

Pastor Tom Mortenson

Grace Fellowship Church, Port Jervis, New York

February 5, 2023

Communion Sunday

Mark 10:13-16

Prayer: *Father, I just again thank you for the gift of your Son; we thank you for the gift of your word; we thank you for the gift of communion, Lord, where we can gather once a month and just focus on you and what you have done for us. So we pray this morning again for the gift of your Holy Spirit. Lord, accompany us as we open up your word, grant us the ability to make it of permanent value, we pray in Jesus' name. Amen.*

Well as you know this is communion Sunday, the day that we worship Christ and his cross. And Jesus on the night before he died he met with his disciples to share one final Passover supper with them. It's found in *Matthew 26*. It says: *Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day*

when I drink it new with you in my Father's kingdom."

Well Jesus took bread and he took wine and he offered them up as symbols of his flesh and his blood and then he asked his disciples to eat the bread and drink the cup so that they might symbolically eat his flesh and drink his blood. He then asked them to remember, keep this remembrance on a regular basis, and we call it "the Lord's table" and we celebrate it once a month and we do that by meditating on what it is the Lord Jesus did for us on the cross, by examining ourselves and that means asking God's Holy Spirit to point out areas in our lives where we are confessing and convicted of sin, and then by confessing our sins and finally by participating in the elements. *John 6:53* says: *So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."*

Well we're following the life of Christ this time in the gospel of Mark. Where we are right now, his public ministry is beginning to wind to an end, he's been giving intense instruction to his disciples, and the disciples have been fighting and bickering among themselves. Jesus oftentimes find himself surrounded by crowds and once again he's dealing this time with a controversy with the Pharisees about divorce. We covered that last time. And Jesus is finishing up his teaching on divorce and in the midst of the crowd

there's many, many parents who are pushing their kids forward in order to have Jesus bless them and the disciples just trying to be helpful, try to put a stop to it.

So we pick up our text at *Mark 10* starting at verse 13. It says: *And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."* And he took them in his arms and blessed them, laying his hands on them.

So we want to ask this morning, what does it mean to receive the kingdom of God like a child? I mean Jesus was indignant; he was indignant because his disciples were mishandling something that he thought was absolutely critical. And so as he often did, he used this incident as a teaching device. Jesus said if you do not receive the kingdom as a child, you will not enter it. That's a pretty intense claim. It's one I think we need to explore.

We need to ask, okay, what do young children have that we have to have in order to enter the kingdom of God? Well some say the answer to that is, it's obvious, the answer to that is nothing.

Nothing is what every child of God understands he has when it comes to earning heaven itself, and no one better represents our complete inability than children. I mean as the hymn so elegantly puts it: "Nothing to thy throne I bring; simply to thy cross I cling."

There's a reason why we quote Dane Ortlund each month; it's because the truth that he speaks is literally timeless. This is what Dane Ortlund says, this is what he says: "In the kingdom of God, the one thing that qualifies you is knowing that you don't qualify." What he's saying is it's knowing you've got nothing. "And the one thing that disqualifies you is thinking that you do." You see, the reason why Jesus can identify children by saying, "*to such belong the kingdom of God*" is that there's no other class of individual that's so marked by absolute helplessness than children.

Now there's another thing that comes to children naturally and in a word it's faith; in this case childlike faith. And the fact is the younger you are, the more likely you are to accept Jesus Christ as your Lord and Savior. A recent Gallup survey stated 19 out of 20 people who became Christians did so before the age of 25. At age 35 it's one in 50,000; at age 45, one in 200,000; at 55, one in 300,000; at 75, one in 700,000. Clearly the older we get the more miraculous coming to Christ becomes. I mean I've had a part in raising kids and I've been around kids for many, many years and I

would have to say that not once in all the years that I've ever been around youngsters have I heard anyone from three to ten say, "I just don't believe in your Jesus." Just doesn't happen. I've heard plenty of others though of all kinds of ages say that very thing.

You see, faith is for what many, many -- for a child is what many, many adults would call magical thinking, that is really believing that you can change the world by what's going on inside your head by what it is that you believe. And of course magical thinking can be a huge problem for adults. I mean it's oftentimes a way that adults deal with stress and it involves literally creating in your own mind the idea that believing in something can actually change it in reality. In some worse case scenarios there's been people literally climbing fences walking into lions' dens thinking that if they're nice to lions, lions are going to be nice back to them. That kind of thinking almost always results in tragedy. But that's not what children are doing when they do that. The magical thinking that Jesus refers to as childlike faith is the belief that Jesus is exactly who mom and dad said he was. It's a belief that's completely accepted at face value because children have no frame of reference to deny what they've learned from their parents. And you don't have to be a child to have childlike faith; you just have to trust in Jesus implicitly.

