

I. Briarwood – The Great Commitment Church in Biblical Perspective
For Coming Generations
“A Gospel Equipping Church
Psalm 78

By: Dr. Harry Reeder
October 31, 2010 – Morning Sermon

The text we will look at for the next couple of weeks as a foundational text for a Great Commitment Church is in Psalm 78. I would also commend to you the reading of 1 Corinthians 11:17-34 in preparation for one our ten communion services that we'll be having this Sunday evening. I am looking forward of gathering around the Lord's Table with His people of God and bringing before the Lord the alms. I do pray for God to be gracious to us as a people and pray for next Sunday which is our every commitment Sunday as a congregation.

Psalm 78:1-8 says *1 Give ear, O my people, to my teaching; incline your ears to the words of my mouth! 2 I will open my mouth in a parable; I will utter dark sayings from of old, 3 things that we have heard and known that our fathers have told us. 4 We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done. 5 He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, 6 that the next generation might know them, the children yet unborn, and arise and tell them to their children, 7 so that they should set their hope in God and not forget the works of God, but keep his commandments; 8 and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.*

The grass withers and the flower fades this is God's Word. It abides forever and by His grace and mercy may it be preached for you.

I'm going to ask you to do something for me. This sermon is to be simply focused on a key aspect of the text but I'm going to ask you to do some spiritual gymnastics with me. I'd like to use our celebration of Reformation Sunday, the anticipation of our every commitment Sunday next Sunday and our conclusion of our year of Jubilee. We've been through the celebration in the first third of the year on being a Great Commission Church and a Great Commandment Church through a third of the year. In the last third of the year we've been looking at a Great Commitment Church. What does that look like in the future? In other words, as you this coming week pray through your stewardship that God has entrusted to you spiritual gifts, the hours and days of your life, resources, and as you give indication before the Lord to the leaders of this congregation as we move forward as a church about our tithes, offerings, time, commitments and the use of our gifts as we anticipate how we engage in the church of Jesus Christ and extend the Kingdom of God, I think it's only fair for you to know that where we as elders and deacons desire for God to take us as a Great Commitment Church. Where are we going and where are we headed?

In light of the last 50 years that we have celebrated rightly, where are we going into the future? It's amazingly tied right in to the basic principals of the reformation. Maybe it's not so amazing but it ought to be. As I engage in the work of Christ through

His church at Briarwood, where are we headed and what's our mission? What's our vision? Before I take a look at Psalm 78 I thought I'd do something else.

I'd like to share five things as an analysis of people. The first one is an age of Biblical illiteracy. Secondly, is an age of spiritual impotency. It was marginalized. It was tolerated. It was there and had its existence but it really wasn't making any impact. Thirdly, is an age of compromised leadership, to put it lightly. Fourthly, is an age when the Word of God in general is devaluated and the preaching of God's Word, the exposition of God's Word, in particular is devaluated. Fifthly, is an age in which the clarity of the Gospel blessings and responsibilities are lost. By the grace of the Lord Jesus to be delivered from our sins we who have fallen short of the glory of God because of our sins, are renewed, refreshed, reclaimed and delivered that we might live to the glory of God by His grace. With the loss of Gospel blessings and the loss of Gospel responsibilities therefore walk in manner worthy of your calling.

Do those things sound familiar? So they seem relevant to you? Could we say that about the current age? In fact would we readily say that about the current age? Biblical illiteracy in the church of Jesus Christ? Spiritual impotency tolerated, marginalized, have your church in your building, one day a week for an hour but whatever you do it doesn't belong out here otherwise it's marginalized, has compromised leadership, a devaluation and an attack upon God's Word as inerrant, infallible and sufficient and the preaching of God's Word. Isn't there another way to be saved other than the foolishness of the message preached? Isn't there another way to be saved other than faith coming by hearing the Word of Christ? There is the loss of clarity in the Gospel and its fullness of its blessings and its sufficiency to save sinners, its transformation and call upon the lives and destinies of sinners saved by grace.

