

Matthew 20-03-01a

Good morning, welcome to the Sunday morning festivities at Grace and Truth Bible Church. We are continuing this morning our study in the Gospel of Matthew, moving forward from the rather sobering topic of demons in the world today, and the primary mode of attack that they use against us, which is subjectivity. Subjectivity, that is the original attack in the Garden, it is the attack in the Old Testament through idolatry and the worship of false gods, it is the attack in the New Testament creating inhibitions and deleterious physical consequences to people to get them to focus on circumstance, focus on self, focus on others, ask questions about who sinned, that this took place, and it continues today and forms both subtle and overt demonic oppression, demonic attack, demonic pressure, particularly on those who are endeavoring to walk in the light and to be effective witnesses for the Lord Jesus is a reality.

It's not a fantasy, it's not something for someone else, it is for you and it is for me, and it's important for us to recognize the principle from as far back as Sun Tzu and the other great strategists of material warfare, know your enemy, know what the enemy is up to, do your opposition research, and that's what the Lord Jesus has provided for us in the details of the Gospels, in his confrontation and domination, subjugation of demonic powers. It is a reminder to us that the victory has been won and there is no reason for us to concede territory or to suffer defeat at the hands of those who would deflect us and prevent us from reflecting the glory of God and laying hold of righteousness by faith, which is our objective. We're going to see that as we continue this morning in Matthew chapter 9. Let's take a moment to ask God's blessing on our fellowship and on our study and we'll pick up this fascinating account from Levi the tax collector, also known as Matthew, and the further confrontation of the Lord Jesus with the opposition.

Father, we do thank you for your provision, your blessing, your protection for us, your illumination of our path, the presence and power of your Holy Spirit to activate the knowledge of your word, giving us opportunities for faith, for application, for investing in the eternal future by redeeming the time. We pray that as we look at this portion of your word together that your Holy Spirit will light our understanding, illuminate our hearts, help us to see not only the truth and the meaning, the theme, the emphasis of what Jesus says and does here, but how we should then live, what should be our focus and our emphasis, our endeavor in the days and weeks ahead. We know that the Lord Jesus will soon return and we want to be those servants who are found doing the master's will and we pray that our study this morning will contribute to that goal.

We ask it in Jesus' name. Amen. This episode comes hard on the heels of Jesus' encounter with the legion on the far side of the lake.

I've pointed out before and it continues to impress me that everything the disciples went through in the storm and the imminent danger of death, waking the Lord up in the

swampy stern of the boat and, Lord, carest thou not that we perish, peace be still, and all of that, losing the other little boats that left with him. You know, the account says there were other little boats and we hear no more about them. Evidently, they either turned around or got swamped and people had to swim for it, but they don't make it to the far side.

Only the disciples see the encounter the Lord Jesus has and the eventual descent into the pit of the sea, of the demons in the swine herd and the urgent appeal from the people in that region that Jesus leave. They urgently requested that he leave. And once again, as I've said, don't think that it is a lack of clear revelation of God or of the Lord Jesus or of the opportunity for salvation and deliverance that keeps people from believing.

It's not lack of knowledge. It's not lack of clarity. It's not lack of revelation.

People looked right at the Lord Jesus in the flesh, saw his power, saw his ability to cleanse and to overcome evil and its effects and to offer peace and salvation, and they asked him to leave. And worse, as we'll see as the gospel goes forward, it is not a matter of insufficient revelation. Don't think if someone doesn't choose to believe that you didn't say enough, your arguments weren't good enough.

God, the Holy Spirit has been there first. It is God, the Holy Spirit who confronts every sentient human being, every person that has got normal perceptual abilities and confronts them with the reality of God. And it is a free will choice.

We are privileged to be a part of the communication of truth, the representation of truth in our lives, letting our light so shine so that others can see those good works and glorify our Father if they choose. But don't beat yourself up if there's someone in your periphery who just isn't interested. Don't overestimate our importance in the process.

This is between individuals and God. We chose, based on that revelation, to let God work in our lives, save us, rehabilitate us, regenerate us, work in us to will and to do for his good pleasure. It's a choice we made.

We don't get credit for it. To me, who wouldn't? But there are a lot of people who wouldn't. A lot of things make sense to me that don't seem to make sense to other people, and I can't explain it, but it's on them.

It is between the individual and the Lord. We can pray. We can encourage.

We can endeavor to clearly present why we believe and why we live the way we do. But beyond that, you look at these people on the far side of the lake. They knew the history of these two men.