The Roman centurion whose servant was dying, he asked Jesus to heal him. When Jesus sets off to his house, he's met by the centurion's servants and they tell him, "Master, don't bother." The master says, I'm a soldier, I know how this works; I tell people to do stuff and they do it. I also know, Jesus, that you're the ultimate boss and whatever you say in heaven and on earth is going to happen, so all you have to do is say the word and my servant's going to be healed. Well that's childlike faith that's expressed by an adult but it's childlike faith. It says: *When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, "I tell you, not even in Israel have I found such faith."* And when those who had been sent returned to the house, they found the servant well.

And so we can ask the question, well, was the centurion guilty of magical thinking? I mean he certainly believed that what he trusted in was going to effect the outcome of his world. But you see, magical thinking is not the same as faith. There's a big difference between magical thinking and faith and that difference is one looks inward at the power of belief itself, and the other looks outward at Jesus as the source of that power. One simply relies on the power of belief itself as an entity in and of itself and the other relies on Jesus Christ as the source of that faith. And we know it's extraordinarily easy for a child to make that leap

to have childlike faith, I mean, they simply take the trust that they have in mom and dad and they just apply it to Jesus.

You know these little ones that come up here to sing almost every week, you ask them if Jesus is God, they're all going to nod their heads and they're all going to have big smiles on their face and they're going to say yes and they're actually going to mean it because they haven't had an opportunity for all of that yet to be challenged, so they just accept it at face value. And that just points out mom and dad, how incredibly important you are in shaping and forming your child's understanding of God. For better or for worse it's a fact that your child's first impression of who God is will be the impression that he or she gets from mom and dad. Mostly from dad.

And again, God can do mighty miracles but someone who is raised with an angry, dictatorial, cruel or indifferent father can't help but see God in that very same mold. And whenever there's a huge disparity in power between an adult and a child, there's a responsibility on the part of the adult to recognize that power and to understand the danger of that being abused or neglected, and no one took that more seriously than Jesus. I mean, that's part of why Jesus said of those who cause little ones to stumble, he said: *"Temptations to sin are sure to come, but woe to the one through*

whom they come! It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin."

And you know it's easy to identify today, to identify cultural outsiders as the ones that are being fitted for millstones. We've got drag queen story hours, we got countless tales of these woke teachers grooming youngsters for an acceptance of gender fluidity and abhorrent sexuality and it's easy to think Jesus' words here, they really only apply to cultural outsiders. But most of us have little ones who look up to us, who place far more trust in us than we may think and about whom God's going to ask us for an accounting.

And so as we prepare to take the bread, I'd like us to think of the little ones that you have a vital role in shaping and ask God to help us grow in the grace that we need for that role. Also you want to ask God for the gift and ability to become childlike once again. I just want to give you the words that David McCasland speaks. He puts it well. He says this, he says: "How I long to become more childlike each year with my heavenly Father instead of more hesitant, more calculating, more insistent that He guarantee the results before I'll take a step of faith. Rather than becoming more cautious as I age, I want to become more daring in my walk

with God. Instead of being obsessed with landing safely and looking good, I want to leap with humble, joyful abandon toward my heavenly Father's arms."

And as we prepare for communion, I bring to you *1 Corinthians 11* which gives us that warning: *But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.*

I share this warning every single month, I speak about how the fact that communion is an extremely serious undertaking and to enter into communion in an unworthy manner as to literally court disaster. And I repeat the warning, if you are not absolutely confident that you are a child of the King, that you are a child of Christ, if you haven't by faith trusted in Christ as your Savior or if you first need to be reconciled to your brother or sister before you bring the sacrifice of yourself to this altar, then don't participate. If you don't feel right about participating then err on the side of caution. Get right with God first.