It certainly sounds like this age but actually this isn't something I wrote down to try to describe this age. This is something I actually pulled out of a very highly acclaimed book that gave five analysis of the church and culture in the 1500s, prior to the reformation. It's amazing isn't it? There is really nothing new under the sun. It's amazing where sin takes a people when they get their eyes off of Jesus. In the days of Martin Luther when he went to nail those 95 thesis' John Calvin brought the great teaching to Geneva from which the Gospel went out in such powerful ways with church planting and missionaries. It was an age in which that Gospel came to Scotland and John Knox's desire after being discipled by John Calvin saying "Give me Scotland or I do" and the transformation that came to the church in Scotland. There were such glorious things that had been done in that age and it came about in that setting.

So let me ask you a question. You know I am very simple. If God did it then could He not do it again? If God reclaimed the church from its medieval superstition, dead ritualism and the Roman church wrapped up in all of those things as well and by the way these reformers weren't looking to start a new denomination. They were just bringing the old truth of what the church is to be and do and believe to the church and then they were pushed out of it. That's all that they were doing. They went forward by first going backwards. How did they do when they went backwards? They went back to what God had done in the generations before to speak to their generation and the blessing is that it has come to the succeeding generations now even to us 500 years later, at this point in time. You can obviously see the tie.

We have been celebrating the whole year that of that 500 years of reformation blessing, where God brought Biblical literacy in place of illiteracy, and spiritual power to the changing of the landscape of humanity in nations, where the Gospel has begun to go throughout the whole world in power since then. Leadership has been raised up that has fallen into the place and the legacy of men like Luther, Calvin and Knox and now no longer compromised leadership but Godly leadership has been raised up throughout the ages. The Word of God has been understood as inerrant, infallible and sufficient and also the preaching of God's Word so that now pulpits aren't stuck to the side of a sanctuary but they stand in the middle of the sanctuary because its through the Word of God preached that men and women are brought to Christ. No longer are we held by the superstition of clerics as the vestments of clerics were striped away with all of their set apartness and their colors and they started wearing these simple Geneva gowns where the preacher is blocked out because it's not the preacher but the preaching of the Word that's everything. It is through the foolishness of that message preached that we are being saved, if God has done it and how it has filtered down to us for 500 years and of that 500 years 50 years Briarwood has been able to be blessed by it.

What about the next 500 years if Jesus doesn't come back, what will it look like? What should it look like? By God's grace what will be done? What will there be at the time this church is 100 years old? Will there be new members on the Lord's Day, baptism of new believers on the Lord's Day, bringing of Covenant children into the nurture and admonish of the Covenant communion on the Lord's Day and the sending out of thousands of people for Christ after the Lord's Day for the next six days every week? Will there be the sending out of missionaries around the world? Will there be the resources of millions of dollars given to those missionaries and the endeavor of taking the Gospel to the ends of the earth? Will that be there 50 years from now?

It's now to us. It will only be there by God's grace and for His glory through His power but God uses people. God used a Luther, God used a Knox, God used a Calvin and God uses even people like you and me. So what is our answer? I would propose to you that God is not interested in doing an encore of the reformation. An encore is basically a last song to remember what He did. We're going to remember what He did because He's the same yesterday, today and forever but the point that we're looking for is not an encore. We're looking for God to do it again, a new thing. We're looking for a new thing that God does. It will be the old truth and the old means and all of those things He has put in place but a new thing that will surprise people of what God can and will do through a people who are committed to Him and through a people who desire that only God would receive the glory.

What happened next was they realized that something had to be communicated so they went back to God's previous generations of God's blessings to learn in order to live it and tell it to their children. That's what Psalm 78 is saying. Here is testimony that the Lord Jesus who is the Singer of this Psalm says He'll open up a truth and speak in parables but it will be the truth of old that He will bring to us anew. He will tell that truth so that (Psalm 78:4) *4 We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done.* The message that we bring is the Lord's message about the Lord and from the Lord. God has done a great thing here.

Psalm 78:5-7a says *5 He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, 6 that the next generation might know them, the children yet unborn, and arise and tell them to their children, 7 so that they should set their hope in God...* Now do you see what He is saying in this Psalm? He is saying that our ministry is first of all to be faithful to the testimony of the Lord therefore it is faithful to His Word. If we are faithful to His Word then the message from His Word will be to tell of the great things of the Lord and the greatness of the Lord. Then He says we're to do that in our generation in such a way that you're telling the coming generation in such a way that they will be compelled and able to tell their generation and the generation beyond them that's not even yet born. In other words, He wants us to live now not for the moment but for Him and for the future to hear about Him.

