

The Testimony of Jesus

(Part 9)

Let's pray:

Lord, we are thankful for the exhortation in Isaiah to behold your God. And we are thankful how as we have beheld You, we have seen You, and we have tasted of You, and You are so good. And Lord, we are thankful too for Your living Word that You have given to us, and as we come now and continue in Your presence we are looking to You to speak to us, because You have those words of life, and we are looking to You to be encouraged and strengthened for the days that we are living in. We are thankful for the call You have upon our lives to be that testimony of Jesus, and we want to be those who are faithful in the generation that we are living in, Lord. And we want to be learning from ones who have gone before us and stand on their shoulders to be a bright light in the midst of darkness. In Thy name we pray. Amen.

As we continue in this series there are two verses I would like for us to look at. To me these verses really capture the heart and essence of who we will be considering today. These verses capture the heart and essence of those who are really desiring to live and to be the testimony of Jesus. We have a way of making it complicated, but there is a simplicity and purity to it that the Lord is calling us to. Both of these are from Paul, and to me this is Paul's personal testimony. What is it that controls his life?

II Corinthians 5:14-15—"For the love of Christ controls (constrains) us, having concluded this, that one died for all, therefore all died; and he died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf."

When it speaks of the love of Christ in this verse, it is speaking of His love for us. It is not our love for Him, but as we have been around the table of His great love, it captures us, and we make that transition of living for ourselves to living for others, living for Him and His testimony.

Philippians 3:7-8—"Whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ."

We see here in Paul how everything he had in life, both his heritage, and his service to the Lord, he was really putting all of that behind him and saying, "There is one thing I desire." Today, as we look at this section in the 18th century, we are going to see ones who were captured and constrained by the love of Christ, and they had one desire and that was to live for Him and gain more of Christ.

During the 18th century there were several major events that went on, but today we are just going to look at two—Count Zinzendorf and the Moravians. Lord willing, next time we can look at the awakening in England with Wesley and Whitefield. There was a great awakening in North America, and also there was what was called the golden age of hymns.

Count Zinzendorf

As we come to Count Zinzendorf he was actually born Count Nicolaus Ludwig von Zinzendorf. His name as a child was Lutz, and he was born in Dresden which was part of the Holy Roman Empire. He was born into a royal family and was a count by birth. Less than six months after his birth his father died of tuberculosis. Fortunately, his mother ended up remarrying, but she married a military person who was living far away. So he went to live with his grandmother who raised him. She was a godly woman, Baroness Van Gersdorf, and she was also a wealthy person of social status. She was part of the Pietist movement, and she would frequently have various ones visiting her home. So quite often at an early age Zinzendorf was exposed to really godly ones, servants of the Lord, missionaries, and also a brother by the name of August Francke of Halle who had a university there. As the story goes, even at an early age Zinzendorf loved the Lord, and he would write letters to Jesus and throw them out the window, knowing that Jesus would get them. I loved that in a child.

As we look at some of the events in Zinzendorf's life, it is always easy to remember his age at different times. He was born in 1700, and in 1703 his mother remarried, and he went to live with his grandmother. In 1710 he enrolled at Halle, in 1715 he pledged his life to Christ, in 1716 he transferred to the University of Wittenberg, and in 1720 he was captured by the painting, "Ecce Homo" in a museum in Dusseldorf. He really had a heart for the Lord at a young age, and quite often in his room he would gather all of his dolls and toys together, and he would preach to them and share the gospel with them. One day he was in the middle of his devotions, praying and singing to the Lord when a group of Swedish soldiers, some mercenaries, invaded the castle to ransack it. They broke into his room and were so awestruck by the presence of God with this young child who was worshipping the Lord. When they broke into his room, it did not even phase him; he just kept worshipping the Lord. They were so captivated by it that they stopped all of their turmoil and left. They had been in the presence of something they knew was greater than them. That is so encouraging to hear of a young person like that.

