

Receiving Jesus

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John 1:11-13

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So there's a sad trend going on right now. It's going on in the church. It's going on in social media. People are getting on social media, posting pictures of themselves, deconverting. Have you seen this? People used to be Christians, even some people that were famous Christians are turning away from their commitment to Christ to pursue what they're saying is their authentic selves. And they take a video of it and post it and tell people about it. So they're no longer pretending to be something they're not, they're no longer trying to convince themselves that they love a Jesus that they really don't. But in the words of John 1:10, "Regardless of their previous experience, they didn't know him."

I know they'll say they did, and I know they'd be offended by that statement, but the Bible is the lens through which we see reality. And when we see reality of deconversion through the lens of the Bible, what we see there in verse 10 is that they didn't really know him. Oh, they knew a lot about him, but they didn't know him. They had a ton of truth about him, they heard about the goodness of God and maybe even saw God's goodness in their lives. They had a ton of experiences with God's people and going to church and things like that. But they never really welcomed him into their lives. Oh, I know they would hate me saying that. I know they'd say, "Oh yes, I did." But 1 John 2:19 is clear, which says, "People who deconvert, that they went out from us, but they were not really of us." Why? Because if they had been of us they would have continued with us. They would have stayed, they would have remained.

But they went out, like Judas they deconvert, that might be made plain, clear, obvious, that they all are not of us. Say start out that way today because I don't want that for you. So, because before they deconverted they were just like you. They were in a church and they were hearing the Bible and they were serving and maybe somewhere on stage even preaching. And they were in it. They were in it big time, but they left as deconverts. They all sat in church. They served. But I want you to be converted. I want you to be born again. I want you to receive Christ. Because when that happens, you remain, we just saw it in 1 John 2:19, when that happens, you remain, you stay to the very end.

Yeah, there will be moments of doubt. Yeah, there'll be moments when your emotions, where you just don't feel it. Now, even though there'll be tremendous temptations at times to walk away, you won't, you will stay, you'll remain. That's John's goal for his readers. He wants people to receive Christ. That's the big idea of our text. It's really the big idea of the book of John. He ends his book by saying chapter 20, verse 31, "That I wrote all this stuff in this book so that you may believe that Jesus is the Christ, the Son of God. And that by believing you may have life in his name." Well, those themes of believing and believing in Jesus name, all of that start right here in verse 12, which says, "To all who did receive him, who believed in his name, he gave the right to become children of God." So book ending this account of Jesus life is this called to believe to receive Jesus. But that call always makes a distinction between those who do and those who don't.

And this distinction is carried throughout the Book. Jesus is going to present himself multiple times to multiple people in small groups of people and masses of people. He's going to say,

"Here's who I am. Here's what I've done. And that distinction is going to come. There will be those who receive and those who reject. There will be a moment of decision. Let's look at the tragic side of this story, starting in verse 10. Says, "Jesus was in the world. The world was made through him, yet the world did not know him. He came to his own and his own people did not receive him." As we jump into verse 11, that's not a repeat of verse 10. So think of verse 10 as the large circle and verse 11 as the small circle within the large circle. What I mean by that is, verse 10 is concerned with the world of human rebellion. The world at war with God, the Gentile world, Ephesians 2:12 says, "All non-Jewish peoples before Christ were separated from God, they were alienated from the blessings of Israel. They were strangers to the covenants. They had no hope, and they were without God in the world before Christ."

The word is clear. Verse 10, their creator, the creator of all things was there. And they didn't know him. They rejected him. Well, surely verse 11, the Jews, they're going to be different, right? They're going to do it differently. I mean, they're going to welcome him. They worship the one true God, they have God's law. They have true worship. He gave them the covenants and the promises and the Bible and the prophecies of the Messiah. Like they're going to be ready, like a long-awaited friend coming home they're going to receive him with open arms, right? No. Verse 11, "He came to his own." That phrase means his own things, his own place. It's translated elsewhere, "One's own home."

When Jesus arrived, he wasn't a stranger. He came to his home, the land of Israel, and his own people didn't receive him, his own people, the Jews. No other place, no other people on the planet could say those things, this special place Israel, the special people, the Jews. Verse 11, "And they did not receive him." Before we get into that, just as an aside, the land of Israel and the Jewish people are said to both belong to who in the old Testament? God, right? But here in verse 11 they belong to who? The light, the word, who is Jesus. I bring that up because verse 11 is just another indication at the beginning of John's gospel that Jesus is God.