I want to give you a prime example of that here. In 1988 the leaders of this church out of necessity took a look at the necessity of a building. So they built a building here. Now there is a lot you can learn about this building that they built that we use now. A generation before built a building that we're now using. They decided that the sanctuary while it certainly will accommodate fellowship, it would speak of the transcendence of God so that when God's people gathered the vastness of His glory would be compelled by the architecture. They carefully put the architecture together in such a way with the centrality of the pulpit, accessibility of the Lord's Supper and all kinds of theological statements were made in the architecture, but there is something that I don't think many of us grasp very quickly. It's something that my brother in law looks at every time he comes here from Charlotte. I'll find him wandering around looking at the brick work. He is builder and he's amazed at it. He'll point out this stuff to me and say "Did you know this?" And I don't have the slightest idea about it.

There is one thing I do know because we made the same decision in Charlotte when we built that church building. What we are going to build is out of materials that have substance for the generations to come. So that there will be something here that architecturally says church and you won't have to guess. Now what were they thinking in 1950 when they built this? What were they thinking in 1980 when they built this? Is that an office building? No, it just kind of says church. You walk in and it says church. It says the centrality of Christ and there are all kinds of things that it says but most importantly it is built in such a way that if Jesus doesn't come back the expectation is that God's people will have a place where they can gather to worship from which they will go to win the world for Christ. So they built this of substance. They didn't just can we get some fake stucco and put up here because it will last 20 or 30 years and that's all we need, it's just for us. It wasn't about them. It was about the Lord and it wasn't about opulence. It was about something of substance.

Of course you can build a church building to last but the church is God's people. This church, that is its people, are we here to last until He comes again? If He doesn't come in our generation have we done it in such a way so that the next generation not only knows but are compelled to tell their generation and the next generation? That's what the Psalmist is saying. He is saying that you live for the glory of God and beyond yourself and you tell it to the coming generations. That's where we are as a leadership. As a leadership we have embraced for coming generations and that's what we believe God has called us to. That's what we believe God has set us here to do, to live in this generation

for the coming generations and the next generation of believers, missionaries, parents, pastors and leaders for this church and beyond this church and for other churches and beyond our church for the community, in obedience to Christ the Singer of this Psalm.

Now, what would that look like? I think the reformation provides for us just our touch stones. What did they decide back then? They thought they could actually get people to heaven by putting money in an offering plate. They thought every time in the offering a coin rings a soul from purgatory will spring. That got Martin Luther so upset he decided to start a reformation. We're not saved by our money or clerics or by rituals or by the sacraments. We are saved by grace alone through Christ alone through faith alone for the glory of God alone. So they began to search the Scriptures and here's what they reclaimed.

They reclaimed three things. The first thing they reclaimed was the preeminence of Christ > Christ-centered. They didn't reclaim the preeminence of clergy, sacraments, ritual, the church or superstition but the preeminence of Christ that Christ is preeminent. He is the First Born, He is the gift of God, He is the Son of God, He is the Head of the church and through Him everything was created. The very preeminence of Christ was established that He was sovereign, sufficient and He alone is our Savior. When they understood that now they understood what the Gospel was all about.

Secondly, they reclaimed the power of the Gospel > Gospel driven. The Gospel of Jesus Christ was a glorious message where God takes sinners and forgives them of all of their sins. We are lost and dead in our sins and we have no hope except that God would be merciful and praise God He has been merciful. For God so loved the world that He gave His only Son that whoever believes in Him should have eternal life (John 3:16). So here is this Gospel message to come to Jesus Christ. Nothing in my hands I bring, simply to the cross I cling that at the cross Christ paid for all the sins of all of His people so there is therefore now no condemnation for those who are in Christ Jesus. Come to Christ and He'll deliver you from your sins, the penalty of your sins, the power of your sins and He'll start delivering you from the practice of your sins. One day He'll deliver you from the presence of your sins. This glorious Good News Gospel message which is about we who are lost and can't save ourselves and religion can't do it but Jesus Christ can and will.

