dan Iverson. His wife Carol is here today; we are glad to have her here. I know that many of you know the Iversons, and so no introduction is needed, but there are many of you who are not, so let me just give a brief word of introduction. I had not had the opportunity to meet Dan Iverson over the years when I served in the Presbyterian Church in America, but I did have the opportunity to serve alongside his father, Bill Iverson. Doctor Iverson I got to know in metro New York. We served together in taking the gospel to New York and New Jersey, and partnering with other ministries there. I got to know him, and one of the things I got to know was the fact that the gospel of Christ had reached throughout his family. He let me know about his son, Dan, who was serving in Japan.

And then, as God would direct, he would lead Kate, Caroline, and I here to serve you—little did I know that, in fact, this would be the church where Dan Iverson had served as an intern. The opportunity [presented itself] to get to know him briefly when he visited early on in my ministry here, he said, "We've got to get you to Japan." Japan was the farthest I'd ever been from home, and how blessed I was to see what God is doing in Japan. You're going to hear more about that this morning; you're going to hear more about that tomorrow night—but let me encourage you by saying the work that is taking place there in what is the second largest unreached people group in the world—the largest is Bangladesh at 130,000,000; Japan is the second largest unreached people group, with over 99% of people who do not claim Christ. Very few people know anything of the gospel—know even one Christian. But to be able to visit places like Sendai and Nagoya and all around Tokyo and the suburbs of Tokyo—I was greatly encouraged by the vision that the Iversons had been a part of in serving as the country director for Mission to the World in Japan, and to really be about planting churches.

And so, why are we committed to sending lifelong and long-term committed missionaries around the world? The Iversons are an example. I will tell you that many around evangelicalism have stopped, by and large, sending long term committed missionaries from this country to other parts of the world, but we want to stay committed to that, because every single church planter who is Japanese, planting

churches in and around Japan, is doing so because someone told them about the gospel—and that has happened because of the ministry of the Iversons, the Coulbournes, Linda Karner, and many like them. So we want to stay deeply invested, but we also want to continue to pray, “God, how would you give us a deeper and broader vision for partnering with people like the Iversons around the world, that Christ may become the desired of nations?” 12% of Christendom is represented in America. The largest growth is being seen in places like Asia, and as we walked the streets, as we worshipped in these church plants, as I got to meet their first convert, I saw that God is moving house to house, heart to heart, and on his timing, and according to his purposes. We have been a part of that, and we want to pray that God would encourage us in that partnership.

So Dan, I’m going to ask that you come forward this morning, and I want to pray for you as you begin to bring the ministry of the Word to us.

Father, I thank you for the ministry of Dan and Carol Iverson. Father, I want to thank you most of all because of what I have been to learn from him in even the short amount of time that we’ve gotten to know each other. Lord, I thank you for the heart that you have given him for the people of Japan, that you have equipped him with your spirit, that you have humbled him through the beauty of the gospel—and Lord, I thank you that you have made their feet beautiful, because they have brought the gospel to so many others. And Father, I continue to pray for open doors, that the gospel may come in. And Lord, I pray for the nonbelievers who are worshipping in the churches that are being planted there, that they would come to know Christ as Lord and Savior. Lord, protect them, equip them, bless them. And now we thank you for the word that he will bring. In Jesus’ name. Amen.

[Dan Iverson speaking] If you have a Bible, turn to Isaiah chapter 25. Isaiah 25. It is so good to be with you all. We had a great internship here for two years after seminary. Allen Harris disciplined me. We received a lot of temptation, too, to stay. We came here committed to go to Japan. God had raised up a team of four couples during seminary to go, commit to twelve years to go preach the gospel, start churches where there were no churches, and we had a great time here. It was so wonderful. We found this piece of land, during the time I was here. Allen Harris just taught me so much. Alan Bjerkaas, one night, going home after session meeting—I had to say, “Get behind me, Satan!”—he said, “Dan, you fit in here so well! Are you *sure* you should go to Japan?” I said, “Alan, stop! I can’t do that!” It was so wonderful being here, being a part of your church. Tom Brod trained him, prepared him to be an elder, and one day he said the same thing—he said, “Dan, you’re really American. You really fit well in America.” I said, “Stop, stop!” And you sent us to Japan, raised up the Coulbournes and Linda Karner to go with us, from our time—during the time we were here. They committed to twelve years, and they’ve been there way longer than that, like we have; it’ll be twenty-eight years now, this December. So, we praise the Lord for you. So thankful to be here.