When he reached the age of ten, he was enrolled in Halle at the university that was run by Francke. It was a Pietist School, and as he was getting educated there he became more and more devoted to the Lord. It was there that he really pledged his life to the Lord, and he and five other students formed what was called "The Order of the Grain of Mustard Seed" because they wanted to fall into the ground and die. They designed a shield on which was inscribed: "No man liveth unto himself." They were there to live for Christ, and they called themselves "slaves of virtue." They were bondslaves for Christ, and their purpose was devoting themselves to the Lord, sharing the gospel, and caring for other people.

In the days in which they were living, there was a great social divide between the haves and the have nots. At a young age Zinzendorf developed a heart to care for everyone, and he saw many down-trodden and without. He saw ones who were serving and having this lavish meal, and then the others would be going without at times. So he really developed at a young age a heart for ones who did not know the Lord and ones who were in a lower socioeconomic status, and this impacted him throughout his life. He also learned to embrace all believers which really revealed his heart.

During his years of studying at Halle, because of his social status of being a count, he ate dinner most every night at Francke's table who was the headmaster. And at the headmaster's table would be the honored guests who included missionaries coming in, more servants of the Lord, and great preachers. So at this early age he was really being exposed to the greatness of what Christ was doing not only in his life but around the world in many places. Thus at a young age his eyes were opened to see beyond himself and see what God was able to do—and what He was doing through ones whose lives were given to Him.

When he became of age at fifteen he transferred to the University of Wittenberg which was more for his formal studies, and he ended up being a lawyer. But Wittenberg was a strict Lutheran University, and Zinzendorf was labeled a Pietist, and the Pietists and the Lutherans did not like each other. There was no persecution; they just did not like the Pietists because of their differences, and he was looked down upon. He suffered a lot for his belief, but praise God he did not falter. But what he discovered as he was with ones at Wittenberg was that if you focused your fellowship on Christ you could be one with any believer. If you focused on your beliefs, if you focused on practices, if you focused on certain rituals and certain ceremonial rights, you would get into disputes, but if you focused your fellowship on Christ, you could have fellowship with any believer. He learned this at a young age, and this was one of those things that impacted him his whole life.

In fact at the age of eighteen or nineteen he literally wanted to arrange a meeting between the heads of the University of Wittenberg and the heads of the University in Halle, and he wanted to reconcile them so they would be together. However, someone stepped in and said, "You are beyond your bounds for your age at this point; just pray and let God work that out." That was his heart's desire to bring ones together. Zinzendorf did a lot of traveling in his life, and later on as he was traveling through Europe he was actually exiled at one time from where he was living. But he met Catholics and Lutherans, and many others of these different ones, and he had one-on-one fellowship with them, and he kept trying to bring them together. He even came to the United States at one time because there were some Moravians living in Pennsylvania. and he was trying again to bring unity among the brethren. There were also some Quakers, Baptists and Anabaptists, and he said, "Why does everybody have to have their own names? Why don't we all just come together in oneness?" But he discovered that you could bring individual believers together, but you cannot bring systems and organizations together.

In Zinzendorf you see a true person who had an ecumenical heart of bringing ones together, but his basis and foundation was Christ. As I have said before when we refer to these various groups like Quakers, Baptists, whatever, we know that within each group there are some precious believers, but there is a system that has developed within them after a generation or two that would actually hinder the Lord from fully being all that He desired to be. So we are not speaking of individual believers but of that system. Zinzendorf saw that you cannot bring systems together, but you could bring individual believers together. That governed his life and was so powerful for him.

After he graduated from the university, at that point in time the counts and the royalty would do a grand tour of Europe, visiting all the cultural museums and cultural sights. It was usually

about a year and a half, two years of just touring around. Actually, he did not want to do it; he wanted to just go ahead and serve the Lord right then. He was driven a lot like that, but it is interesting that the Lord always had a better plan for him that had something in it. So he submitted to those over him, and during his grand tour they came to the Dusseldorf museum. He was captured by this painting “Ecce Homo.” I know one of the brothers mentioned this about a month ago about the story of Zinzendorf when he went to this museum. He was captured by this painting, and it is a picture of Christ with a crown of thorns on Him. The inscription below the painting was, “This have I suffered for you; now what will you do for Me?” Zinzendorf confessed that he could not answer that question. He was awestruck. He said, “I have loved the Lord, but what have I really done for Him? How has His life been expressed through me?” He just felt so overwhelmed, and he stood captured before this picture for hours. Finally the guard at the museum told him they were closing, and they had to go home. So he went back to his hotel room that night and he fell on his knees before the Lord and said, “Lord, I have one passion; tis He, and only He.” This is where he fully surrendered his heart to the Lord in 1720. It is a beautiful thing to see how he was so given to the Lord.

