

## Kings and Prophets 13-09-06b

We pick up our study now, we're looking at James chapter 5 verses 13 through 18 with special note taken of verse 17 where Elijah is given as an example and the major subject is prayer. The occasion for prayer is some sort of malady on the part of someone in the church and James instructs them to call for the elders of the church, let them pray over him anointing him with oil in the name of the Lord and the prayer of faith will save the sick and the Lord will raise him up, that's verse 15. Well, we've already noted that there seems to be a discontinuity between the apparent expression of thought here and the example of Elijah where he prays for rain rather than some sort of an example of healing given in the Old Testament.

Secondly, we've noted that while Paul is careful to distinguish the fact that sign gifts and miraculous gifts are temporary in nature and will be replaced and supplanted when the word of God is complete, completely available, when the canon is complete, James makes no such representation in this context. The third thing to note is, let's take this at face value and say that James is saying when you're sick, call for the elders, get the oil, pray, God will raise the person up. What are our parallel passages in the New Testament for this? Where else do we have a similar thought expressed? Romans? 1 Corinthians? 2 Corinthians? Is there any place where Paul the Apostle in any of the Pauline letters says if you've got sick people, have them call for the elders? Do we have any parallel passage that reinforces and compliments and undergirds this idea? Any place else in the New Testament where sick people are encouraged to call for the elders, get anointed with oil and pray to be raised up? It's pretty much unique, right? And that should give us pause because generally when you find a teaching in Scripture, you are going to see the connections.

It is going to be part of the warp and the woof, part of the threads that you find woven throughout God's revelation and I can't find anything to attach this to in the New Testament. Even in the days of Jesus, in the age of Israel, He doesn't say, well, look, here's a man sick of the palsy, let's call for the elders of the synagogue and anoint him with oil and he'll be made well. That's not the way Jesus healed.

It isn't the way the apostles healed in the early chapters of Acts. They didn't call for the elders and have a prayer meeting and an anointing session. This is completely unique in the annals of physical healing, is it not? So this should at least slow us down before we print this on a refrigerator magnet and have a healing session.

Not only that, but in the context of the book of James, what is James talking about? Just look at your New King James and your topic headings in the book of James. He says, to trust God in trial in James chapter 1, blessed is the man who endures testing. For when he has been approved, he will receive the crown of life, which the Lord has promised to those who love him.

Let no one say when he is tested, I am tested by God. Each one is tested when he is drawn away by his desires and enticed. When lust has conceived, when desire has conceived, it brings forth

or gives birth to sin.

Sin, when it is full grown, when it comes to completion, fruition, brings forth death. Is he talking about the physical realm or the spiritual realm here? This is a spiritual challenge, right? Verse 19, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. The wrath of man does not produce the righteousness of God.

Be doers of the word in the remainder of chapter 1. Don't take sides and have personal favoritism in chapter 2. Faith without works is dead in the last half of that chapter. Mind your tongue in chapter 3. There is heavenly wisdom and there is demonic wisdom at the end of that chapter. Chapter 4, James 4, 6, God resists the proud but gives grace to the humble.

These are spiritual exhortations. Mind your life before God in the spiritual realm. Humility in verse 7 through 9. Submit to God, resist the devil, and he will flee from you.

Draw near to God, he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. He doesn't say, cleanse your flesh, you lepers, and mend your bones, you lame and broken people.

He doesn't emphasize physical healing, he emphasizes spiritual restoration, does he not? Spiritual strength, spiritual health, spiritual vitality. A life lived pleasing to the Lord. Don't judge your brother.

There is one lawgiver who is able to save and to destroy in verse 12. Who are you to judge? Don't boast about tomorrow. If the Lord wills, we will do this or do that.

That brings us to chapter 5. Those who oppress others will be judged. The rich who rely on their riches, just bide your time. God will deal with them.

Kind of goes along with do not judge others in chapter 4. Look at verses 7 through 9. This is our immediately preceding context now in James chapter 5. Be patient, brethren, until the coming of the Lord. Be patient. Endure.