And again, just to balance that on the other side of that, don't start thinking that I have to be flawless and perfect in order to be worthy to receive communion because that too is a mistake the enemy loves. You see, being a child of the King doesn't mean that you don't sin, it doesn't mean that you don't fail; it does mean that we recognize that the salvation that we've been given is a gift that nobody has ever earned, that no one is capable of earning by being good. And that's when we quote Dane Ortlund who says: "In the kingdom of God, the one thing that qualifies you is knowing that you don't qualify, and the one thing that disqualifies you is thinking that you do." We're also aware that when we fail that we've sinned because we have God's spirit inside us, it's the Holy Spirit of God who convicts us. It's the Spirit of God who gives us the ability to grieve at that sin knowing that we have a Father who longs to forgive and to cleanse us; a Father who says: *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

So being a child of the King does not mean that you are flawless and sinless, it means we understand our position, we understand who we are, we understand that we have an advocate in heaven right now speaking on our behalf. *1 John 2:1* says: *My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father -- Jesus Christ, the*

Righteous One. And that's the key, because we understand we have this foreign righteousness, this alien righteousness, it's not ours, it's his, it belonged to Jesus but he gave it to us by faith by trusting in his sacrifice on the cross. So if you love your Lord, don't deny yourself the privilege that he purchased for you. He lived the life we were supposed to live and he died the death we all deserved to die so that we could be here right now participating at this table.

And as you think about participating, as you think about taking the bread, take a moment to ask yourself this morning, do I have a childlike faith in Christ? *1 Corinthians 11:23* says: *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."* So take, and eat.

Well for better or for worse, children take in what adults deliver. It's the adults who really have to work. Sometimes they have to claw and scratch to get back to the place where they have simple childlike faith because we've seen a lot. I mean, we live in a world that's filled with horrors, a world where pain and suffering and death are everywhere and anywhere and our access to all of the suffering in the world is unlimited now through social media.

So how do we in spite of the enormity of the pain that we see each and every day still come to Jesus with this childlike faith that is so necessary? Well first we go to the cross. You see, God has told us over and over again that we need to trust him in spite of all this evil that's right in front of our eyes and he gives us as the reason to trust him the cross. That's what *John 3:16* says right from the start, it says: *"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."*

Well you know, it's one thing to claim that you love the world, it's another thing to back the claim up by saying that God's love is so great that he sent his only Son to give us that eternal life and we also know that that eternal life came at an incredible cost to the Father and the Son. *Romans 5* says: *For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person -- though perhaps for a good person one would dare even to die -- but God shows his love for us in that while we were still sinners, Christ died for us.*

So we focus, we focus on Christ's willingness to pay the cost of rescuing us, and to do that we study who Jesus was, we study what kind of life he lived, we study what kind of death he was willing to die, and we find that the more that we focus on that, the easier

it is for us to find this childlike trust when life and circumstance shout that we should abandon it. You know, children trust mom and dad when they tell them that Jesus is real because they know and experience mom and dad's love. Well we grow childlike faith in the exact same way, we focus on the cross as Christ's ultimate proof of his love for us.

And you know, one area that truly tests our ability to trust as a child is the whole area of unanswered prayer, or to put it more accurately prayers that are answered with a "no" instead of a "yes." We think Jesus, you said: *Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.*

Well, you know, just a few weeks ago I asked, we asked as a church in Jesus' name for a young girl named Rebecca, this is a girl from my son Benjamin's church in Maryland, a girl who just turned 17, that she would be healed of colon cancer. And like I mentioned last week, she died. Okay, so what went wrong? If you're putting it a little child's way of understanding, I asked, I didn't get. And so we look at this thing from Jesus' perspective first. We want to first put Jesus' words into context.

When he said what he said, first of all, he was speaking to his disciples about the mighty works that they would be doing in his

name. And you have to understand what that means "in Jesus' name." It's not simply to tack a phrase on the end of a set of requests; it's literally to pray as if you are if you were Jesus. If you're going to pray in his name, you're praying as if you were him. Jesus is sending his disciples out into the world to do just that, to represent him; and he insists that if you represent him, you do so in thought, in word and in deed. And so in effect, Jesus was saying when you think like I think, when you trust like I trust, when you pray like I pray, I will answer your prayer.

Well how did Jesus pray? Well, we know it was always with an overarching proviso that Jesus himself uttered in the most difficult circumstance he was ever in. He was in the garden of Gethsemane anticipating the physical torture that he was about to endure as well as the far greater spiritual dimension of the one perfect sacrifice he was about to embrace-literally becoming sin on our behalf. And as hideous as the physical torture was that he was facing, it was no more than that than other thousands of other humans had faced. You see, the unspeakable torment that Jesus was staring directly into was his absolute perfection taking on the sin of the world. Speaking of the Father, Paul tells us: *For our sake he -- that's the Father -- made him -- that's Jesus -- to be sin who knew no sin so that in him we might become the righteousness of God.* Jesus in that garden knew precisely what his Father's will

was and at that moment in that garden that was not his will at all. But he also knew that more than anything, more than even his own will he wanted his Father's will.