But he also had an obligation to begin his service to the empire. He was in Dresden as a lawyer there, and to show his heart during this time, he wrote this hymn: “Jesus, Still lead on.” And he writes this because he does not want his heart to get pulled away from the Lord as he was starting to enter into secular work for the empire. He was determined not to be captured by the world but to hold on. So he wrote this song in 1721 in that spirit of not wanting to be swayed away:

“Jesus, still lead on, till our rest be won. And although the way be cheerless, we will follow, calm and fearless. Guide us by Thy hand to our fatherland.” (It is Hymn 718 in Christ in Song and has only four stanzas. Originally, it had thirty-three stanzas. Now it is popular in ninety different languages.)

Even though he was serving as a lawyer in Dresden, his one desire was to serve the Lord. It was not a full time job. He worked about three or four months out of a year, and then he would be free to do other things. He served as a lawyer in Dresden from 1721-1727, and then ended up taking a permanent leave of absence. It sounds funny to say, ‘permanent leave of absence.’ But that is what it was called.

Then he purchased Berthelsdorf Estate from his grandmother. It was quite a large estate, and it ended up becoming Herrnhut. Then he wedded Dorothea. It is at this time that he met Christian David whom we have already spoken of. He came from Poland and was a part of that “hidden seed” that lives on.

In 1736 because he was so popular and people were jealous of him, he was banned from Saxony, which was meant for evil. As he was traveling around Europe, he went to England, and many were coming to the Lord. In 1738 he visited the West Indies where there were some Moravian missionaries. In 1741 he came over to America with his wife and daughter, Benigna. Finally, the ban was lifted in 1747, and he was able to return to Herrnhut and died there in 1760.

The thing that really impressed me the most about Zinzendorf was his passion for the Lord. He was captured in such a way and at such a young age. As I thought about other young ones who were captured by the Lord at a young age, it was so encouraging. Sometimes we can feel limited by age whether we are old or young. If we are old, we are no use; for the young it is too early. But praise God! the Lord captured these ones, and we have touched on some of them in church history already.

Perpetua was a sister who was martyred during the second century. Patrick went to Ireland with a great mission there. Waldo was a part of the Waldensian movement. Martin Luther posted those ninety-five theses when he was thirty-four years old. Felix Manz at twenty-nine was the first Anabaptist martyred. Charles Spurgeon preached his first sermon at sixteen. C. T. Studd had a great career going; he was a great cricketer player, and he gave it all up to serve the Lord at 24. Amy Carmichael at twenty heard a message by Hudson Taylor and surrendered her life to the Lord. She went first to Japan and then to India. Watchman Nee at the age of seventeen was brought in through another sister named Dora. He was saved and was captured by the Lord and followed Him and served Him. It is really encouraging that these young ones touched the Lord in a real way and went on to serve Him. Of course, there was much more for them to learn. They did not have the full revelation of everything, and for most of them they did not know what they were getting into. But they had that one thing that was necessary; they knew Him, and that is what held them throughout their lives.

The Moravians

I mentioned before that in 1722 Christian David arrived from Poland and met Zinzendorf. He was telling Zinzendorf about some refugees that were in Poland. So he returned to Poland and brought back several families, about ten adults altogether. You remember how Jon Comenius in 1628 had that prayer for those refugees as they were leaving Moravia that the Lord would preserve this hidden seed and bring it afterwards into full growth and bear much fruit. So what we are seeing now through Christian David and the others is the bringing forth and the bearing of much fruit.