How do we stay focused on Christ preeminent? How do we believe and proclaim the Gospel? Thirdly, they reclaimed the presence of the Holy Spirit > Spirit filled. We do this by the Spirit of God. We do this only by the presence of the Holy Spirit. So they understood the preeminence of Christ, the power of the Gospel and the preeminence of the Holy Spirit. They sought to be Christ-centered, Gospel driven and Spirit filled.

The catch words that came out of that was *Sola Scriptura* where the Scripture alone was our rule of faith and practice. *Sola Gratia* where we are saved by grace alone. *Sola Fide* where we're saved by grace alone through faith alone. *Sola Christus* where we are saved by grace alone through faith alone in Christ alone because the Scripture alone gives that message and we're saved for the glory of God alone which is *Soli Deo Gloria*. I am saved for God's glory. I'm not saved for my glory. God has done much to save me but it's not to make much of me. It is to deliver me so that now I can make much of Him. That is what God has done and that is what the reformation was founded upon.

I believe the Biblical illiteracy that had to flee in the face of that, the spiritual impotency that dissipated and spiritual power came. I believe that Gospel clarity and

proclamation from the lips of people came out of that. Leadership could bear the testimony of Jesus Christ and yes sinners were saved by grace but changed by grace would then feed the sheep and lay down their life for the sheep instead of fleece the sheep and use the sheep. I believe that the preeminence of Christ (being Christ centered), the power of the Gospel (being Gospel driven) and the presence of the Holy Spirit (being Spirit filled) is what reclaimed that church in that day and I believe that is what is waiting upon the church today. That is what God has called us to be and to do and take to the coming generation.

What about this coming generation? I wish I could give more credit on what I'm about to share because all I did was I read it and wrote it in my journal but didn't cite the reference so out there somewhere is somebody smarter than me that gave me some ideas about the generation that we are to reach. Here are five things I'd like you to think about in terms of the coming generation but before I get to those I want to remind you of our mission. In order to stay focused on these three things we have a mission at Briarwood. That mission, if it's fulfilled, leads us to a vision. This is nothing new. So let's walk our way through it. When we move into the next 50 years where are we headed?

We are not going to look at these Scriptures but I would like for you to read these in preparation for next Lord's Day as we will revisit this. Here they are – Matthew 28:18-20 which is the Great Commission. We don't want that to be the great omission at Briarwood but the Great Commission. Acts 1:6-8 in which the key phrase 'you shall receive power when the Holy Spirit comes upon you and you shall be My witnesses' comes from and talks about the preeminence of Christ. Ephesians 4:11-16 where He gave some as apostles, prophets, evangelists, pastors and teachers for the equipping of the saints to do the work of the ministry. Colossians 1:15-18 and the key phrase is 'that in all things Christ would have preeminence.'

Now the history of Briarwood, for the 40 years prior to my coming, for the 10 and now the 11th year as I have had the privilege to serve here, underneath the guidance of our elders and deacons, and with the encouragement and prayers of God's people this has been our mission; *For God's glory Briarwood is committed to EQUIPPING CHRISTIANS to worship God and reach Birmingham to reach the world for Christ.* That simple sentence which is our mission, comes from those Scriptures I just gave you (Matthew, Acts, Ephesians, Colossians). That simple statement is a distillation of those texts. In other words, the leadership of this church did not go over in a corner and say "Okay God what do you think Briarwood church should be?" No, they went to the Bible and said "Okay God in Your Word what did you tell this church to be?" Out of those passages this statement was distilled and it very briefly takes those texts in a simple statement and it answers five questions.

The first question is who are we? Whose mission statement is this? We are Briarwood Presbyterian Church, a member of the Presbyterian Church in America (PCA) working within the context of Evangel Presbytery submitted to other churches of like precious faith. So this is Briarwood's mission statement.

Secondly, what do we do according to this mission statement? We do two things at Briarwood. We have a vertical mission which is to worship God. We have a horizontal mission and that's to reach people for Jesus Christ, beginning in our Jerusalem, our Judea, our Samaria and our utter most part of the world. That's why we exist here. All new members hear this mission statement. If you are coming to

Briarwood the way you get into this church is to know Jesus Christ as Lord and Savior. When you become a part of this church this is what you're signing on for. This is our mission and this is what we do.