Let's summarize verse 11 with the word *rejection*. **Rejection**. "His own people spurned him. His own people scorned him and despised and rejected him and abhorred him and utterly disown him." And it seems what John is saying here is that they should have known better. Centuries of prophecies, centuries of studying the Old Testament, centuries of longing for the Messiah, centuries of grace and the goodness of God. He arrives, they reject him. And what happens is that the Jewish people in the book of John embody the rebellion of the world against its creator. And that was the last place you'd think they would be, right? They're supposed to be holy. They're supposed to be separate from the world. They're supposed to be unlike the world. And yet they become the leading tragic rank example of the world. Rejecting Jesus, just like the world does. And this is no small thing. Remember, as Jesus is recognizing that his people are rejecting him. Do you remember his response? He wept, "Jerusalem, Jerusalem. I long to bring you to myself, you're not willing to." Weeping. This rejection, this tragedy caused Paul, he says in Romans 9, "Unceasing anguish."

Even toys with the idea of trading in his salvation for theirs if that was possible. To know the story of Jesus is to know the Jewish people is rejecting him. And except for a very small minority, like his disciples and some others, but sadly to know the Old Testament is to know this recurring theme, God's people rejecting God. They prefer idols to him. They prefer the surrounding nations to him. They prefer the opinions of others to him. They wanted everything, but him. Isaiah 65 paints a vivid picture of this. God is speaking, and he says in his own words,

"I spread out my hands all day to a rebellious people who walk in a way that is not good, following their own devices. A people who provoke me to my face continually."

And then what Isaiah does is he describes that provocation by their idol worship. So think about it. I spread out my hands in love. Think about you as a child come to me. I love you. That's God, arms out in love all the time, "Come to me," to a rebellious group. He said, "I love them. I want what's best for them. But they live their lives in ways," he says, "that are not good. That are harmful, not helpful." "They're following," he says, "their own devices, their own imaginations." Rather than what? Following him. "As a result," he says, "they provoke me to my face continually all the time." They're like a kid, "Hey, don't eat that."

What do they do? Oh yeah, smirk in the eye. You know, smirk on the face. Look you in the eye. "Come and get me." Right? That's God's people treating God that way. Provoking him, daring him. I mean, what more could God have done? What more did he need to do to make sure that they knew that he cared for them and make sure that they knew that Jesus was their Messiah when he showed up. All the prophecies, all the miracles, all the things that only the Messiah could do that Jesus did. The proof is irrefutable. At the end of the day, they just didn't want him. They thought something else was better. So verse 11, he came to his own people and his own people did not receive him. We all know though it's not just the Jewish people, right? It's all people. And for some reason, it's especially those who grow up around church a lot. Jesus becomes like the difference between touring a castle and living in a castle. You tour the castle, you're walking around, "This is amazing," taking pictures. "This is so fantastic." You live there like whatever.

"See it all day. It's where I live. It's nice." Like the Jews, maybe you grew up hearing about God too. You know the Bible, you know a ton about Jesus, you know the truth, you know it so well maybe you're kind of bored of it now. Grace, yeah, used to be amazing, but it's not so much now. It's not a sweet sound anymore. Maybe there was amazement, but then amazement's kind of worn off and any gratitude for sin's kind of automatic now. Oh yeah, I sin, he forgives, cool. It's not that you don't like Jesus, he's fine and all. I mean, that whole dying for my sins thing. Like, "Thanks a lot, man. Great." But other things are so much better. Other things capture your heart. Other things dominate your soul and like, "This is real life. It's not him."

I know most of you here aren't in the category of rejection. You're here because you want to be, you're excited to be here. You want to help people know, love and serve Jesus. You want more of that for yourself and for others, I get it. There are moments like this though when I'm not really talking to you. Becomes a moment where you realize, "Oh, he's talking to, he's talking to somebody else now," which means it's time for me to pray. Maybe it's the person sitting next to you, three rows in front of you. Maybe it's that family member that you really wished would have been here today. And you're like, "I got to make them watch this." Whatever it is. If you're in the category of rejection and you're here right now, or you're watching, verse 11 is a tragedy that is relived every single day.

He's come over to you time and time and time again throughout your life in that kids group or at that summer camp or in the car or in those quiet thoughts he's come to you and over and over and over and over you have not received him. But here he is again, right now. Will you receive him now? But John, I've been on the fence so long. And while I've been sitting on the fence, I've done a lot of things that I know God's not happy with. I might as well just deconvert, I might as well just walk away.