It was actually Zinzendorf's steward who named the place Herrnhut where they were living as they came back. Zinzendorf had this big estate, and he was living in the manor house. And they were looking for places for these families to live in, and in the section called Herrnhut they began to settle it. As these families lived there it became known as "The Lord's Watch" meaning the Lord's watchful care over us because these ones had lived lives under persecution for years and years. Herrnhut is still there with all of the buildings and a beautiful museum in Germany now.

By 1725 there were about ninety refugees from Poland who had returned. One of them was a fellow by the name of David Nischmann who we will hear more of later. By 1726 there were over 300 from many different backgrounds that had come for the refuge, from Catholics, ex-Lutherans, Anabaptists, Waldensians, Reformers. Now they were all together and all of them had been suffering so many persecutions. Zinzendorf had such a heart and he just opened his gates to allow ones to come in. At first everybody had a kind of sigh of relief, "Ah, we are free," but as they were living together they discovered they had all these different beliefs, and they began to

have a lot of trouble. One preacher actually called Zinzendorf “the beast.” It came out eventually that this guy was not a heretic, but he was losing his mind. Back then it was something like lead poisoning or other things like that. He lost his mind and had to go to an asylum. That ended up triggering someone to blatantly go to the pulpit and call Zinzendorf “the beast.” That triggered them to really begin considering, “This is not right.” So they came up with what they called a voluntary “Brotherly Agreement.” “Here are some ground rules for us who are living together.” It almost sounded a little like the modern day military thing of “Don’t tell, just keep quiet. You have your beliefs, and I have mine. Just live peacefully together and no arguing.”

Later on that year Zinzendorf visited Zitau. He found a copy of Comenius’ writings on “Unitas Fratrum,” and they were encouraged to live together. He brought this back and shared it with those in Herrnhut and challenged them. Comenius saw the oneness that they had in Christ and was encouraging them to live together that way. And Zinzendorf challenged them with this question: “Will we be a nest of sects or a united living congregation?” Are we going to be a whole group of various sects, trying to peacefully co-exist together? Or are we going to be one living congregation for Christ, and that challenge was put before them. Zinzendorf would go from house to house and visit different ones and have fellowship with them to explain all that was coming about.

On August 13, 1727, a Wednesday evening which is a day that will live in infamy within the Moravian history, one of the brothers there, John Roth, felt from the Lord that there should be a time for the whole community to come together and have a special celebration of the Lord’s table and humble themselves before the Lord. When they came together that night, they did not know what to expect. It was not like this meeting was going to turn them all around, but they just went at the normal time. However, their hearts had been prepared through their fellowship with Zinzendorf, and they came in such a good spirit that the Holy Spirit fell upon them. There was a great outpouring of the Spirit at this point in time. This is a writing from one of the members who was there. It said, “All the members of the flock were touched in a singular manner by the efficacy of the word of reconciliation through the blood of Christ and were so convinced and affected that their hearts were set on fire with new faith and love toward the Savior and likewise with love towards one another. It moved them so far that on their own accord they embraced one another with tears and grew together into a holy union among themselves, so rising again, as it were, out of the ashes of the ancient unity of the Moravian brethren, (which was that Unitas Fratrum).

Before they came together, there was a great deal of enmity and strife with one another. There were jealousies and grudges against one another, but as the Spirit of the Lord fell upon them, there was a genuine repentance, and they saw Christ and all that He had done. The significance of them embracing one another in tears was that before they had been enemies with one another. They despised each other, but they were so captured that there was this great reviving and coming back in life, and now they were brothers in Christ, and praise God for that!

Not only were they touched by the unity that they had but out of that in a very living way came this “100 year prayer meeting.” It was constrained by the love of Christ, and twenty-four brothers and sisters started it, and they covenanted to pray 24/7. They were not praying for

themselves; it was not focused on them. But it was intercessory prayers for the lost and for God's work in His servants. This continued for a 100 years and voluntarily different ones would go in and out praying. It is interesting that a 100 years later it stopped. I have researched, but I have not found out why the meeting stopped. I looked several places on Moravian history, and I cannot find a good reason for what happened at the end of the 100 years, but it did stop. Some say they did not have a heart for it, but I do not know that, and if anybody finds it let me know.