Hear now, God’s Word. Isaiah 25, verses 6 through 9:

O Lord, you are my God;
I will exalt you;
I will praise your name, for you have done wonderful things,
plans formed of old, faithful and sure.

That’s verse 1, now down to verse 6:
On this mountain the Lord of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.
And he will swallow up on this mountain

the covering that is cast over all peoples,
the veil that is spread over all nations.
He will swallow up death forever;
and the Lord God will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the Lord has spoken. It will be said on that day,
“Behold, this is our God; we have waited for him, that he might save us.
This is the Lord; we have waited for him;
let us be glad and rejoice in his salvation.

Let’s pray again.

Lord, I thank you for bringing me from Cambodia two days ago, and I am really tired. I pray for strength and the fullness of your Spirit for me and for my brothers and sisters listening here, as we hear this great text—that your Spirit would come, and that you would help these weak vessels, we beg you. In Jesus’ name. Amen.

I did—I came from Cambodia forty hours ago, and I’m thinking, “I’m sixty-two. Why did I say yes to Robbie, that I would come and do all this right after that?” But I am so glad to be here. Would you pray for me, for strength and the fullness of the Spirit as we look at this great passage of Scripture? This is the passage about the great, lavish feast for unlikely people. For us, and for the nations.

A mother dragged her seventeen-year-old son into my office in Japan. He was my first *hikikomori* that I met. It’s an epidemic in Japan now; every Japan kid knows that name. The word means “pulled back under the cloud.” It’s young people, but now we have them in the thirties and forties. They usually begin about junior-high age, sixth grade, seventh grade. This boy had shut down emotionally, refused to come out of his room. The mother, she pulled up in her Mercedes, obviously a wealthy family—very articulate, strong mother. She said, “I took him to the Buddhist priest. I took him to the Shinto priest. They couldn’t help him, so I’ve brought him to a pastor. I’ve never been to a church before. Can you help my son? We sent him to the best elementary school. He was number one in his class every year. We sent him to a junior-high school in Tokyo. We’re in the suburb of Tokyo-Chiba. He was in the best schools—always number one, always so smart. He was normal, exceptional! And then he was number two in his class last year. And then this year, he just suddenly shut down emotionally and refused to go out of his room. We have to take food to his room.”

This is an epidemic in Japan. He was the first one I met, and it quickly became clear to me what happened. This had been a normal kid, and it was the mother! And I think this mother really loved her son, but she had bought into the wrong feast. She believed the lie of Japan Incorporated, that education and money and finding your esteem, finding your true food in the things that Japan values, would be what would be the best for her son. She really seemed to destroy her son. It was so sad. This passage tells about the true feast, and we know that we, too, are tempted. Before I really embraced Christ, I was very, very tempted by those false feasts, the false bread, that’s not true. The veil of verse 7—there’s a covering over the eyes of the nations, it says, a covering, a veil. And this mother had this veil. She had no clue about the gospel, no clue about the true feast.

I grew up in a home where I heard about the true feast, the true bread. I knew about it, and yet I found myself as a teenager, as a Marine, going after these false feasts. This passage tells us there is a true bread, true sushi, true wine—and we know it is the Lord Jesus Christ, and we celebrate it today in this supper. It’s a lavish feast. Jesus said in John 6:27, “Don’t work for the food that perishes.” Don’t work for the food that perishes. It’s not the true feast. “I am the bread,” he said. Our sinful nature. After we come to Christ, we’re so prone to think—what are those things that tempt you, that you go after? Bad, overtly sinful

things? It could be substance abuse, or sex outside of Biblical marriage, or pornography—things you just know, there's nothing here. Yet we go after. Or *good* things that tempt us—work success, for me, has always been just—achievement, idols, ministry. Once I became a missionary, ministry. And during those first few years in Japan, it just ached so bad. Those first four years we worked so hard, and there was no fruit. No visible fruit that we could see. And then years later, after there was a church, and the church was growing—when there was a split, almost a split, and it seemed like the work was going to unravel. I remember the pain in my heart from it. Yes, there would have been a proper pain of sadness for Christ's church and for God's people, but so much of it was from the false bread of ministry-success. It was causing this pain in my heart, not God's glory, and not the longing for people to not go through this and to know Christ.