The third question is how do we do this? We do this by equipping Christians. In my un-artistic way do you get the idea that I'm trying to emphasize something in that mission statement with large all caps? We are to be EQUIPPING CHRISTIANS. We make disciples. Jesus says "Go and make disciples, teaching them to observe all that I have commanded you." He gave some as pastors and teachers for the equipping of the saints to do the work of the ministry. We equip Christians because that's what God has called us to do. We equip Christians to worship God so that you are able to worship God in Spirit and in truth. We equip Christians to reach people with the Gospel who don't know Jesus. So we have ministries like Evangelism Explosion, Bridge to Life and the Four Laws. We have used all kinds of ways but some way it is some way to equip you. We also equip each other to love each other. What about people that are Christians? We want to be devoted to one another, encourage one another, intercede for one another, pray for one another and care for one another. We include all of the 32 'one another' texts of how we're supposed to live together in Christ. We want to equip God's people to do that. We want to be hospitable to one another.

The fourth question is where do we do this? We do this in Birmingham and around the world. We want to do it in such a way that we're not just reaching those around us but we're reaching those around us that they can reach not only the next generations but next regions from Jerusalem, to Judea, the South, North America, and around the world. That's what we want to do as we're praying toward every commitment Sunday so that we can reach the world, to reach Birmingham to reach the world for Christ. We don't draw a distinction between that. So when we start a Young Business Leaders ministry (YBL) in Birmingham it's to send YBL around the world. When we start a Campus Outreach it's to get Campus Outreach around the world. When we start a ministry we want to give it away and by the way why doesn't your church do that too? We are always wanting God to keep on us to reach the world and that leads to the fifth question.

The fifth question is why do we do this? It is because we do it for the glory of God. It's not for the glory of the PCA or Briarwood or any leader in Briarwood, it's simply for God alone. In fact, we're asking God to do it in such a way that only God would receive the glory and that everyone would know it's of Him, for Him and to Him. For without Him we can do nothing but I can do all things through Christ who strengthens me. We are to be Christ-centered, Gospel driven, Spirit filled and empowered.

What would that look like? That leads us to our vision for coming generations. If we do this mission by God's grace then what does it look like? For coming generations to accomplish this, our vision would be that Briarwood desires to be a Christ-centered, Spirit filled and Gospel driven equipping Center where *every* member is a minister and a missionary. We will equip Christians to worship, share their faith, to love one another, to be good stewards in their life, to be Godly parents, to be Christian husbands and wives, to be leaders in the community, to fulfill their calling with their spiritual gift that God has given them and to be salt and light. We will be an equipping Center which is our vision. Harry Reeder isn't our minister he's our equipment manager. The people of the church

are the ministers and the missionaries. Some people we will send cross culturally but everybody is a missionary. As the Father has sent Me, so send I you, says Jesus. We are all 'sent ones.' We are missionaries to our school, work, neighborhood, and everywhere. God has called us to do this for His glory.

This includes every member. So I want you to do something for me. I'm not calling you out here. If you are a member here at Briarwood you are a missionary. You are a minister of worship to God, a minister of the Gospel to the lost, a minister of love to each other and a minister of truth to yourself. That's what God has called us to be. I was about to go to my Billy Graham moment right there where "I see that hand and the busses are waiting for you and I want you to know that."

As we take this to the coming generation what does that look like? Here are five things to consider about this generation that we're a part of and that we're reaching to reach the next generation. One this generation is overwhelmed. Two it's overcommitted. Three it's overprotected. Four it's over rewarded and fifthly it's over served. That's the generation we work in. I wished I could tell you I came up with that but I read it somewhere and I wrote it in my journal. I was praying through this last week and thought this is where we serve right here.

We live in a generation that is overcommitted. We are way overcommitted in recreation, entertainment, travel, sports and we're always on the go. We are overwhelmed because we are overcommitted. Our kids are committed to who knows how many leagues. It's unbelievable our commitment level. Recently I was looking at George Barna who did an analysis not of mainline nominal Christian churches but of evangelical churches and do you know what the average attendance is of an evangelical Christian in an evangelical church on a Lord's Day worship is? It is 1.5 Sundays a month. Do you know what the average giving is in an evangelical church is? It is 2.1 percent. One pastor said to me "I'm going to challenge my church to go to 3 percent." I said, "What happened to 10?" So go ahead and rob God of 7 percent and be faithful with 3? The reason we are overwhelmed and not faithful in worship, stewardship, ministry and 95 percent of the people in the church do 95 percent of the work. I'm speaking at a church where I'm overwhelmed at the graciousness, love and commitment but I'm talking about our generation. If it applies to you then go ahead and put the shoe on. It's not a Cinderella story but if it fits it fits.