One of the things you will find that came out of the prayers of this 100 year prayer meeting, in 1827 three gentlemen, Cronin, Groves, and Bellet and others gathered together to break bread in Dublin, Ireland. This was the origin of the Brethren Movement, and these are the first ones that we meet. And their prayers also were for all of God's work and all His servants.

The actual 100 years really caught my attention as to the effectiveness of prayer. They had no idea this would be coming about, but we will see soon the impact that the Brethren had, and how in simplicity they gathered also. This was a drawing from their 100 years prayer meeting. There is one thing you will note about the Moravians in all of their meetings. We were in one of their meetings in Nazareth, PA, and the brothers sat on one side and the sisters on the other, and it is still done today in a lot of places. It struck me so much that they were so for each other, and they were so for equality in encouraging brothers and sisters to function together that I was surprised when I walked in and saw brothers on one side and sisters on the other.

They lived in Herrnhut together, but it was not a communal living. It was a community living together. Families had their own homes, each family had its unit. There were a couple of houses for single sisters. All the single sisters lived together, and didn't have to have their own place. The single brothers lived together, and eventually, they had an orphanage. There was real care and concern for one another.

The Moravians also loved hymns. Zinzendorf wrote over 2,000 hymns, and I think we have three in our hymn book.

Out of this prayer meeting one of the things that happened was in 1731 Zinzendorf met a converted slave from the West Indies in Copenhagen. This is another one of those things Zinzendorf did not want to do. There was a royal wedding in Copenhagen, and as the Count in Saxony he was required to be at the wedding. He did not want to go, and he said, "I am here, we are serving the Lord, and the Lord is moving. I do not want to go." But he had an obligation and he said, "I will submit and be obedient." He went to that wedding, but he never wrote anything about it. However, at the wedding he met this converted slave from the West Indies who encouraged him to send ones there for the gospel's sake. Praise God, Zinzendorf went back and shared this burden among the brethren. The brethren prayed, but they did not immediately act. They prayed for over a year on who they should send, and the first two missionaries to go out were Dobler and Nischmann. They said, "We are going to sell ourselves as slaves." They could not do that, but they went out as missionaries, and they were there to help the slaves and serve them. Some of the slave owners did not like it, and they got into various troubles. Nevertheless, they were faithful in bringing the gospel to the West Indies.

In 1738 Wesley was able to visit Herrnhut, and he was actually saved through some experiences with the Moravians. Zinzendorf was not there at this time because in 1736 he had been expelled. But Wesley writes: "I was so impressed by this happy place, I would gladly have spent my life here. Oh, when shall this Christianity cover the earth as the waters cover the sea?" What a prayer! What a heart! What a testimony! And we actually see coming out of that that through the Moravians this Christianity was spread in many places.

In 1740 they arrived in Nazareth and Bethlehem, Pennsylvania, and they established a Moravian College. The Moravian College is the sixth oldest university in the United States. But it is the first university or college in the United States that admitted men and women before any of the others—Harvard, William and Mary, and others who only admitted men. It was not until later that they opened their doors to women. Zinzendorf and the Moravians did not want anybody neglected because of their social status or their gender. It was pretty revolutionary for them to do that. Actually George Washington sent his two daughters there. He said, "That is where I want my two daughters to go." I do not know what effect it had upon them, but that is where they went.

That is just one example of their missionaries. They had seventy missionaries who had gone out by 1742. When you think of it there were only 500 or 600 of them there in Herrnhut, and seventy had gone out as missionaries, all volunteering. And we will find that they really did go all over the world and to North America.

Actually John and Sharon Blanchard were in Wisconsin, and they visited a Moravian Church which was founded by a brother who had been a Lutheran and had become a Lutheran missionary. He met the Moravians and he gravitated to them and started the Moravian Church in Dore County. They started meeting in his home in 1857.

We see them all over, and the biggest ones are in Nazareth and Bethlehem, Pennsylvania, also Winston Salem, North Carolina. It is a precious testimony and they impacted all through North America, down in South America, Africa, over into Eastern Europe and Asia. At this point in time it was obviously difficult to travel, but they went out. They had such a heart for God and His people.

