

The Lord Be Magnified

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Let's go straight to our text this morning and it's found in Psalm 40:16-17.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified. 17 But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

It is a great mercy, it is one of the deepest mercies, if not the greatest mercy, the Lord reveals to the child of God as that he has a care about his soul's salvation. You think about that a minute. We get so cumbered in this life and so caught up with the things just like Martha, you know, who was cumbered about. Mary brought to the feet of Christ for the one thing needed. We get so busy in life in the things that go on in our lives and the lives of people around us and the lives that we see on television or read on the internet, and it's easy to lose sight of our soul. In fact, we will always lose sight of our soul.

The beginning of this Psalm in verses 2 and 3, David says something about his Lord. He said, "He brought me up also out of an horrible pit." That horrible pit the child of God knows full well what that horrible pit is, it's the pit of sin. In fact, later David would say in verse 12, "innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." For the child of God as we do become polluted in this life and as we do become cumbered about with everything, the Lord does not leave us without witness. He does not leave us without bringing forth that desire that he has put in our hearts to desire him, to as David said here, "He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock." The Lord brought me out of that pit, that pit where the sins were all over me and all I can see is sin, and all I can see is unbelief, and all I can see is the devil's attacks, and all I can see is what my flesh desires for me to see. I've experienced that quite a few times this week and every time, the Lord in his faithfulness would bring me to see that one thing needful. And when he comes and he is faithful to come, and that's what David sings about or writes about here at the end of this Psalm today.

Let's go back to verse 3 for a moment, "And he hath put a new song in my mouth." Every day we stand in need of that new song. If we're left to ourselves, we will sing the same

song day after day after day, "Woe is me! Woe, life is hard!" It is. I'm not making light of life. Life is very hard and if that's all we have, we're left to fumble around in the dark, to grope in the dark, to try to do something to pull us out of this, and yet the Lord is faithful to show the child of God, just like he did David here, that he must have this new song put in his mouth even to praise the Lord.

"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD." The people of God are witness to the Lord's work in the souls of the people of God. He does not leave them comfortless. He comes to them. He comes to them over and over, and as fears grip the souls of the children of God, as the attacks of Satan come, as all of the things of life that burden us down, the one thing needful is the faithful one.

It's funny, I didn't say anything to my wife this morning about what to play and she played that song. I believe it was the unity of the Holy Ghost because that song taught about how we don't seek the Lord until he seeks us first. We don't love the Lord until he loves us first. We are dependent.

That's what David, the petitions he makes in verse 16 beginning in the first one, he says, "Let all those." When I hear that word "let," you know I've said it many times from this pulpit, it speaks of the creative power of my Lord. When he said, "Let there be light," there was light. When he said, "Let there be a firmament," there was a firmament. Whatever the Lord's power says, he brings the power. And when David is caused to cry out to the Lord, "Let, Lord," he's speaking in crying out for the Lord's power.

"Let all those that seek thee rejoice and be glad in thee." It tells you that our nature is not to have joy or to seek him. We need that power. We need that creative power. David, in his Psalm of great penitence and repentance in Psalm 51 said in verse 10, "Create in me a clean heart, O God, and renew a right spirit within me." Nobody in here would argue that David wasn't a child of God and he wasn't born again and he didn't have the power of the Holy Ghost. So what is he praying for? For the Lord's presence to come again. "Renew me. Renew the right spirit within me. I know there's a false spirit that lingers around me. I know that it's dominant in me at times. Create in me, Lord, a clean heart because I am polluted."

I mentioned it to my class this week, I think often about that laver that was set out for the priests and the priests had to always cleanse themselves. No matter how many times he came in and went out, he had to continue to cleanse himself because as soon as he came out he was polluted again. And that's the way we are when we're in communion with the Lord, we're in the Holy of Holies, when the Holy Spirit is revealing to us the Lord, there is no sin. We don't see sin. We're not cumbered by sin. The Lord has taken us, as David said it, "He brought me out of the horrible pit, out of the miry clay. He set my feet upon a rock. He set my feet upon Christ." When that communion is there, there is no dwelling in sin, there is no thought of sin. He sees his Lord as one who has put that sin away as far as from the east is to the west. He sees the blood that has been effectually, powerfully cleansed him from all unrighteousness.