It says: *And he withdrew from them about a stone's throw, and knelt down and prayed, saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."* And we know how critical that proviso -- "not my will, but yours, be done" -- is because Jesus himself when he's asked by the disciples, how do we pray, he gives us a model of prayer. And the Lord's prayer gives that exact same proviso, the ultimate supremacy of the Father's will as being the deciding factor in all prayer. The disciples asked Jesus how to pray, and Jesus tells his disciples: *Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come -- your what? -- your will be done, on earth as it is in heaven."*

Well you know, the cynics among us look on that kind of statement, say that's the ultimate cop out, I mean, your prayers amount to nothing but wishful, actually magical thinking. If by chance your prayer gets answered, oh, great power in the prayer! If it doesn't get answered, you say, "Well, it wasn't God's will." Well that's like saying, "Heads I win; tails you lose." No matter what you pray for or what the result, you got a ready response that

automatically affirms your outcome.

Well to the cynic I would say, well, you don't really understand prayer or childlike faith. See, the point of letting our requests be made known to God is twofold. One, it's so that God may be glorified in answering prayer if it actually is his will; and secondly, it's so that we may be strengthened and encouraged if it is not, if he does not answer our prayer according to our will.

You see, when we pray we ask for something very, very specific: Lord, will you heal Rebecca of her colon cancer? But we also trust in faith in whatever outcome he provides. And this all goes back to the childlike faith that Jesus says is so necessary to enter the kingdom of heaven. You tell the child Jesus is the boss of everything and he believes exactly that, that Jesus is the boss of everything. And the way we adults embrace that kind of childlike faith is not by blindly expecting to get an affirmative answer to every prayer we pray exactly as we pray it but instead by expanding our understanding of everything that Jesus is the boss of. I mean, tell a child that Jesus is the boss of two kingdoms and he'll believe you. Tell him one of those kingdoms is right here on earth; tell him this kingdom is temporarily run by a very bad boss who Jesus came down to defeat, and that Jesus is the boss of another kingdom that's going to go on forever that's much bigger

and grander than you can ever imagine. You tell a child that, he's going to shrug his shoulder and say, okay, no big deal. That's reality. That's what mom and dad told me. Our problem is that we grow up, and the more we grow up the more we limit our understanding of everything that Jesus is the boss of to just what we can see and feel and touch and hear. And it's not the two kingdoms that God is running simultaneously, this kingdom of earth and the kingdom of heaven.

Nobody understood better this idea of two kingdoms than Paul, and he understood the importance of keeping both of them front and center particularly when things of the kingdom tempt us so often to disbelieve God or just abandon our trust in him. I mean it was Paul who said: *Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.*

A child's got no problem fixing on what is unseen but we adults tend to lose that ability as we grow. We become fixated on what is seen, what is temporary. And the more we grow the more we limit our understanding of everything to the one kingdom only and not to

the two kingdoms that God is running simultaneously. Paul says don't do that. Don't fix your eyes on this temporary kingdom that's right in front of your eyes but focus more on the eternal one that you can't see. And you know, the more we're able to expand our vision to include that world, the more we can accept that will as good and perfect even if his answer to prayer might be a resounding "no."

Now Norma Ewbank -- she doesn't want me to pick her out there, I see her right there -- Norma Ewbank likes to include a Spurgeon quote on her emails. It's a quote that sums up the reasoning behind God's answer of "no." This is what Spurgeon said. He said: "Unerring wisdom ordained your lot, and selected for you the safest and best condition. Remember this, had any other condition been better for you than the one in which you are, divine love would have put you there. You are placed by God in the most suitable circumstances. Be content with such things as you have, since the Lord has ordered all things for your good."

I think we all can admire this statement in theory; I just don't think we believe it in practice. And a large part of the reason why is we just don't get this idea that both kingdoms are operating simultaneously and so we focus on what is seen and what is temporary and it's very hard to get our eyes off that to see what

is unseen and eternal through the eyes of our spirit.

When God says no to a prayer he's always offering us something better and more often than not it's himself. That's why prayer is never without an answer for a believer in Christ. I mean, if what you are asking for in his name is within his will, his purpose, and his desire, you will undoubtedly get what you called for in prayer. If it is not, however, you will get the grace to respond to a no answer and the ability to grow your capacity to accept whatever Jesus taught us to accept when he said: *Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven."*

Now was it the Father's will that young Rebecca would be healed of her colon cancer and live a long life here in the temporary kingdom? No; the answer is no. Now did her parents pleas go unresponded to or ignored? I would say absolutely not. If you saw Rebecca's service you would have seen her parents grieving deeply but still moving in the grace that God had given to them to respond to his no answer, and many of us have been there as well. No doubt feeling deeply the pain of loss but also feeling deeply the presence of God's Holy Spirit just carrying us along. God never leaves or forsakes us even when we're tempted to think otherwise. And unanswered prayer can cause us to focus far more on the gift

that we did not receive rather than the gift that the gift giver wants nothing more to give and that is himself.