We're overwhelmed. We're way over committed with good things that are turned into idols, whether its entertainment which is not sinful in and of itself unless it's sinful entertainment, with recreation, with hobbies but we're overwhelmed and committed. We are over protected and I'm going to really get in trouble here. I'd encourage you to keep the helmet on your kid when he rides a bike but take the elbow pads, knee pads and everything else off and go ahead and let him skin his elbow because you would be amazed at how much better a bike rider he'll be. We over protect ourselves and our children. It's no accident that my generation has raised the helicopter parent that hovers over their children. Go talk to secular universities because their biggest problem is getting the kids alone long enough to teach them something because of the connection availabilities we have and we just hover over our children. I

If some teacher just happens to get a grade wrong or says something wrong to our kid we'll be right there with that teacher. I have another idea. Why don't you get with your child and say "Guess what that's going to be life. There will be people that say

things you don't like and you don't grow up with a right not to be offended but in Jesus you can deal with it. So how can we win your teacher?" That coach should have known that my child should have been the all star so why don't we just teach our children that's life. Now how are we going to deal with this? How are we going to function with this?

Of course we are over rewarding our children. They get a good grade and we buy them three cars. My daddy never got that message. I think if I go to one more sports banquet where everybody gets a trophy I'll shoot myself. I assure you that your children will not get an award for showing up at work at 8am. They may get to keep their job but they will not get a trophy.

Our generation is also over served. Here is the world that kills children even in the womb and here's the church where we make idols of our children with child centered homes. That's heinous (abortions) and this is blasphemous (idols). We need Christ centered homes where our children have to fit in. So what does it mean to do that to bring the preeminence of Christ to the next generation?

Having said that I'm getting encouraged because I get the privilege to speak to a lot of college and high school groups and I'm pretty excited. They are kind of reacting what we might do in our generation and they are wanting something authentic and real so we're getting a good listening audience there. I believe out of that will come our new believers, our new leaders, our new missionaries and our new pastors. I believe that's where it's coming from.

So my dear friends, it's simply this. As we look to the future we are moving into the next 50 years as a great commitment church, a Christ centered, Gospel driven, Spirit filled equipping center to go throughout all the world because every member is a missionary and a minister. By God's grace if we can do that for God's glory alone and only He would get the glory then perhaps it will be more than a quarter of a million new believers in the next 50 years and there will be more than 1,000 pastors and missionaries that we'll send out in the next 50 years because we have a head start. They started in a store front and we're starting right here. Perhaps by God's grace there will be not 40 plus million dollars going to world missions but much, much more and people will look at that and say "Who did that?" and we'll be able to say "To God be the glory, great things He has done for Christ is preeminent. The Spirit of God has filled this place and the Gospel has amazed us with grace."

We're saved by grace alone through faith alone in Christ alone but you're not saved because you believe in salvation by grace alone. You are saved because grace has brought you to Christ alone and He is your life by faith. Let's pray.

Prayer:

Father, thank You for the moments we could be together in Your Word. Thank You for the privilege to be a great commitment church. We have celebrated the great commission church, the great commandment church and we look forward to a great commitment church. Father, would You allow us to be Christ centered, Gospel driven, Spirit filled for the coming generations because every member of this church is a missionary sharing and living the Gospel and a minister of truth and love for Christ's sake. Friend, that great commitment of a great commitment church starts with you making the greatest commitment that you'll ever make in your life. Christ alone is my Savior. I'm not going to be shrouded, deceived or clouded by trusting in a baptism or church membership or the

fact that my dad and mom were Christians but I personally now commit my life to Christ. Come trust in Him alone, by grace alone, through faith alone, for He will never leave you alone but He will be with you all the days. Thank You Jesus for I pray this in Jesus' Name, Amen.