Bear up under. Maintain an even strain. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

Early and latter rain. What is it that was suspended in the days of Elijah, in the days of spiritual destitution in the northern kingdom? The early and the latter rain. Who had to wait in the days when the rain was suspended? Who had to wait patiently and trust God? Remember those 7,000 that had not bowed the knee to Baal? What do you think they did during the drought? There weren't 6,999 other individuals at the brook Cherith, were there? What were those people doing during the drought? Well, God was making provision for them in the same way that He, or in a comparable way as He did for the widow and for Elijah himself.

God sustained them. God preserved them. I've never seen the righteous go hungry or his seed

begging bread.

God gives grace to the humble. God resists the proud. God will give grace to the humble.

But it takes patience. It takes endurance. You have to wait for the freshen of grace from above.

The rain, the early and the latter rain. You also, verse 8, be patient. Establish your bodies by a regimen of workout and diet.

Is that what it says? Establish your hearts. For the coming of the Lord is at hand. Now, James was completely wrong about this, wasn't he? The coming of the Lord wasn't at hand.

This was nearly 2,000 years ago. This is a mistake and an error in your Bible, is it not? Or is it? Is the coming of the Lord at hand? It is as close as the end of the sequence of your heartbeats. When your heart quits beating, the Lord is here.

When you stop respirating, when you are dead, the Lord is at hand. And we do not know the length of time that has been allotted to us. Nothing like getting your alumni magazine and looking at the back, at all the people younger than you that have checked out.

People in your class, people that you've known. I was looking at my shipmate magazine and one of my classmates, another one bit the dust here sometime since the last issue. You do not know what the lifespan is.

And thankfully, I don't need to know. In fact, I don't want to know. God has chosen not to reveal it and I figure His reasons are good.

So you live every day to the fullest. We try to avail ourselves of God's grace. Maximize the potential.

Lay hold of the grace of God. Exploit the opportunities. Seize righteousness by faith.

Try to prepare for service and opportunity in the future. And if this is the last day, let's pray that we lived it well. Do not grumble against one another, brethren, lest you be condemned.

Lest you be judged. Behold, the judge is standing at the door. Doesn't say the great physician is standing at the door.

It's the judge. My brethren, take the prophets who spoke in the name of the Lord. So maybe this is why Elijah comes up in this context.

Brothers, take the prophets who spoke in the name of the Lord as an example of suffering and patience. How long did Elijah have to wait before he could pray the prayer for rain? Three and a half years. This would be sometime in the early part of 2009? Late 2009? Early 2010? What's three and a half years ago? We're in the last part of 2013, so it would be the early part of 2010 maybe? Yeah.

So do you really want to wait ever since 2010? Three and a half years? What if you got sick in February, March of 2010? Do you still want to be sick now? There's people who are. But do you want to be? Probably not. Take as an example of suffering and patience the prophets.

All these things were written for our instruction. Indeed, we count them blessed who endure. Those who endure are blessed.

You have heard of the perseverance of Job and seen the outcome from the Lord. The Lord is very compassionate and merciful. Do you think Job figured it was worth it when all was said and done? Not only was he twice as blessed materially at the end, but the encounter that he had with God, the things that he learned through that time of testing, are incalculably precious.

Not only to him, but to everyone who has been taught from that account since. His life was used by God to bless literally hundreds of millions of believers. How privileged would you be if your life was a blessing to hundreds of millions of people? Would it be worth enduring if God could use you in that way? He may be.

We don't know what kind of Bible is going to pertain in the millennium. We don't know what kind of scriptures are going to be available in the kingdom of the Father. But I'll tell you this, they're going to be more extensive than the ones we have now.

The Word of God does not perish. The grass withers and the flower fades. The Word of our God abides forever.

We've just got a sampling of the Word. We have an eternity to learn more and more about God. Do you not think that there's going to be a third, fourth, fifth, sixth, seventh? There might be seven testaments by the time all is said and done.

Seven sections at least of the Word of God. We've just got two. And there may be some of us who feature in those.

Let's make it count. Let's hope that it's a good record. We're not like Hymenaeus and Philetus.

We're not like Nadab and Abihu. We're not one of the untold thousands that dropped in the wilderness between leaving Egypt and arriving in the Promised Land. The Lord is very compassionate and merciful.

But above all, my brethren, do not swear either by heaven or by earth or with any other oath. Let your yes be yes and your no be no, lest you fall into judgment. Why does that occur here? What do people think when they use an oath? It's a formula, right? It's an extra piece of security.