I told you this story before, but I didn't tell you the whole story. My son, Danny, when he was fifteen—I heard this huge commotion downstairs, and I ran down the stairs, and there was Danny, about fifteen. He had my daughter Sarah, who's eight. He was putting her head in the toilet. She was screaming, and the other six kids were gathered around screaming, and it was chaos. And I did what I must have learned from Doctor Dobson—I just got so angry, I lost it. Learned this from Doctor Dobson I'm sure. I grabbed Danny, and I put *his* head in the toilet. And he wasn't really fighting me, but he wasn't letting me do it, either. He had his hands—and it's just this angry, angry father—and he's going, "Dad! Dad! I was just kidding!" His was a sin of judgment and maybe being a little mean to his sister, and mine was of anger—and a deeper sin, I'll tell you in a minute, related to this. As he's doing that, there's chaos, and here's this family that came to Japan to bring the peace and love of Christ—and now this *anger* and the kids are screaming... The kids wonder, "Who—what—is our father possessed?"

And right at the worst possible time: *ding-dong!* The front bell rings. And I go to the front door, and there's a lady from our church who'd come, and she was bringing something for us. I said, "Please come in!" I put on my plastic pastor smile as I opened the door. You know what I mean? Phoney as could be. I only said, "Please would you take your shoes off?" I only said it once, because in Japan you have to say it three times. The way we say, "How are you doing?" and we don't really want to find out; you automatically say, "Please come in." But they have to say it three times—and they're looking at your eyes, wondering, "Do they really want me to come in?" I only said it once! I did *not* want her to come in to our house. And she left, and she left what she brought and went away. And I turned around, and there were my children, and it was as if they had "hypocrite" written on their foreheads, looking at their father.

I think I've told you this before—you know, what do you do? The Lord worked in my heart, and I repented. The Christian life is a life of repentance—Luther's first of the ninety-five theses on the Wittenberg door. We don't teach our kids—we're not going to teach our kids to be perfect! We want to teach them the gospel; that they, like me, will get angry. I had lost it, and we prayed, and it was a precious gospel moment for our family.

But, what I don't think I told you before and I've come to see over the years—what was behind that anger was related to the false feast. My kids had interrupted my sermon preparation. Think about that! Here I am preparing a sermon to bring good news to the Japanese people—and my kids interrupted me. We need to look at the sin behind the sin, you know? The sin, the struggle in my heart, was that I wanted to perform. I wanted to look good. I have that today; it's in me. We have these things; we want others to think well of us. What are those things that we look to, to satisfy us? Often other things come out, like they came out that day. Jesus, he is the true desire that really satisfies. This is the true feast. The richest feast. The most expensive feast you will ever eat today. As we remember the Lord Jesus Christ who gave his life for us—he is the true desire of all nations.

That's the second thing we see from this passage—not just the true feast, but this is a feast for *all nations*. Every tongue and tribe. I've shared with you before how we went to seminary from the Marine core. We were going to come back and start a daughter church somewhere here in Maryland—it was what we wanted to do: do an internship at CPC and then start a daughter church. At seminary, the nations were there—students from all over the world—we were confronted with the message of the Bible from Genesis to Revelation, every tongue and tribe. We heard of all these places where there's no bread, no true bread, no true wine; people have no clue about it. And the Lord began to work in Carol's heart and my heart, and it brought our team together and sent us to Japan. This feast is for all nations.

I remember reading and was very moved by a story of Hudson Taylor going down a river in China, inland China, and seeing one city after another, each one more than a million [people], and knowing there's not one Christian, not one church, no one to take that bread, that wine to that city. I remember a similar experience, not on a river, but on the Japan bullet train coming from southwestern Japan where I was speaking in a church. I had flown down there and came back by train just to see all of Japan. And you know? I was going by one city after another, huge cities, a million people, two million people, and knowing that there are so few Christians and so few churches in this country.