When they went out, they had a simple message that they all declared. They had been instructed to say, "Tell them of the Lamb of God until you can tell them no more." That was their message, preaching Christ. "Tell them of the Lamb of God, how He died for you, what He has done for you, how He is all-victorious. Continue speaking of the Lamb of God. Let the people be real with them. Let the people see your life and what sort of men you are. Don't try to hide behind religiosity. Let them see your real life, and be self-supporting, earning your own wages to teach the dignity of labor. Do not go out and ask for money for support, but be self-supportive." This ended up really impacting George Mueller, Anthony Groves, and different ones later on. It also teaches the dignity of labor and a working heart. "Finally, never lord over the brethren but rather humble yourselves and earn their respect through the power of the Holy Spirit. Don't just go in above; go in below, humbling yourselves below them." Thus, this was the message, and we can see how effective this was.

There was such a reality of the testimony of Jesus among them that literally it was able to carry on for a couple of generations. Eventually it became systemized, but the founding ones and the ones that went on for that 100 year period had a living testimony of Christ because they had that one desire—to follow the Lamb. That is so encouraging. And I would encourage you to read some of the biographies of Zinzendorf or some historical books on the Moravians.

From 1743-1750 it was what was called the “The Sifting Time.” This did not happen in Herrnhut, but it happened in some of the other areas throughout Germany and England. Ones started going to some extremes in both their practices and beliefs, but after some sifting by the Lord they got into some experiences, and by His great grace He sifted them which humbled them and showed them the error of their way. They humbled themselves and were restored and actually strengthened. They got a little too experiential oriented and got away from the Word of God. And when you get away from the Word of God, you can get away from your foundation which is in Christ. If you just go on in your experience, it can lead you in a lot of different ways. But they had this foundation and they were brought back to it. They also saw the necessity of it, and it actually strengthened them.

None of these groups were perfect. They all had their flaws and weaknesses, but praise God they were teachable and they were correctable, and they learned and continued on.

I always like to show a few quotes here and we have some of Zinzendorf’s quotes, and you can get a little better flavor of his heart.

“ I have but one passion—it is He, it is He alone. The world is the field and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ.”

That was his home where he could be most used in winning souls for Christ. He was not attached to this world nor was he attached to a place, but he was attached to Christ. That was his one passion.

He said, “I am destined to proclaim the message unmindful of personal consequences to myself.” We read earlier about counting all things as loss. It cost him his reputation among a lot of people. It cost him a lot of things. It cost him a lot of his fortune, but praise God, that one thing was necessary with him and he pressed on.

Also in preaching the gospel, he said, “Preach the gospel, die and be forgotten.” He was not trying to build a heritage for himself. He said, “All I want to do is preach the gospel, die and be forgotten”. Too many are trying to preserve their heritage. They are worried more about the future than today. As we live for Him today we will die, and He will take care of tomorrow.

We mentioned that he was so given to the Lord, and I appreciate this one quote he has.

Speaking of Christ he said, “These wounds were meant to purchase me. These drops of blood were shed to obtain me. I am not my own today. I belong to another.”

"These wounds were meant to purchase me. These drops of blood were shed to obtain me. I am not my own. I belong to Another."

We belong to Another, brothers and sisters, and we have been purchased; we have been redeemed. Are we living like that? That is the challenge we have.

This is what he said of missions, "Missions after all is simply this: every heart with Christ is a missionary and every heart without Christ is a mission field." Simple as that. We think we have to go all here or there to be in a mission field. Any heart without Christ is a mission field. Praise God for that! It was a simplicity that he had in winning ones to the Lord.

The Moravians in their overall way had a motto, and it is a motto based on victory. "Our Lamb has conquered, let us follow Him."

Praise God for the victory of the Lamb! Let us follow Him. I wanted to focus today just on Zinzendorf and the Moravians because they pull together some beautiful pictures of that simplicity of Christ. It was that passion for Christ. "I have that one passion! I have this one desire!"