And we need to be bathed. I don't know if you know it today, I don't know if you feel it, I don't know if you've ever seen it, I don't know if you've ever felt what David feels in this Psalm or what he knows about himself, that many times he goes and strays into this pit of despair and many times over the Lord, how many times have we been in the Psalms to say these very things of how he has strayed into the pit and how the Lord's faithfulness pulls him out of it and renews a right spirit within him.

But this beginning says, "Let all those that seek thee rejoice and be glad in thee," and as we heard in that song, we seek him because he has sought us. David wrote that in Psalm 27:8, he said, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek." What came first? The seeking merchant man comes to find his pearls. He comes to find them wherever they have backslidden, wherever the muck and mire of this world has engulfed them around and the Lord says, "Seek my face." And the church then looks and says, "O Lord, I'll seek your face because you've sought me." And we'll see that in the Scriptures today.

Jeremiah writes in Lamentations 3:25, "The LORD is good unto them that wait for him, to the soul that seeketh him." That's the first part of the message today under the power of the Holy Ghost. I pray he's examining us. Have you been sought? Are you a seeker? If you are a seeker, we're going to see something about your language in the next part of this Psalm. We're going to see what kind of Gospel conversation flows forth from the church when they are sought. But clearly as Jeremiah said here, "The LORD is good unto them that wait for him, to the soul that seeketh him." And as we've established, we are sought of him therefore we seek him.

In Proverbs 8:17 Solomon writes, "I love them that love me; and those that seek me early shall find me." I thought long and hard on that verse many times in my life because there are many times in my life I'm not seeking and I'm seeking after the things in this world and I'm seeking the things that I'm so caught up in, the trial that's in my life or the affliction, and I need the Lord to seek me. I need him to say, "Come unto me." I need him to say, "Come unto me all ye that are heavy laden and I will give you rest. I will make you to rest from your burden."

But the promise here is that they that seek him early shall find him, but that promise is in Christ and Christ alone who says, "I will never leave you. I will not leave you orphans. I will not forsake you." He was forsaken on the cross so that you and I would never be forsaken. We owe everything to this Lord, this great Lord who has provided for every need we will ever need.

But there is no seeking of the Lord until he brings us to see the need for his mercy, the need to be sought, and that's what you see in this Psalm as David is brought to the end of himself and then, I mean, how would you think we would get from 2 and singing the new song and then the rest here at the end? And you don't see in David, you don't see a proud and haughty heart. You don't see him saying, "Lord, look what I've done for you. O Lord, look at my merits." He's brought to cry out, "I'm poor and needy."

But, David, you've rejoiced and you're glad in him. You've been brought to love his salvation. You've been brought to speak about him and him only saying, "Lord, be magnified. But I'm poor and needy." The Lord's work in the soul debases the creature. The Lord's work in the soul makes the creature hate the creature merit, the creature righteousness, man's ways, man's theology. He has a strong distaste for it because he knows man is at the center of it.

Turn with me over to John 20. We'll start there first. We know what John 20 is if we're versed in the Scriptures. We know that that was when the Lord was resurrected. I know we've got that in a couple of weeks coming up, but I want to speak today about the work in Mary. Not to exalt Mary. Mary is just like the rest of the disciples, but the Lord brings her and other ladies to the sepulchre.

Look at verse 11, "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord." She came seeking communion with her Lord and she's so sad and sorrowful because she can't see him. This is the seeking that the Lord does in the soul of his people. That's her one desire.

"They have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." Showing us, once again, we must be all revealed the Lord. We don't know his words in front of us, but we're dependent upon him to reveal it.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him," listen to this, "Sir, if thou have borne him hence, tell me where thou hast laid him." But that's not it. This woman says these words, she says, "and I will take him away." Have you ever stopped and pondered that? How are you, a woman, going to carry this man away? Why would you say such a thing? It's impossible.

"Tell me where thou hast laid him, and I will take him away." There is a strong desire of communion there. How could Mary be any different than Peter and John and anyone else? That's what the Lord does in the soul. He comes and you sell everything. You're not even thinking about your physical stature. You're not even thinking about what you can and can't do. When the Lord comes into the soul, you desire so much to meet him, to love him, to commune with him. You're not conferring with flesh and blood. You're not thinking about the physical restraints your body has. That's how the Lord brings his children to seek him. There is no other thought in your mind.

"Jesus saith unto her, Mary." And there is a power in the voice, the effectual power to the sheep.