Heard about a pastor meeting a man on the street who once said to him, "I'm the biggest sinner who's ever lived." And the pastor said, "Well, Jesus came into the world to save sinners." "Oh, but you don't know, I have just been utterly ungodly." The pastor said, "Christ died for the ungodly." "Yeah, but you don't understand. I'm just so lost." And the pastor said, "Jesus came to seek and save that which is lost." He says, "You have this brush in your hand. And in every stroke it looks as if you're quoting scripture, you seem to be painting yourself as the very kind of person that Jesus came to save. He's come to you over and over and over, and he comes again now, in this moment."

And just like when he walked the shores of Galilee and just like when he was in the streets of Jerusalem, proclaiming truth about himself calling everybody to a decision. So he's doing that now with you again. That no one is too lost. No one is too ungodly. No one is too much of a sinner. He'll show you mercy. If you've been the rankest sinner ever, or the most clean Pharisee, he will welcome you. He will forgive you, receive him.

What more could he do to make sure that you know him? It's like you grew up in the jungle somewhere. You know about him. You have a Bible, your parents maybe raised you going to church. Maybe your wife is like dragged you to church today. That is a gift of his kindness that you would know anything about him, but it's not for the sake of information. What more does he need to do? There is nothing better. There's nothing sweeter. There's nothing greater. There's nothing more satisfying than him. There are hundreds of people here who will tell you that. That is their reality every day.

Now verse 11 can be rewritten, "He came to me and I did receive him." Many have remarked that the first 12 chapters of John can be described with the words of verse 11, "He came to his own and his own people did not receive him." And then they say the chapters 13 to 21 can also be summarized by verse 12, "But to all who did receive him, who believed in his name, he gave the right to become children of God." So many scholars say that verses 12 and 13 are the point of these opening 18 verses, that everything is flowing into this and everything else is coming out of it. That this is the goal, that all the historical and eternal realities of verses 1 to 11 and verses 14 to 18, all of those are necessary and critical. But the goal is that we respond.

Despite the mass rejection of the Jews, there's always a remnant. There's always those that don't follow the crowd. There's always those that don't follow their feelings. There are always those who stand apart from the masses and receive Christ instead. Jesus put it this way. Matthew 7:13, He says, "The gate is wide." Meaning lots of people together can go on the path that leads to destruction. That's what happened in the life of Jesus, right? At the very end he's got a small group of people that are with him. The masses reject him on the road to destruction. But Matthew 7:14, "The gate is narrow." One at a time, fit through the path that leads to life. And there are only few on that path. Sadly that was true then, and it's true now.

The idea in verse 12 is that this rejection of Jesus by the Jewish people opens the door for all people to come to him. Notice verse 12, "But to all, all nations." Jews and non-Jews, all ethnicities, all education levels, all economic levels, all people, the most destitute, wicked, addict, false teaching, prostitute to the very queen of England. Jesus is for all of them. And he doesn't make any one of them more or less a child of God.

To summarize this next part with the word *reception*. **Reception**, that all people may receive him. That means to welcome him, to embrace him as their king. And I say that because John 5:43, "Receiving Jesus and believing in Jesus are both connected with recognizing the authority

of a person." So to receive someone is to recognize who they are and respond accordingly. It's welcoming him knowing exactly who he is. The right response to Christ, to who he is, to everything he did is to receive him, which verse 12 says is the same as believing in him. But notice, but to all who did receive him, who believed in his name, those statements are parallel they're equal. So to receive Jesus is to believe in him, to believe in him is to receive him. Or more specifically, look at verse 12, "It's to believe in his name." So in the Bible your name is not just the marker for you. You're you because that's your name. No in the Bible a person's name stands for all that a person is. His nature, his character, his authority, everything that he is. So to believe in Jesus' name is to trust in him. All that he is, all that he represents, all that he does. So in the words of John 3:18, "Believing in Jesus' name is the same as believing in him. And to believe in his name is to believe all that he is." Which means believing in Jesus is not trusting in things that he said to do, like baptism for instance.