You know, Abraham's a classic case in point. God promises Abraham that he would make him a great nation. He gives him this blanket promise and ten years go by, no child; Abraham and Sarah remain childless. No doubt Abraham and Sarah had prayed to God often for the blessing of the promised son for those ten years, and no doubt God in his wisdom at that point said, nope, not yet. Why after Abraham rescues his nephew Lot he has a confrontation with the living God. This is what God says to Abraham. He says: *"Do not be afraid, Abram. I am your shield, your very great reward."* But Abram said, *"Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"*

I want you to picture the scene. God appears to Abraham and he tells him flat out that he's not only Abraham's protector but he is also his very great reward. Abraham's reaction to this very great reward I think is just like yours and mine might be, he says, no thanks, God. I mean you told me that I was going to be the father of a great nation, you told me I was going to have a son, so far it just hasn't happened. If you really want to give me a gift, I'd appreciate why don't you hold off on the great reward and give me a

son. Look at Abraham's response from God's perspective. God's been weighed in the balance and found wanting especially when compared to a son. You see, that's because Abraham could only see what was seen, he could only see what was temporary. And with his eyes focused on that he couldn't see the value in what God was offering him because it was unseen; it was eternal. God was offering Abraham the greatest gift a human being could ever possibly receive, the most valuable gift a human being could ever get; he was offering him the gift of himself. But Abraham couldn't see the value in it compared to a value that he set his eyes on, which was gaining a son. And Abraham's the father of our faith. I mean, if he had a hard time finding a value in the unseen, I suppose it's understandable we find ourselves in the exact same position, but that takes us right back to where we started this morning.

And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands on them. So if you're finding it hard to have childlike trust, I invite you first go to the cross and then

go to the kingdom that we seldom go to, the one that is running right alongside the one that we are part of, the one that we can feel and touch and understand, the one that is eternal not the one that is temporary.

As you take the cup, ask God for the grace even if it takes fighting and clawing back to return to the place where our faith is magical in the best sense, childlike, filled with simple trust no matter what the outcome. We know that God is good. *1 Corinthians 11* says: *In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."* So drink.

This is the part that we call heart, hands and feet where we try to understand some kind of practical way of what it means to remember Jesus. And one thing I know that I just wanted to comment on that I've been praying for for a long, long time which we're really starting to see being answered abundantly is the gift of the presence of children. You saw this just mess of kids all around here this morning. For years I've been saying if there's not the sound of little ones, if there's not an active Sunday school or junior church or children's church, this church is in a death spiral. That's just the way it works. And what I would like us to have is the exact same attitude that Jesus had towards little ones.

Faith is so easy for them, they're so trusting and in a sense because they are so trusting in a sense they're extraordinarily delicate. It's extremely easy to crush the spirit of a little one, but it's also very easy to encourage one.

I still remember Paul McCardel, Joanna's dad, in his what, mid 80's we were at a prayer meeting and he was talking about all the way back to when he was six years old how an older man in his church had encouraged him, paid attention to him, affirmed him and that for his entire life that never left him. And I just think, you have that effect on somebody six years old just by being affirming, just by encouraging somebody, how remarkably easy it is to elevate a little one. So don't think for a minute that you can't have that same kind of positive effect on any one of these little ones.

And so what I would like us to do this morning is to focus in on the little ones in our congregation. They are quite literally the future of this church. And if you have a hard time thinking of any of them, if you have no idea at all of what I'm talking about, maybe God's telling us it's time to re-focus, it's time to see them as precious, time to see them as a critical component to the life of this church. And so what I would like each of us to do is to take one of them to pray for and if you can't picture them right now, just picture the little ones as they're sitting up there

singing. Just think of their parents. Pray for their kids by names. If you don't any names, ask some parents some kid's name. We just want them to know how much they matter not just to mom and dad, but to this church. So let's pray.

Father, you have said suffer not the little children to come unto me. Lord, you have once again blessed us with children. I remember going through a considerable period of years when there was hardly a one. And we're grateful and thankful for the little ones that we see, we're grateful and thankful for the opportunity that it presents. And we want to pray for them. We want to specifically pray for us that we would have the understanding and the ability to be an encouragement to them, that we can help in some small way shape and mold their understanding of your goodness and your love for them. And we pray this in Jesus' name. Amen.