They knew about the demonic oppression. They saw Jesus with a word send these

demons packing, and all they wanted was for him to leave. And there are just people who make that choice.

Nothing you can do about it. Nothing God is going to do about it. God respects the free will he created, and it's not blood on your hands.

People's blood is on their own head, just as those who shouted out on the day of crucifixion, let his blood be on us and on our children. Well, those who reject the Lord Jesus, it is, and there's nothing you can do. You can't pray them into the kingdom.

You can't persuade them into the kingdom. You can't plead them into salvation. You can only be a light that shines.

Some people are drawn. Other people love darkness rather than light because their deeds are evil. So following that, in Matthew chapter 9 now, we continue the story, and it says that Jesus got into the boat and headed back across the lake.

This entire journey and all of the stress it puts on the disciples benefits one man, but it convicts a whole region. So chapter 9 begins, he got into a boat, crossed over, and came to his own city. His own city is Capernaum.

He's back in Capernaum, and we know this from the parallel in Mark chapter 2, verse 1, when he returned to Capernaum. So it's interesting, if you said, what is Jesus' city? You could choose Bethlehem. You could choose Nazareth, but Matthew and Mark tell us that at this point in his life, his own city is Capernaum.

This is his base of operations at this point in his ministry. Came to his own city. Then, behold, they brought to him a paralytic.

This is Matthew 9.2. They brought to him a paralytic lying on a bed. When Jesus saw their faith, he said to the paralytic, son, be of good cheer. Your sins are forgiven you.

And at once, some of the scribes said within themselves, this man blasphemes. Jesus, knowing their thoughts, said, why do you think evil in your hearts? For which is easier to say your sins are forgiven you or to say arise and walk, but that you may know that the son of man has power on earth to forgive sins. Long dash, ellipsis, incomplete sentence.

Then he said to the paralytic, arise, take up your bed and go to your house. And he arose and departed to his house. Now, when the multitude saw it, they marveled and glorified God who had given such power to men.

They marveled. You look at your text note there, it says they were afraid. This is much the reaction he just had on the other side of the lake.

So, it's very interesting. People who study the gospels, you have Matthew, Mark, and Luke, the synoptic gospels, synoptic, sunoptic, looking at from the same perspective.

They seem to borrow from one another.

Most scholars think that Mark was written first and that Matthew and Luke draw on his account. And that's probably the case. I think Mark records the preaching of Peter.

Peter did the initial round of preaching in the church age. Mark set this down. And as the other gospel accounts came into being, they were aware either of the verbal preaching of Peter or of the written account that Mark put down of that preaching.

And so, you find that many times, it's almost word for word. And you say, well, they had a copy of Mark. Well, they could have also heard Peter preach over and over again.

And many times, he's not going to vary the account. And what's written down in scripture is what Peter preached. And in the same way that the preaching of Jesus is going to return to themes and repeat parables in towns and cities and villages and open spaces and on the sea in a boat.

This is how the disciples came to remember his words and remember them so clearly, is that there was repetition. But what's interesting here is that with the knowledge that Matthew is drawing on Peter's account, possibly as it is set down in Mark, he greatly abbreviates. You think, well, Mark is the shortest gospel, so he'll have the shortest details.

But Matthew here omits a lot of what is in Mark and what is included in Luke. And because on this in my final gospel pass here, I'm freely drawing on the others, I want to point out what Matthew leaves out and why. And to not go into the weeds without knowing the destination here, just looking at this story, what stands out to you? Let's look at it quickly again.

Jesus is in the house. They bring him a paralytic. He says, son, be of good cheer.

Your sins are forgiven you. What did I leave out there? Jesus is in the house. They bring him the paralytic and what? What does Jesus see? When Jesus saw his hopeless condition, when Jesus saw that he couldn't walk, what is it Jesus sees? Their faith in Matthew, in Mark, in Luke, the phrase is identical.

When Jesus saw their faith, this is the faith of the paralytic and the men who brought him, that group. When Jesus saw their faith, he says, son, be of good cheer. Your sins are forgiven you.

Now, what do you know about this story that Matthew has not included? People are saying this man blasphemes so that you will know the son of man has power on earth to forgive sins, arise and walk. The man gets up and goes home. What's left out here that you know about this story? A lot of you learned this story in Sunday school as a child.

This is the roof one. This is the guys who can't get in. Let me read you the parallel in Mark.

This is Mark, the short gospel. When he returned to Capernaum after some days, it was reported that he was at home and many were gathered together so that there was no longer room for them, not even around the door. This is Mark chapter two.