Because I have sworn by something, because I have invoked something, it makes my word stronger. It makes my testimony stronger. I'm strengthening it by an act of my own mouth.

I say, by heaven, by Jove, by this, by that. We're trying to add strength by speaking something.

And James says, don't do it.

Why? If you are resting in the promises and the provisions and in the gracious outworking of God's will, then you don't need to say anything more than yes and no. We can add nothing to the course of our lives. We can't turn one hair in our head white or black.

We can't add one second to our life. It's in the providences of God. As Dr. C used to say, it's in the imponderables of Almighty God.

We don't even know enough to ponder it. So, above all, after all of these other things that seem so important and so weighty and so meaningful, he says, above all of that, don't start thinking that you can change things by what you say. God is not a slot machine.

You don't get a cold can of Coke by putting in the right money. You don't get refreshment and restoration by appeasing God with some sort of thing that you say or do. Above all, brethren, just let your yeses be yeses and your noes be noes.

Yes, I will. No, I won't. What is the occasion for saying yes and no? Every computer programmer knows this.

It's either a one or a zero. It's either true or false. It's either go or no go.

These are decision points, right? At a decision point, we don't stand tall and say, by all that is holy, I will go forth and I will dedicate my life and I will make a resolution and I will be sincere and emphatic. We just say, this is the Lord's will. I see it from His word.

I've prayed about it. This is what seems best in the light of what I know and what I have prayed about. I will do this.

Yes. I will commit. I will not commit.

Yes or no. Don't try to ice the thing with a bunch of frosting. Now, following that, he says, Is anyone among you suffering? Let him pray.

Is anyone cheerful? Let him sing psalms. What kind of world are we moving in with these two extremes, these two endpoints? Is anyone suffering? This is feeling bad of any kind. It doesn't denote physical suffering.

You're down. You're struggling. You're against it.

Things are tough. You're having a hard time. It's not cheerful.

You're not tripping the light fantastic. You're not dancing a little jig. Things are brutal.

It's grinding. You're just doing well to keep going. If you're in that category, if you are suffering, pray.

Commit your way to the Lord. Describe the situation to God in heaven. Unload the burden at the cross.

Go into the throne room and exercise the privilege of a child of God. Go to the Father and say, My Father in heaven, I am so privileged to be called by your name, to be your child, and I am here to affirm what you already know. I am struggling.

I feel my strength failing. I know my attitude is shaky. I don't know how I can continue.

But one thing I do know, you are the source of all strength. You are the source of my light and my life and my provision. And you have promised to sustain me.

You have promised to carry me. When I do not have the strength to take another step, I throw myself on your mercy. I claim your promises.

I am looking for your guidance. I want to follow you to find the way through. We commit our way to God.

And in going before the throne and entering into the light of God's presence and God's countenance, we are inevitably strengthened. Moses stood in the presence of God and it made his face glow. You cannot go into the presence of God without absorbing that divine presence and power.

A calm, a peace that transcends anything you can get with yoga or pills or meditation or breath control and all of the other methods that people use. Now, is anyone among you suffering? This is spiritual suffering because the answer is a spiritual answer. He doesn't say if any of you is bleeding, get a band-aid.

He says if you are suffering in your heart and soul, go to the God of all comfort. Pray. Get in front of God.

Go to the Father. That is the solution to this kind of suffering. Is anyone cheerful? You've been blessed.

You're prospering. You're enjoying the wonderful blessings and provisions of God. You're on a mountain, not in a valley.

Sing psalms. What are psalms? They're not just songs. They are hymns of praise.

Psalms are recognitions of God's grace and God's glory. They are peons of glory and appreciation for God because every good and perfect gift comes from above, from the Father of light. So, when you're down, turn to God.

When you're up, turn to God. When you're down, talk to God about the problem. When you're up, sing to God your praise.

This is in what realm? Physical or spiritual? Spiritual. It doesn't say when you're cheerful, bring an offering. Chunk some money into the plate.

Sing a psalm. Express your thanksgiving and your heart of praise and appreciation. Is anyone among you sick? Now we get into this.

Let him call for the elders of the church. If this is the age of spiritual healings and so on, why does he not say, call for those in the church with the gift of healing? Why the elders? What's the difference in an elder and someone with the temporary gift of healing? What's the difference? What's the area of expertise of a person with the gift of healing? They know how to exercise their faith at the right time and the right place to bring about a physical miracle of restoration physically. That's their gift.