It always brings us back to Him. That is all that it is, brothers and sisters. How are we going to be the testimony of Jesus this day? It is to have Christ as our passion. When you have something that is your passion, that directs your heart, and it directs your life. That does a transforming work within us; that is what He is after. And just seeing how at a young age he was captured by the Lord, and he lived out that passion. I read his biography and look at his life, and I feel that I wasted so many years of my life. And I pray that we would not waste however many years we have left. We cannot do anything about those years that are past; they are behind us. They do not condemn us; it is under the blood. But we have today, and today is the day of salvation. Today we can live for Him. Today we can be that testimony. That is what we are called to live for.

I appreciated Zinzendorf and the Moravians' great burden for the unity of all believers. Nobody has to speak of all the divisions there are within the body of Christ today. Sadly, today Zinzendorf does get misrepresented. Most ecumenical movements will refer to Zinzendorf, but they approach it totally different than he did. They approach it from the outside—bring all these together and work it out. Zinzendorf approached it from the root, the foundation—bring everybody back to Christ. Brothers and sisters, the fellowship we have is in Christ. This table that we take every Lord's day is a testimony of the oneness of the body of Christ. This one loaf is one body. We are one with everybody who ever believed in our Lord Jesus Christ, and we need to practice that. As much as it is with us I want to be at peace with all men. We cannot always control how people react to us, but as far as it is with us we need to walk in oneness with every brother and sister because the blood of Christ purchased them just as much as it purchased us. It is a great testimony. It is sad today when you are sharing the gospel with unbelievers, one of the greatest obstacles is the great divisions, disunity within the body of Christ. It is a tragedy. Would the Lord bring us back into an experiential reality of being one with all believers!

They also saw that essential nature of prayer—that 100 year prayer meeting. You know, we can start off with a zeal. Most of us have probably said, "I am going to pray, I am going to read

the Bible, I am going to do this, and commit to it, and you might make it a week or two or a month or so—but a 100 years! I do not think we have made it. But we can see that it was life; it was living, and the Lord used it. You saw these ones back in Herrnhut praying every day, twenty-four hours a day, and you saw these dear ones volunteering to be missionaries all over the world. They had no idea what they were getting into or where they were going. Some of them had never even heard of these countries they were going to, but they were captured, and they knew they had the support of brothers and sisters who were praying for them. As we gather on Wednesday night as well as saints throughout this world who are gathering, would that we would have a greater burden to see beyond ourselves and see Christ's heart and the testimony of Jesus in this day we are living in.

And obviously that great burden they had for the lost and for missions. Thank the Lord that there are ones who are going out, but there is also the opportunities that we have daily to be a witness. And may the Lord open our eyes to see the mission field that He sets before us.

I also appreciated their motto: "The Lamb has conquered, let us follow Him." You remember Revelation 14 and the ones before the throne of God, and the Lamb who is there upon the throne. They are there worshipping Him in a glorious way. And who were those who are before the throne of God worshipping Him? It is those who have followed the Lamb wherever He goes. That is the simplicity. They were not there based on their works or because they had all this great theology, they could explain this, they could explain that. It was the simplicity of their lives of following the Lamb wherever He goes. As we have that passion for Him, as we follow Him, as we are captured by Him, would we be those, and would our brothers and sisters be those who follow the Lamb wherever He goes, that we too can end up before the throne of God. That is the living testimony of Jesus in this hour. When His life is seen and expressed in us and through His people, that brings glory to Him, and that is what we are jealous for.

Let's pray:

Lord, we are thankful so much to be the redeemed of the Lord. In one sense, I see the passion of these dear ones who have gone before us. And if I look at myself I feel so unworthy, but if I look at You I see the possibilities. I see the opportunities. I see the open doors. I see the way, the truth and the life. And that is what we want to have our eyes fixed upon, Lord. Not all of our inadequacies, our failures, but we see the blood of the Lamb that has cleansed us and purchased us. We do not belong to ourselves anymore. We are living for You, we are living for others, we are living for Your kingdom. We give ourselves to You today, that You would be able to accomplish in us all the things that You are desiring to do in the day and time that we are living in. In Thy name we pray. Amen.