Many were gathered together, no longer room for them, not even at the door. He was preaching the word to them. Jesus is teaching.

This is a teaching session. The house is packed, can't even get to the door. There are people outside straining to hear what's drifting out through the openings in the walls.

And they came bringing to him a paralytic carried by four men. Now, just for the sake of our sensitivity to bible numbers, how many men have arrived in this party? Five. I'm just saying there's five guys in the party.

When they could not get near him because of the crowd, they removed the roof above him. And when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, my son, your sins are forgiven.

Now, some of the scribes were sitting there questioning in their hearts, why does this man speak thus? It is blasphemy. Who can forgive sins but God alone? And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, why do you question thus in your hearts, which is easier to say and so on. Then down in verse 12 of Mark two, the paralytic arose and immediately took up the pallet and went out before them all, so that they were all amazed and glorified God, saying, we never saw anything like this.

Just for thoroughosity here, we'll go to Luke chapter five. This is the Lukan account of the same event. On one of those days, this is Luke five, beginning of verse 17.

You can just write it in the margin, you may already have a cross-reference there, Luke five, 17. On one of those days, as he, Jesus, was teaching, there were Pharisees and teachers of the law sitting by who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with him to heal.

Interesting comment that only Luke includes. A, the source locations for the scribes and Pharisees and teachers of the law, every village of Galilee and Judea and from Jerusalem. This is one of those cases where we understand that the Bible is speaking a bit hyperbolically.

People say, well, I take the Bible literally. So seriously, the disciples went into the crowd and surveyed the scribes, Pharisees, and teachers of the law to ensure that there was

someone from every single village in Galilee, every single village in Judea, every single part of Jerusalem, Bible says, had come from every village of Galilee and Judea. Well, have some common sense.

What does this mean? They are from all over. There is an amazing collection of scribes, Pharisees, and teachers of the law from every part of Israel. That's what it means.

Just a very broad sampling, but don't push literal translation to ridiculous extremes when it's a figure of speech. I could say I went to a conference and there were people that came from all over the country, every state in the union. Well, am I doing a survey and making sure there's somebody there from Alaska and Hawaii and Wyoming? No, look at the license plates in the parking lot.

It's a very fair representation. So just for what it's worth. In other contexts, you really have to be sensitive to this feature of scripture that just because it says all or just because it says everlasting, you've got to be sensitive to context and to the witness of other portions of scripture and not take one passage to an extreme standing on a quote unquote literal hermeneutic.

So every village of Galilee and Judea and from Jerusalem and the power of the Lord was with him to heal. Luke is a doctor and he notes something that evidently was not always the case. This is a day when Jesus is teaching, but he has the power with him on this day to heal.

Why would you make this comment unless it's an interesting feature of that particular day, meaning it evidently didn't always pertain. The power of the Lord was with him to heal. You get the idea that other healings had taken place perhaps earlier that morning.

And then after the crowd has settled down, Jesus is teaching. We know this from Mark that he's preaching the word to them. Behold, men were bringing on a bed man who was paralyzed.

They sought to bring him in and lay him before Jesus, but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. So notice all of this additional detail that Matthew does not include. And it's really interesting and it's got a lot of applicational value.

You can talk about the skepticism of the scribes and Pharisees and teachers of the law who ought to know the of the law, the message of the Old Testament about God's compassion and his desire to redeem and forgive and restore and reconcile his people. But when they see Jesus and they hear him respond to this paralytic and say, son, your sins are forgiven you, they're immediately looking to lodge a charge against him and to find fault with him. They don't even wonder why is he saying this? I wonder why he's saying this.

We're going to talk this morning. Why is this his response? Why is he saying this? But they just immediately leap to, well, he's a blasphemer. Nobody can forgive sins but God.

By the way, the declaration of forgiveness was something that they did as teachers of the law in the time. Reading the law, though your sins be as scarlet, they shall be white as snow. Psalm 51, Isaiah 53, all of the Old Testament forgiveness and cleansing passages.

He's wounded for our iniquities, bruised for our transgressions, by his stripes we are healed. However they understood that, whatever their prophetic or historic interpretation of those scriptures, they believed that God could, would, and had forgiven sin. And the declaration that someone's sins are forgiven, why do they take offense? Because Jesus doesn't say, along with Israel, your sins were forgiven.

Remember last day of atonement? Remember the morning sacrifice of the lamb today? You're in the nation, the sins are forgiven, God's got a sacrificial system. They understand what Jesus is saying. Son, you have come here and I am declaring the forgiveness of your sins on my own authority.