We're moved by multitudes of people, aren't we? When *one* person is killed from the tsunami... but when eighteen *thousand* are killed by the tsunami and we see the visual coming across our screen, we're moved by it. On Sinjar Mountain, thirty, forty thousand people on that mountain a month and a half ago... We're moved by it, aren't we? That all of these people that need to be rescued... I was moved by it. I used to be a Marine, and I'm thinking, "Where are the Marine ships? Are there Osprey helicopters?" And I Google Sinjar Mountain thinking, "Maybe they could come in this way and rescue people." When I saw that CNN video, rescuing the girls weeping... We're moved. And they only took twenty out on that helicopter. But we get that from the Lord—we see the Lord telling Jonah in the last verse of Jonah, "Jonah! How could you not have compassion on Nineveh?" And what's the city of Nineveh? It's right near Sinjar Mountain. Now more than ten times bigger, but remember how many people were in there? It was a huge city for that day—120,000 people. Columbia has 100,000. I remember that number, because you sent us to it—first it was 70,00; now it is 120,000 people. And so I kind of like that number.

One of our guys is starting a church in city center, Tokyo. Randy and Robbie went there recently. There's 120,00—there's 130,00 actually; it's growing—and there's not one church of any kind. There's not a Catholic church, not a Protestant church—120,000! And God says to Jonah, who has no compassion on Nineveh, "How could you *not* have compassion on this great city of 120,000 people?" I think of the Tokyo area, the 12 million people, and greater Tokyo, which includes 35 million people—Japan, over 120 million people. We long to take this bread to the nations. We pray, Lord, the harvest! Send workers to take this good news of Jesus, this true and living bread, the true wine, to the nations. This is a great promise for Japan. I love this passage—I've always loved this text.

Notice in verse three, if you jump back, it says that "ruthless nations will come." *Ruthless* nations will come to this feast. Friends? Could ISIS come to this feast? People from ISIS? Beheaders, as the news has said? We have not seen evil like this since the Middle Ages. That's not true! The country where we serve and love was so ruthless just seventy-five years ago. We think of Japan—Japan may have killed 30 million people in Asia, literally and figuratively raped Korea, the Chinese. You know? So many Chinese people were killed by this ruthless nation of Japan.

I was with one of our pastor friends in Singapore one year ago, about this week, hearing from a Singapore Presbyterian Chinese elder telling about the occupation when Japan came down the Malaysian peninsula and came in the back door because the guns were pointed out to the ocean—and how brutal they were. I said, "Reverend Kimoto Daisuke, you know that your country, your soldiers, came here and ruthlessly

abused and devastated Singapore, right?” He said, “No!” It’s history reconstruction in Japan, so people don’t know. He’s a college graduate, three years of seminary—he did not know that his army had come and devastated Singapore. This elder, as my friend almost cried, said, “Yeah, the Japanese soldiers came. They lined up all the men. They made them hold out their hands, and they came and checked all their hands. All the men with smooth hands, they put them on buses and took them away, never to be seen again. They killed them, because they thought they were the leaders. And all the men with rough hands, they would let them go to work and be their laborers for the Japan occupation.” And my friend Daisuke from Japan, not knowing what his country had done all over Asia—that’s just one little island, one little place—he says, “And my father had smooth hands... But I heard this story from my father, because he worked for the Singapore government; he had a job that they wanted, and they didn’t kill my father.”

This passage says, “Ruthless nations will come.” Yes! We will be back in Japan in two weeks: we’ll be celebrating the Lord’s Supper with the ruthless land of Japan. My best friends in the world who now love Jesus and serve him—we walk together. Yes, I’m a Viking; I’m of Norwegian ancestry. You read what the Vikings did? The gospel came; they killed the missionaries, and then became, percentage-wise, the greatest missionary-sending force in the world *per capita* small country. All through history, we see so many ruthless nations like the nation of Japan. I pray for Japan, this ruthless nation of Japan, that they would come to the table and eat.