Or trusting in some ritual or experience or emotion or rite or good work. That's not trusting in Jesus. Believing in Jesus is also not trusting in ideas. Trusting that theological statements about Jesus are true. Like he's God or he lived a sinless life or he died for my sins or he rose from the dead. As great as all those things are, believing in Jesus includes all of that. Because that's who he is and that's what he did. But believing in Jesus goes beyond the statements and actually trusts in him the person. He's the focus of the trust, not the ideas, not the good works, not the institutions, not myself. It's him. He's the focus of the trust.

And I want you to picture, I mean, it's in the text, it's right there in verse 12. I want you to picture believing as receiving, think about that for a second. The idea there is that as poor, we receive his riches. As naked we receive the robes of his perfection. As dirty we receive his cleansing. As enslaved, we receive his freedom. As thirsty, we receive the water of life. As empty, he fills us with his spirit to cause us to walk in his ways. As miserable, we receive the satisfaction that can only be found in him. So we come to him empty, needy, destitute and he gives us what we need. And I say that because most people are trying to give Jesus something, instead of receiving. One author at it this way says, "I know what you've been trying to do. You've been trying to give Christ something. Let me caution you against a very common expression. I hear converts continually told to give their hearts to Jesus. It is quite correct, and I hope that they will do so, but your first concern must be not what you give to Jesus, but what Jesus, gives to you. You must take him as his gift to you, and then you will truly give your heart to him." So let's think about this for a second. Believing in Jesus name means believing in who he is. And so let's think about that for a second.

Go back to chapter one verse one. Have you received Jesus as God? Because that's who he is. Have you received in verse two as equal with God? Have you received in verse three as the creator of heaven and earth. He is the source of life, the source of truth, the source of salvation. Verses four and five. Do you receive him as that? Do you receive him, verse 17, as the Christ, the Messiah? The Messiah means prophet priest and king. So is Jesus your prophet, he's your teacher. He's the one who's teachings you follow. Is Jesus your priest? Is he your only go between, between you and God? It's only Jesus. He's the one that gives you access. No one else, nothing else, just him. Is he the one who sacrificed, was offered on your behalf for forgiveness for your sins? Is he your priest? Have you received him as that? And then have you received him as your king? The one who's in charge, the Lord, the master. Is he all of that for you? Have you received the real Christ?

In that moment I'm not asking you for information, I'm asking you for allegiance. I'm asking you to receive him, to believe in his name. Listen, it's one thing to receive my words or the words of your favorite author, preacher, teacher, whatever. We're nothing, we're nobodies, it doesn't matter at all.

But have you received him? Have you entrusted yourself to him? All that he truly is? All that he's truly done? It's one thing to know and even agree like, "That guy right there. He's the doctor." It's another thing completely to entrust yourself to his care. Information about Jesus is not helpful in and of itself. You must receive him. Verse 12, the first half there shows the human responsibility side of salvation. The rest of verse 12 and verse 13 shows God's sovereignty side, God's side of it. Look at it again, verse 12, "To all who did receive him, who believed in his name, he gave the right to become children of God, who were born not of blood nor of the will of the flesh, nor of the will of man, but of God." The one who receives Jesus, the one who believes in his name is the same one who is born of God. All three of those statements are parallel. They're the identical person.

And what we see there at the end of 12 and into 13 is that this birth that John is talking about is the result of divine activity. And you see that at the end of verse 12, where it says that, "Jesus gives those who receive him the right to become children of God." That word means status. He changes your status. You're not born a child of God. This must be given to a person. Also says that, "He gave the right to become children of God." And this isn't given in response to believing in Jesus. The Greek here just simply says, "These things happen." So they receive, they believe they're given they're born. It's just saying, it's not talking about sequence. It's just saying, "All of this happens."

And one last thing, Jesus, doesn't give people the ability to become children of God. So then they respond or not respond of that ability. This word right here for right doesn't mean an ability. It refers to authorization. It refers to a change of status. You go from alienated from God to being adopted by God. In Roman times, if a family adopted you, what would happen is that you would go into a group of people, into a forum and it would be declared, "This family adopts you." And then from that moment on it was as if you were born into that family. All the rights, all the privileges, all the blessings of being connected with that family are yours and yours forever. Your status changes in that moment. It has nothing to do with ability. Because in the Bible, the status of those apart from Christ is child of hell, child of slavery, child of wrath, child of the devil. Second Peter 2:14, "It's clear we are a cursed children." But Jesus comes in and he changes your status. You're recreated as a child of God, that word in verse 12 to become a child is the same word in verse three that talks about creation, coming out of nothing. You are recreated from all of those things to a child of God, a beloved child, a child of the promise, a child of the light, a child of faith, obedient children who walk in the truth. That's what you are by recreation. The theological word for that is verse three, **regeneration. Regeneration.** Point #3, otherwise known as **being born again.** Oh, there's that weird phrase, **born again.**