"She turned herself, and saith unto him, Rabboni; which is to say, Master." that's what her soul desired and, you see, the feeling of that soul, "There he is! Rabboni! My Lord, my teacher, my God! There he is!" That's what I long to hear. That's what I long to know.

Let's go over to the Song of Solomon 3. A couple of passages here in Song of Solomon. Verse 1, "By night on my bed I sought him whom my soul loveth." Oh, we already see the church is raptured with the love of the Lord. I desire him so much. Have you ever been there? Have you ever lay down your head at night and you desire the Lord to commune with you? Sometimes I hear people talking about prayer and it's so one-sided. "Oh, this is what I said. This is what I told the Lord." What has the Lord told you? The Lord must bring you into communion and prayer.

We see that in the church here. "I sought him whom my soul loveth: I sought him, but I found him not." I see a panic, I hear a panic in the voice. "I desire that communion and I desire him."

"I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not." I've done everything. I've looked everywhere. Have you ever been there? You've looked in the Scriptures, you've cried your heart out in prayer, you've made your petitions known, and yet you don't feel his presence. You don't believe your prayer has been answered. You don't even believe your prayers have been heard.

"I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth," now look, "I held him." I have to ask and I ask myself the same thing: have you ever been brought to the Lord this way, that when you were brought in that communion, you held him so tightly that you never wanted to let him go? You said, "O Lord, don't leave me now. I know. I know that you are communing with me, Lord. Let it not end. I don't have a care of this life. My love, my focus, my eyes are set upon thee, Lord. You've done this."

"I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please." Do not break this communion. You desire the world and those on the outside not to break your communion with the Lord. See the comparison? Do you see the church saying, "Oh, all of that doesn't compare to what this communion is. Oh please, do not bring your thoughts and your burdens. I don't want this to break my communion." When we talk about what a mercy it is and when we talk about those that seek thee rejoice and are glad in him, we see this personal relationship that the Lord brings his church to commune in. Have you felt it? Have you known it?

Now just turn a page over, at least it's a page in mine, to chapter 5 and we hear from the Lord. "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my

milk: eat, O friends; drink, yea, drink abundantly, O beloved." Is there anything that the Lord has not provided for his church? That's what I see there. I hope you see that there. I have given everything. Everything is stored in me. My children have grace and they have it abundantly. The storehouses have been opened and they lack nothing. "The Lord is my Shepherd, I shall not want." He has done all of this.

But look at us. The church says, "I sleep." That's the frailty of the physical person. "I sleep." We can't make the two match. We can't get the flesh and the spirit together and we never will.

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." We've got it here, don't we? We've got it up in our head. We know that he provides everything for us. We know that life is in him and him alone. We know that everything that we'll ever need in this life and the life to come is stored in him. We know it in our minds. We even know it in our hearts but we can't bring it forward. We can't act upon it. That's what Paul said, "The things I want to do, I can't do. I'm dependent."

And we see that, now we see what the church says, listen, "I have put off my coat." How many excuses do you and I have today? "I don't feel well. I've got this affliction. I've got this burden in my life. I've got to go and do this. I've got to go and do that. I'll worry about this later."

"I have put off my coat; how shall I put it on?" I'm tired. "I have washed my feet; how shall I defile them?" You know how it is to get ready for bed, you get into bed, who wants to get out of bed? You're all tucked in, that's what we want. That's what we say rest is. And we'll stay there and we'll still believe that until verse 4 comes. Do you see that? We're indifferent. The Lord's got everything. The Lord has provided everything but we're indifferent. But then,

"My beloved put in his hand by the hole of the door," that's my heart. He came to me in power, "and my bowels were moved for him." We just saw in the last verse it never happened, it didn't happen until the Lord came and he stirred them up and said, "Remember your first love. Come to your love. Bring yourself to me." And the church then when the power comes, the church comes forth.

"I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself." That time of communion was short and the church looked and said, "What? But he's not here. I've slipped back to looking at the world. I've slipped back to the things of this world."

"And was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me." They weren't mean. They told her what she was

lacking. They told the church, "I don't know where he is. I can't help you." That's right, man can't help you.

"The keepers of the walls took away my veil from me." I know where to hide. I have nowhere to go. The Lord brought the church again to the end of themselves.

"I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love." That I am full of love for him.

And then the rest of this chapter, as we all know well, is the church's description of the Lord. Oh, he's altogether lovely. He's everything to me. The church is left to wait upon the Lord in the season of the Lord to come to the soul and he's faithful to do so, as we'll see in the rest of the book.