It says in verse three, “Strong nations will come.” That gives me great hope, too, for Japan—it is such a strong nation. This little country of Japan took over Asia! It’s amazing, really, when you think about it. For instance, Xavier the great Catholic missionary, when he came to Japan, he said, “We’ve found the world’s best people group! They’re so diligent and polite and smart.” All these things he told about Japan. They really are—it’s incredible. Japan is incredible. It makes America look like a third-world country. I come back to America and the telephone booth doesn’t work, the pay-telephone doesn’t work. I was in Atlanta airport this last trip, and three telephones didn’t work, the Coke machine doesn’t work, it steals your change... In Japan, in twenty years, I’ve never found anything not working. I was in Sapporo for a church planting conference with a Japanese pastor—I put my change in the machine... You don’t have to even count your change! This is a *strong* land. Back here, we’re at Home Depot and the kid there cuts the wood and you can just see he’s not doing it exactly right, and my son Seth says, “Yep. In Japan, that would never happen.” It’s incredible! You know? But, in my twentieth year, I put my money in the machine in Sapporo, and it didn’t work. And I was so happy. *Finally!* Twenty years, and something doesn’t work in Japan! Then the pastor said, “No, Pastor Dan, you did it wrong. Look, let me show you.”

But in some ways, that strong, perfect, we-are-driven Japan is part of the reason for the sky-high suicide rate and the *hikikomori* like that young person I told you about, because it’s not in our strength; it’s in the true bread, the true wine. It’s in the grace of our Lord Jesus Christ that we really eat and drink and find our meaning in life.

Now, we see also from this passage—this is a God-centered passage. It is *God* who saves us; it is *God* who provides this feast; this is such a great passage. God does it. Look at verse 6, again, “*He* provides the feast.” This is the most expensive meal you will ever eat, and someone else paid for it. Isaiah 55:1-2—I love this verse—“Everyone who thirsts, come to the waters; and he who has no money, come, buy and eat!” Jesus paid for it. The Lord God planned this feast before the foundation of the world. Jesus was crucified before the foundation of the world in God’s marvelous, holy plan. Jesus paid for this feast for you! He substituted himself on the cross. This is a God-centered passage. This gives us great hope for Japan and for the whole world.

Verse 7 says “*He’s* the one who takes away the covering, the veil.” I think, just with each of us, when that veil has come down and we saw the one true and living God, saw our sin, and saw our need of Christ...

What a privilege it is to be a missionary. Thank you for sending us to Japan. As we share the gospel with people, nothing is like that veil that is so thick. Romans 1 and 2 says God has written on their hearts; God's law is written on their hearts—but it just *seems*—Japan is so dark. But there is a veil, a covering, and it's so thick. And then to see the breakthrough. When they say, "I see my sin. I see my need of Christ." To see people come to faith and be baptized... to see a whole *family* baptized—it's so exciting. Verse 8—again, it's not us, it's *he* that swallows death. *He's* the one that wipes away tears. Whatever tears you have today, it's Jesus in this gospel—he's the one that wipes away tears.

Three weeks ago, I met a young man from Rwanda, twenty-eight years old. He was spending the night at my daughter's house in Richmond, with my daughter and her husband; he was here in America studying to be a pastor. Sweet, wonderful young man, but oh his tears! I could not believe his story. When he was eight years old—you know the Rwandan genocide?—the other tribe came into his village. And he's telling me, he saw his father murdered by machete, by someone from the other tribe, and he ran out into the jungle to get away. He's eight years old. Think of the pain and the tears of this young man. He's just in sheer terror, having seen that—can you imagine the scars?—and he fled through the bush with the other people in his language group. He got to the Congo, the next country over, and lived there as a street kid for three years. I said, "How did you *live*? Did you steal? Did you beg? Did people show mercy to you?" He said, "All three. That's how I survived for three years. And when I could hear my language going back, I just kind of followed. We came back to Rwanda, and the genocide was over." And he hears that his mother had fled the other way, to Kenya, and that she had died in Kenya in disease. Here's this young eleven-year-old boy—can any of us imagine the tears and the pain that he has gone through? And to see the smile on this twenty-eight-year-old brother in Christ who has gone through the pain and sickness of this world... All of it the results of sin—disease, and especially war, and things like that—and he was *happy* in the Lord. It taught me about the joy of the Lord. This passage speaks of being *glad* in the Lord. He had the joy of the Lord. Whatever your story, whatever your pain, whether it's abuse or parents or overstrictness or whatever, we have this marvelous promise: he will wipe away tears.