A year ago I did a deep dive into this idea. I did a two-part series Titus three, five and six on this idea. And I did it, spent a ton of time on it because this is one of the most important truths that we all need to be very clear about, regeneration. So I highly recommend our website, Facebook, YouTube, going back and listening to that. Because I did a deep dive there, I'm not going to be able to do that now. But being born again or verse 13, "Being born of God," is this supernatural internal act of God's grace, where he purifies the sinner from sin's complete infection of us and gives that sinner spiritual life. Recreating him completely a new spiritually. In other parts of the

Bible it's talked about becoming a new creation. Talked about being resurrected from the dead spiritually as a washing or a renewal, a rebirth. Or verse 12, becoming a child, something coming into existence that previously didn't exist, that you're a child of God.

And the words of 2 Peter 1:4, "We partake of his nature." We don't become little gods. What we are is recreated at your core. You're now different. You're a different person. God's life is in you now. And the question is, how does that happen? And that's where verse 13 comes in. Jesus does something. In verse 12 he gives you the right to become a child of God. He changes your status. And then verse 13, how does this happen? "We're born not of blood, nor the will of the flesh, nor the will of man, but of God." And the point of verse 13, I think is simple. Human beings contribute nothing to this spiritual birth. Just like you contributed nothing to your physical birth, right? You were just kind of what? Kind of along for the ride, Right?

And I think that's why birth is the right analogy for what God does when he saves a person. These three denials in verse 13 are the three ways people think they can be right with God. This rebirth, this new creation, this regeneration, notice verse 13, is not of blood. This has to do with your ancestry, your ancestors, your family contribute nothing to becoming a child of God. It's been well said, "God has millions of children, but no grandchildren." Connection to Abraham or Moses or your dad being a missionary. Your auntie teaching Sunday school means nothing for you being a child of God. Grace doesn't pass from parents to children like DNA. It's not inherited. Just because your parents are Christians doesn't mean that you are.

Notice verse 13, "Being a child of God is also not of the will of the flesh." This has to do with things that are natural, human choice, human effort, human ability, human emotions, none of those things make you a child of God. What you want, what you do, how you feel, what you can do, contributes nothing to you being born again. God must transform what we are naturally. He must show us grace. He must change our status into children. He must birth us again. And third being a child of God notices not of the will of man. That's referring to as is what other people want for you. What other people think is best for you? Whether it's a parent or a minister, a friend, a family member, some prophet or guru, whatever. Nobody can make you a child of God. Manmade systems, rules, regulations, rights, rituals, prayers, all that stuff. One person cannot make another person a child of God, no matter how wonderful, loving, smart, godly that person is, no one can do it for you. So while the human side and the divine side of salvation are clearly seen, verses 12 and 13, the stress of the text, the logic of the argument is clearly on the divine side. But that makes sense, right?

When you were born, all the work to give birth to you was solely and only the mothers, right? Baby wasn't in there pushing, helping out, right? It's just mom doing all of it. But the mom doesn't breathe for the baby. Once the baby's born, she breathes, she cries. She looks around. She starts taking in her environment. The baby starts to live, but the mom does everything possible to make that happen. So that you have spiritual life, that you're born again, that you've experienced regeneration.

The fact of that experience in your life is completely owing to God's work in your life. He gave you new life. He gave you the right. He kindly changed your status to child of God. And then you lived, then you received him. You believed in his name. And you became a child of God. And listen, that's no small thing. Like if I came up here and was like, "Hey, I was doing some ancestry.com work. And I realized that I am an ancestor of the queen of England." After you said, "Wow." As the privileges and benefits of that start to set in, you probably think something

like, "Sucker, I want that." Like you think, "I want some of that stuff. I want to be a child of the queen. That'd be amazing."

When I say, "I'm a child of God." And you're like, "Ah, is it lunchtime yet? My tummy kind of hurts." It's no big deal. It's no big deal. It's going to be a big deal one day.