It's not just, I've got the magic touch, everybody I touch gets healed. These people had perspicacity. They had discernment to know when and where and how to bring about healing on specific occasions.

Paul was able to bring the guy back to life that fell out the window. That was going to be a real distraction from the message he had preached all evening. Instead, it becomes an affirmation, because it's the right time and the right place and the right person to be healed.

And in going before God, people with the gift of healing knew when and where and how to do it. Why do you not have an appeal here? If this is the early days of the church, why does he not say, call for those that have the gift of healing? Why is it the elders? What is the area of expertise for elders? Where does it lie? Physical things or spiritual things? The word here for sick in verse 14, is any among you sick? In Greek is *asthano*. *Sthano*, S-T-H-E-N-O-O.

That's an omicron and an omega at the end. *Sthano* is the word that means to strengthen, to make strong. If you put the alpha privative on it, what does it mean? If any of you have been made weak.

Now, if I say this thing is weak, what do I mean? Well, you don't know what I mean, because you don't have enough information. What is the context? Am I talking about a weak joint in a picture frame? Am I talking about a muscle in somebody's body? Am I talking about an argument that somebody has just made? Or a conclusion that someone has just drawn? You need more context. That's exactly the way the word *asthano* works in Greek.

You need the context. What is it that's weak? Is anyone among you weak? What did it say in verse 13? Is anyone among you suffering in the spiritual realm? We know it's spiritual because of the solution. The answer is to pray.

That will restore your soul. He restoreth my soul. He leads me in the paths of righteousness for his name's sake.

Psalms 23. Is anyone among you weak? Let him call for the elders of the church, and let them

pray over him. Now, look at verse 13.

You're suffering, and the solution is to pray. Verse 14. If your suffering is so far advanced that you have become weak, and you can't do, verse 13, yourself, call for the elders, so that they can pray on your behalf.

You've let this thing go too long, spiritually. This has become a malaise and a spiritual problem to such an extent that you can't do, verse 13. So you call the men who are experts in prayer, because they are the elders.

If you are weak, too weak, to pray is the idea. Call for the elders, and let them pray. And let them pray over him, anointing him with oil in the name of the Lord.

Now, were there medicinal uses for olive oil? Yes. Is there any physical benefit for massaging with olive oil for most physical injuries? If you crack a bone in your hand, does rubbing olive oil on it make it better? If you've got legs full of chicker bites, does rubbing olive oil all over them soothe them? Maybe. But most physical ailments, broken bones, leprosy, gashes, this is not medicinal.

What is the scriptural meaning of anointing with oil? Recognition that you are special in the sight of God. That's what anointing is. Anointing a king, why did they pour oil on his head? He's special in the sight of God.

You anoint a priest, why? He's special in the sight of God. The Lord Jesus' feet were anointed by the woman with the alabaster flask. Why? She is recognizing how special he is in the sight of God.

What are the elders doing? This is a consecration. It is an acknowledgement and a recognition that this person who has had the good sense to call them because they know that they are too depressed, they're too weak spiritually, I can't even formulate a prayer. But what I can do is call the people in the church.

I'm not going to go to a human solution. I'm not going to get plastered and try to drink my way through my problem. I'm not going to jump off a building or hang myself in the garage.

I will call for people who are spiritually stronger. I will lean on my brothers in Christ, those who are the most spiritually advanced in the church, and ask them to pray for me because I can't even formulate a prayer. I'm just too far gone.

I let this thing get out of hand. They will come, and you know what they do? They communicate in two directions. They pray to God effectively and efficiently because they are righteous men, and they remind this person of their consecration and how special they are in the eyes of God.

The elders anoint this person with oil. You belong to God. You are bought with a precious price, the blood of Christ.

You are different than the rest of the community. You are different than the rest of the world. You are part of our fellowship, and we are reminding you of this as we anoint you with this oil.

It is symbolic. It is a reminder, and that person is going to feel that oil for the rest of the day. When they start to slip back into depression, a little drop of that oil is going to come down there.

You say, whoa, you know what? I don't have to sink to the depths of those who have no hope and have no life in God. I am consecrated before God. I am identified with the people of God.