"Let all those that seek thee rejoice and be glad in thee." It's all by him. It's all of him. But as I said, this second clause says, "let," another let. It must be by him. It must be his creative power and it's also a petition. "Let such as love thy salvation say continually." Do you love the finished salvation of Christ? Do you love? When you hear about salvation, as Paul said, do you neglect it? How can we neglect it? Well, we can very easily. Our old nature will always neglect it. "Lord, I stand in need of you to create in me a right spirit. I need you, Lord, to draw me to you."

"Let such as love thy salvation say continually, The LORD be magnified." Do you see that? Do you see what the voice of the child of God is brought to say? What the Gospel conversation is? Did you see what it is now when the Lord reveals that perfect salvation? He's not crying out, "O Lord, let's talk about what I've done for you." No. "Let's talk about man and all of their theology and what they've taught me." No. "Let's talk about the books that I've read." No, and I'm a big book reader. No. When the Lord comes to the soul and he speaks and he fills that soul with himself, the voice of the church and the voice of the child of God is to say, "The LORD be magnified. Not me, Lord. Not unto us, unto your name be all glory, be all honor, be all praise." You see that. You see that in the church in Revelation. You see they are brought to cast their crowns. "They're not mine, this is the Lord's work. Lord, this is yours." And to praise him.

"Let such as love thy salvation say continually." Lord, that's what I need. I need to say this continually, "the LORD be magnified." Have you ever thought of that? Think about that over and over now. Why is it I need to say that continually? Because of self. We're too busy walking around telling everybody how we should be magnified. We're sitting around telling everybody, "This is what happened in my life. This is why I did. This is what's going on." Where do we speak of our beloved? Where do we speak of the one who has done all things and performed all things for us?

"Let such as love thy salvation say continually, The LORD be magnified." The child of God cannot bless God enough nor exalt Christ high enough. You see that in Paul's writings. You see it throughout the word of God when the Lord comes to the soul, the child of God says, "Lord, you're everything. Lord, you've done all things." There is a

humility and a humbleness that comes with the power of the Lord to humble the child of God.

That's why we have, "I am poor and needy." To be revealed your sin as he was in this one, there is nothing, there is nothing that brings a child of God to hate his sin more than seeing the goodness of God in his life; to see what the Lord has done for him to put away that sin. That's what Paul said, "It's the goodness of God that leadeth thee to repentance." It's not the law. It's not a heavy burden on your back. It's the Lord comes and shows you what he's done for you in your place. It's the love of Christ that constrains us. It's his love. It's his faith.

To him, "the LORD be magnified. The LORD be lifted up." And all of that, as I said, all of that creature talk and all of that merit and all of that, "This is what you've got to do and this is what I have to do," it stinks. It stinks in the child of God's nostrils and he wants to get as far from it as he can. He wants to flee that creature-centeredness because of him. Without him, we don't. We embrace it. "Lord, set me in that place. Take me out of that horrible pit, out of that miry clay. I'm sinking. I'm sinking, Lord."

I think of Jonah in the belly of the whale and all the waves coming up over him and the Lord had to reveal to him that salvation is of the Lord. "I will cry out to you, Lord. I will pay my vows. I will magnify you. I will glorify you. It's all of you." Salvation is of the Lord. All the saints have this in common then, throughout the ages and today. This is his work. This is how he works in the church.

Paul said it in Philippians 3:9, he said, "and be found in him not having mine own righteousness." Do you see that? It's debasing. "I don't want my own righteousness. I want the Lord to be glorified." "Which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." I need to see him. I need to see his righteousness. I need to have that power of the Holy Spirit to reveal his righteousness to put all those dead filthy rags away in me.

Turn with me for a minute in the last place we'll turn today in Matthew 17. Turn with me over there for a minute. I just feel like when I read these saints in the word of God, it's like they're just calling out, "Lord, give me Christ or I will die. Lord, you are life." I feel that this morning. "Lord, give me you or I will die. I really will. Life is death without you, Lord."

Chapter 17 says, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord," isn't this indicative of our nature? "Lord, it is good for us to be here." Well, you're right, Peter, it is good for you to be here but it's not really about you. What you're about to partake in is the exalting of Christ, the swallowing up of the law and the prophets all in Christ. And not only that, you're about to be humbled to where you hear

the voice of the Lord. We need that. On the other one it says, in Mark and I think John's account says that he wanted to erect tabernacles for them. Well, he said that here.

"Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased." Not your sacrifices. You'll see that in that Psalm 40, David in the middle of that Messianic said, "Sacrifice and offering, thou wouldest not. Lo, I come in the volume of the book written of me." That's what Jesus said in Hebrews. That's what Paul said and what the Lord testified of. It testified of Christ. That's what the Lord says here, "This is my beloved Son in whom I am well pleased; hear ye him." Not the law. Not the prophets. Hear him. What is the message of Christ? What is the message of his finished work? What have, the Scriptures call it, the doctrine of Christ? Not the doctrine of man. What is the doctrine of Christ?

"And when the disciples heard it, they fell on their face," humbled, "and were sore afraid." The Lord said, "I will put my fear in your hearts." And when he humbles us, his fear is in our hearts, that all reverential fear, that my Lord holds me in the palm of his hands, to do with me what he will for his glory.

"And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." That's what I desire every day. "Lord, give me that desire and fulfill it because only you can. Lord, as you give me a night of rest, as you raise me every day, Lord, raise me to where I want to see you and no man. No man, Lord, to see you reigning. To see your storehouses open. To see what you have done." And that "no man" includes myself most assuredly. I don't want to see me. I really don't. That side of me is death. That part of me is death.

"And when they had lifted up their eyes, they saw no man, save Jesus only." May the Lord lift us up this morning to see Jesus only.

David writes in Psalm 34:8, "O taste and see that the LORD is good: blessed is the man that trusteth in him." O taste and see. Have you tasted him this way, the way he's been described today in the Scriptures? Do you feel the power of the Lord saying, "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified." Has the Lord written that on your heart? You say, "Yes, Lord, I want you magnified, not me. Lord, undertake for me. I can't do this. I constantly point to myself. I'm constantly cumbered about the things in this world. Lord, I need thee."

And David shows us that in 17 when he says, "But I am poor and needy." I can't get here on my own, Lord. I know that the Lord said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." It's true. We're emptied to be made poor. I'm not talking physically although there is a physical emptying also, but the Lord empties the soul so that we desire and he brings forth and he quenches that desire and he does it with himself.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." What is the kingdom of heaven to you? Is it communion, unbroken communion with the Lord? It is to me. I pray the Lord would definitely and most assuredly come and make us to be poor and needy of him that he may fulfill the desires in the soul that he has put there because he is faithful to do so.

"Yet the Lord thinketh." You see, that's beautiful. I'm poor and needy. I am. That's who I am. "But, David, you're a king. David, you have all of this. You were the one that was pulled out of a field watching sheep and was told you were going to be king. You've warred and you've put down all of these nations around you." But I'm poor and I'm needy. I still need you, Lord, every day. My soul does.

And what's the gloriousness in that? "The Lord thinketh upon me." His thoughts are not my thoughts. I hope that proves out for you every day. Our thoughts are so much on this life. Aren't you thankful the Lord doesn't think of this life before he thinks of you? He has performed all things for his children. He is constantly working all things for the good of his people, Romans 8:28, to them that love him, to them who are called according to his purpose.

Psalm 68:10, David says, "Thy congregation hath dwelt therein," that's in you, Lord, "thou, O God, hast prepared of thy goodness for the poor." You have prepared it, Lord. Now bring it about, Lord, in your perfect time.

Psalm 31:19 says, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" Do you trust in the Lord before the sons of men? As you live in this world, do you see the Lord's work in you where you trust in him out there in that world? Or do you give more credence to what the world says about you? You desire more to fit into the sons of men than to know that you're in the Son of God?

Yes, he is my help and my deliverer. Make no tarrying. Do you hear him? O Lord, make no tarrying. Have you ever been brought to say that? "Lord, speedily come! Come, Lord!" We heard that in the church in the Song of Solomon. We heard that in Mary. Have you ever felt that?

Our text one more time, "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified. But I am poor and needy; yet the Lord thinketh upon me." I'm so glad that I can't alter his will, that I can't sin away grace. "Thou art my help," Lord, "and my deliverer; make no tarrying, O my God." Come, Lord. Come quickly.

Dear heavenly Father, may you add your power and strength. Glorify your name. May you be magnified in the souls of thy people. In Jesus' name I pray. Amen.