Listen, if you're wondering, "Am I born again?" I talked to a lady last night who was tears in her eyes, like, "I just don't know. I just don't feel it." If that's you, I said to her, she was talking me through many years of going through that. And I gave her advice that pastors have been given advice for hundreds of years now. I said, "For every one look at yourself, take 10 looks at Christ. For every one look at yourself, take 50 looks to Christ." Don't look for the answer in yourself. You're not going to find a lot of good stuff there. Look to Christ. Because what happens is our thoughts, they just dominate, right? We just kind of it's all stuck in here. And we tie ourselves in knots and we convince ourselves of things that aren't true. And what we need is the light of the glory of God in the face of Christ to come in and shatter that darkness.

And that happens is we remind ourselves, "Okay, what did he say? What did he do?" And we take the truth about him. And we confront our emotions and we attack our feelings and these thoughts, we go, "No, this is the truth." It's like blinders on those horses, right? We just keep our eyes set on Christ. Like we sang, we turn our eyes on Jesus. We fix, we rivet our gaze on him instead of ourselves. That's where assurance comes. We look to him, we receive him. We believe him. Listen, not ourselves. Not our goodness, not our good works, not our theology. All that stuff is great. But none of that will give you assurance that you're born again. Look to Christ.

Last week I told you about a missionary to Korea named Robert Thomas, if you were here. If you weren't here, he was a missionary. He was in China. He wanted to take the message of Jesus to the people of Korea. And so he boards an American ship with a bunch of Bibles to begin a mission to the Korean people. As he's in the Harbor outside of Pyongyang, the American ship starts to get in this little fight with the Korea Coast Guard. And eventually that American ship catches fire. It sinks. Everybody dies, except for him. He's swimming onto shore with as many Bibles as he can carry without drowning. And gets to the shore, he's met by Korean officers. He pushes the Bibles into their arms. They take out their clubs and they beat him to death. He's an enemy.

I didn't tell you the rest of the story. So went off the riots that the light first shined in Korea on the day that Robert Thomas died on the beach because after he was clubbed to death, those Korean soldiers picked up the Bibles. And some of those guys could read Chinese. And so as they're reading these Chinese Bibles, they receive Christ. And from that beginning the light of the gospel shine so that Christ was made known to the people of Korea. So that in South Korea today, Christian has displaced Buddhism as a majority religion. It's one of the few far Eastern countries with a substantial Christian population. In fact, Korea has emerged as the leading nation in world missions, shining the light of Jesus all over the world. And it started with a guy who spent a few seconds in Korea before he died.

Now, here's the thing. Most tragically people are going to treat Christ like those Korean soldiers initially treated Robert Thomas, "Get him out of here, beat him. I don't want to hear it." No they're going to reject. But some will receive him. And the question is, will you? It's to moments like this, excuses start. Oh, here we go again. Give your life to Jesus. Listen, I'm just checking the church box because of her sitting next to me.

Then I'm going to be out of here. I'm going to have some fun. Recognize whatever you trade Jesus for is like trading garbage for pure gold. You can continue to convince yourself that garbage is gold, but eventually you will realize the treasure that Jesus truly is. So it's moments like this when Jesus comes to you, maybe for the first time, maybe for the hundredth time, thousandth time, 10 thousandths time, he comes to you again. He says, "Receive me."

Today is the day, no more excuses, no more justifications, no more, "I'm better than all these idiots here." No more of that. He's come to you again and again and again, and he's coming to you now. Maybe you've been pushing him away for years. You've been pushing him away for decades. Let's make today the day that you receive him. And he will make you a child of God. And that status will be true for you now, and for the rest of eternity. Let's pray.

Jesus, texts like this are heavy. They're heavy because what they do is they separate every person into either receivers or rejectors. Those who turn from you, despise you, don't want anything to do with you. Or like, "Yeah, he's fine. But I got other stuff too." And those who receive you, those who embrace you. And every person in this room, every person watching is in one of those two categories. And so as a result of looking at your word, just now, I pray that you would help us to see which one of us are in truly. That you would open our eyes to that reality. And for those that have rejected you, I pray today would be the day that you would open their eyes. And for so long they've seen you as garbage. Or just as like a nice thing. But then now they would see you as the treasure you really are. And for the rest who you've helped us see that, that you are the treasure. You're better than anything. You're sweeter and more satisfying than anything. I pray that these reminders of these truths would fill our hearts with gratitude once again, and that as we sing to you one more time, that we would truly stand amazed at who you are. I ask this, please, in your name. Amen.