The elders have come and prayed for me and have given me a tangible reminder of my relationship with God and with them. It is a tangible reminder. How many illness does olive oil fix? Abrasions maybe, but not very many.

It is not a physical medicine. And the prayer of faith will deliver the weak. The prayer of faith prayed by these elders will deliver this person, will lift them up.

Remember when Paul says, bear one another's burdens? It is fellowship. We can lean on one another in a healthy, spiritual way. We are not spreading a complex of sins.

We are in fellowship, bearing one another's burdens. And in particular, these are the elders. This is a problem that this person can't find the solution.

They don't know which doctrine to apply. They don't know what principle to claim. They don't know what promise to invoke.

They come before God and they say, Lord, this thing just got me so baffled. I don't know what to do. But they go the right direction.

God has left His communicators on earth who are the elders. Many of these elders are teaching elders. What did Elijah do in the Old Testament? He spoke for God to people who couldn't hear the voice of God in the ubiquitous presence of God in creation.

Elijah was God's voice. Here, these elders are God's voice. And their prayer of faith will deliver this spiritually weakened brother or sister.

Notice, they anointed him in the name of the Lord. This is like baptizing in the name of the Lord. What are these people going to do while they're anointing? They're going to be reflecting spiritual truths.

What is the name of the Lord? It's His reputation. It's His grace. It's His faithfulness.

It's those things that are recorded in the psalms of praise and in the psalms of appeal and the psalms of lament and the psalms that are reflecting David's heart when he was down, when he was in the valley of the shadow. The prayer of faith will deliver the sick and the Lord will raise him up. Raise him up how? Spiritually, mentally, in the heart, in the soul.

The Lord will raise him up. Can you apply this 100% of the time? Do you have to worry about temporary gifts and what if it's a broken tooth and God doesn't heal it and my faith is destroyed and the prayer of faith didn't raise him up and the scripture is broken and the Bible is not true? None of that applies here. This is in the spiritual realm.

If you are raised up, you can abide anything. You can persevere through anything. When your heart is strong, when the power of God is active and vibrant in your heart and in your soul, if God be for us, who can be against us? I can do all things through Christ which strengtheneth me, right? But sometimes we forget that.

Sometimes we need the help of our fellow believers, particularly those who are wise, those who are elders, to encourage us, to lift us up. When you come together, let each one have a psalm, a hymn, a spiritual song, singing and making melody in your hearts to the Lord. Why? Because we lift each other up.

We encourage each other. Just your presence in a gathering like this is an encouragement. It's an encouragement to others.

We are on the same road. We are traveling in the same direction, looking for the same Lord Jesus, looking for the time of fellowship with the same God the Father. The Lord will raise him up, and if he has committed sins, he will be forgiven.

Does this not now make sense? If sin was the obstacle that was keeping this person weak and keeping them down, the godly counsel of these elders and the prayer in faith, reminding the person of the promises of the cleansing blood of Christ, of walking in the light as he is in the light, to be free from the drag and the pollution and the downward pressure of sin, if he has committed sins, he will be forgiven. So often they say, well, if his illness was due to sin, he'll be forgiven, and the illness can be lifted. It's not really talking about physical illness at all.

This is a malaise of the heart. This is a disease of the soul that has so crippled the person that it is an opportunity for fellow believers to raise them up, and if they have committed sins, he will be forgiven. You know why? Because this person, in their downness and in their low estate, didn't turn to human solutions, didn't sublimate, didn't go the way of the world.

Where has this person turned? They still know enough to go to the people of God, to go to the elders of church, to call for them and ask for prayer. That in itself is an appeal to God and to God's grace and to God's provision, and that heart of turning is the basis for forgiveness of sin. So you see how this really starts to track when we understand what *astanao* really means.

This word can be used for physically weak, but you'll see the physical ailment in context. But in the context of James, where we haven't had any physical ailments mentioned at all, this is spiritual malaise, spiritual weakness. Confess your trespasses to one another.

What is the context here? Let the elders know what it is that has bogged you down so bad you can't pray for yourself, Allah, verse 13. This is the rare occasion where you're going to share

your problem with the elders in the church, not with the whole church. Who have you called? Who is doing the praying here? Who is reminding you and enabling you and putting a shoulder under that burden so that you can have that sin lifted and left behind? It's the elders.