Verse 9 says we *wait* for him, because *he* is the one that saves us. You read through and see it's God who does this. He's the one that provides the feast; he's the one that saves us. We wait for him, and we long for him.

Do you know the story of Jessica Buchanan? She was waiting in the Somalia desert to be saved. She had lost all hope. This was three years ago, she was captured by Somali land pirates. You go on the web and hear her talk about this, and she just had lost all hope. They moved her every two days. They were demanding a 40-million-dollar ransom to get her back, these evil guys, drugged up, twenty of them or so, usually with her guarding her. They abused her. She's just having such a—she's getting sicker and sicker by the day, in captivity for 90 days, and she just lost all hope. She's American. Went there to help people. And she's lying in the desert. They moved every two days because they thought another group was going to try to steal her so *they* could get the ransom, and that's why they moved every two days. She had *no* hope. If I told you that one night she got up, she took the rifles away from her guards, she beat them all up and escaped, would you believe me? Of course not. She was so weak she couldn't do a thing. There's no way she can rescue herself.

In the middle of the night—(the night President Obama made the State of the Union address, as he went to Leon Panetta, he said "Good job tonight; good job tonight." No one knew—"What was that?" This is what it was:)—as she lay there on her little mat, bugs everywhere, miserable, thinking she's gonna die, had no more hope—all of a sudden, twenty seconds of chaos [made by guns] and then perfect silence. She said, "Oh no!" And she feels hands on her back, and there's a man's hands grabbing her back. She says, "No, I won't go with another group! I can't! I'd rather die." And all of a sudden she hears in American English, "Jessica Buchanan, we're taking you home." She looks up, and there's this guy—she's going,

“How’dre—what—is this a dream?!” It was a guy from Seal Team 6. They had parachuted in twenty miles away, came through the night, and they did what she could not, absolutely, do for herself. She said, “The most amazing thing: they called me by name. They called me by *name!*” I thought of John 10: “I know my sheep, and I call them by name.” She said, “I was so weak. He threw me on his back and he ran through the desert to where the helicopter would be coming. They thought they heard something, and these guys, they gathered in a circle around me, and three of them laid their bodies on top of me to take a bullet for me. To be my substitute.” She said, “I couldn’t believe it! I was the most important thing in the world to them. And they called me by name.” They rescued her, and they waited until the helicopter was gone to make sure she was safe.

Isn’t that a great story? A true story. Three years ago she was rescued. And we think, “They did it! None of them were killed! They made it!” *Our* rescuer came to those who had no hope of rescuing themselves. Our Lord Jesus Christ, he died for us in our place. He *did* die in our place. He took the punishment we deserve. He covered us over, so to speak, and took the wrath of God. Jessica’s sad thing, she says, “They knew my name, they called me by name, but I don’t know any of their names... I wanted to say thanks. I want to tell about these guys who rescued me!” But we *do* know the name of *our* rescuer: our Lord Jesus Christ. And we do care to spread his fame—to Columbia and to Japan and to the whole world—that he is the one who saves us, who wipes away tears, who gave his life for us. Let’s pray to him now.

Lord, we thank you for these unlikely guests to this supper, those of us here from many, many different people groups of the world, and that someone came and brought this good news to us, our ancestors. We believe we’ve tasted of the bread, drunk the wine, and we are unlikely guests. We thank you, and we *care* that your fame would spread to Columbia and to Japan and to the ends of the world—the ends of the earth—the fame of our Lord Jesus. We bless your name. We pray you’ll help us to eat and drink this feast and enjoy you deeply and, yes, to take this bread and wine to the nations, beginning here in our Jerusalem. In Jesus’ name. Amen.