Confess your trespasses to one another and pray for one another. This is an encouragement to these elders. If someone comes to you, you've got to be tactful.

You've got to be confidential. You've got to respect this person's privacy. But at the same time, there needs to be some sharing so that you have sufficient information about this problem to be able to pray intelligently so that spiritual healing can take place.

Spiritual forgiveness for this sin can be accomplished. And you can help this person come to the understanding that they can't arrive at on their own because they've let it go too long. They couldn't do verse 13, so verses 14 through 16 apply.

Pray for one another that you may be healed, brought back to fellowship and function spiritually. The effectual fervent prayer of a righteous man availeth much. Notice, not a man with the gift of physical healing.

The effectual fervent prayer of a righteous man. This is someone who now you have shared. You pick this carefully.

You make sure it's somebody mature in your close fellowship. You share this problem, and they pray with you. And you realize that you've got someone pulling for you, appealing to God on your behalf.

If you're struggling with depression, if you're struggling with a particular weakness in a particular area, you don't stand in front of the whole church and say, I've got a problem with lustful thoughts of every other person of the opposite gender, of the same gender, whatever it may be. You don't spread this abroad and cause problems. You find an elder or elders in the church, and you share this with them.

They pray on your behalf. And the effectual fervent prayer of these righteous people is another encouragement. Because how are they going to pray? Remember, prayer in the first century is out loud.

And as they pray with you, and as they formulate and express the promises and principles and doctrines of the Word of God, you come to understand this. It's Bible class in a prayer. The effectual fervent prayer of a righteous man avails much.

Now, verse 17, Elijah was a man with a nature like ours. He prayed earnestly. You don't have to wait for the Lord Jesus to return to have an advocate and to have fellowship.

Elijah was a man with faults, is what he's saying. Elijah was faulty. These elders in the church are going to be people with faults.

But it doesn't stop the effectiveness of prayer, right? Elijah was a man faulty like us, with a nature like ours. He prayed earnestly that it would not rain. And it did not rain on the land for three years and six months.

Through the prayers of a man like us, God still accomplished His will in the earth. That's why Elijah is in this context. That's why it's not the healing of the widow's son or the healing of Naaman the Syrian later on.

It's the prayer for rain. And why? Because when He prays and it rains, it's a blessing to the entire land. Those 7,000 that persevered through a difficult time received blessing because of the prayer of Elijah.

They persevered, they endured, they encouraged one another. They listened to the voice of the prophet Elijah. They knew that this was God's will.

They endured. Does that not fit the context? Does that not make sense of this passage? Does it not become clear what Elijah's role is in the latter part of 1 Kings to those 7,000 that have not bowed the knee to Baal? You have need of patience, you have need of endurance so that after you have suffered, you will inherit a blessing. That's what this is about.

This is something we can do. This is something our church can do. This is something we should do with and for one another.

And it's a powerful resource in the genuine sense. It's a powerful recourse for us in a time of need to share carefully, wisely, find the elders in the church. You don't go to the neophytes in the church that are going to speak at the wrong moment, say the wrong thing, apply the wrong portions of the Word of God.

You go to the elders in the church. They remind us of our unique relationship with God. They pray on our behalf.

They effectually and fervently pray, we are restored, we leave our sin behind, we move on in strength, and like the rain that comes at the prayer of Elijah, we enter that place of blessing and fruitfulness that God designed the land of Israel to reflect and that God designed our lives to reflect. Well, that's Elijah in James chapter 5. We'll continue our study of prophets and kings next week, but we'll close here on the Word of Prayer. Father, thank You for the wonderful truth of Your Word and how clearly You present it to us if we are willing to be patient, to take our time, to look, to study carefully, to seek the wisdom that comes through the ministry of Your Spirit.

We pray that God the Holy Spirit will impress these things on our hearts, help us to understand and to know the right time and the right way to apply these truths, to be ready to look out not only for our own interests but also for those of others, to be sacrificial and beneficial in our love for one another, to bring intercessory prayer to You on behalf of one another, and in so doing to fulfill Your will, to follow Your command, and to reflect the glory of the Lord Jesus who made

all of these privileges possible for us through His work on the cross. We pray these things in Jesus' name. Amen.