Not on the basis of sacrifice, not on the basis of the law. I am in my own power declaring the forgiveness of your sins. They get that and they immediately brook.

They get their back up about it. So why does Matthew leave out all these really interesting details? I like the roof thing. If this is Capernaum, if they're at Peter's house where his mother-in-law lives, what's Peter thinking about the semi-destruction of his roof? Somebody wants to object.

Hey, wait a minute. But there's all kinds of applicational value in that. Are you willing to let your house be torn down in the interest of the Lord Jesus accomplishing His purpose? I've made a point in the past about the crowd, especially going through Luke.

Look at the crowd in Luke. They're bringing a man who's paralyzed. They tried to bring him in and lay him before Jesus, but finding no way to bring him in because of the crowd.

Mark says there were so many gathered together that there's no longer room for them, not even around the door. And he's preaching the word. So here's a guy that's obviously needy.

And note the crowd won't give way. Won't, as you say in the military, won't make a hole. Make a hole.

Clear a path. Here's somebody that needs to get there. These people are perfectly capable of walking and standing and moving.

And the guys are saying, excuse me, could we get by? No. So what do you know about

this crowd? And they're interested in Jesus. Why is there such a big crowd? You say, oh, it's Bible class.

The words of the Lord Jesus. Look at their hearts. If these were people responsive and interested in the message of the Lord Jesus, love that is sacrificial towards self, could you stand up and move for someone? The power is with the Lord to heal today.

Here's a guy that manifestly needs healing. It's going to transform his life. Here's four guys doing their best to try to get this man forward.

Not two guys, not three guys, four guys. This man is massively paralyzed. Paralysis is an interesting word.

We'll look at it momentarily, but this guy needs the help of four friends to move him. Nobody will let him pass. The people out in the yard won't even let them get to the door.

The people at the door won't let him pass. Won't move aside. Won't give up their seat.

I could preach on this all day long. Assembling is not enough if your heart's not right. And these are people who have assembled in a huge crowd, and their heart's not right.

This Sunday, as we speak, there are people assembling all over the country, and their heart's not right. We may be here, and our heart's not right. And we need to look at it, because look at these people.

You can talk about that all day long. Matthew doesn't bring any of that up. So what's Matthew talking about? Why do we have the account the way we do? Turn back to Matthew chapter 9. He got into a boat, crossed over, and came to his own city.

What do we know about a prophet in his own town? Jesus himself said what? A prophet is not without honor, except among his own family, in his own house, his own city. Well, he's back in his own city. That's all the clue you need from Matthew.

He's back in his own city. Why doesn't he say he returned to Capernaum, like Mark does? Because he can say his own city, and we're supposed to pick up that clue. It tells you that the people who are going to decide that Jesus is blaspheming are representative.

These teachers represent the larger attitude in the crowd. If they were talking out loud, people would say, yeah, how can he say that? These are not people eager for Bible class. The power of the Lord is with them to heal.

And they're there sort of sitting through the class to get to the good stuff. It's like what they do at the mission, where you sit through the sermon, and then you get a meal at the end. So he's in his own city, and look, they brought to him a paralytic.

The word paralytic is really interesting because it is almost never used elsewhere in the

New Testament, except in the telling of this story. The vast majority of its uses are for this story. There's one or two other uses, and we'll look at them.

But this is basically it, and the word is paraluo. We directly derive our word paralysis. Paralysis, the U becomes a Y, so you get paralysis from paralusis, which is para, which is alongside, like the paraclete or a paramedic, and luo.

Luo means to turn loose or to remove, to destroy. Apoluo, remember that? It is perdition. The son of perdition, the son of apolusis.

But this is paralusis, so he is paralyzed. And obviously, the effect of this is not only can he not walk, he cannot operate crutches. If you can have any kind of stiffness to your legs at all, a lot of people can get around on crutches.

This is a weakness that is so profound that you can't move yourself, but it doesn't mean that he's a paraplegic or even a quadriplegic. This is a profound weakness. The first time we saw this word, you can keep your finger here and turn back to Matthew chapter 4, verse 24, and the context there is instructive for us.

Verse 23 of Matthew 4, Jesus went about all Galilee teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of sickness and all kinds of disease among the people. Then his fame went through all Syria and they brought to him all sick people who were afflicted with various diseases and torments, those who were demon possessed, epileptics, and paralytics, and he healed them. Great multitudes followed him from Galilee to Jerusalem, Judea, and beyond the Jordan.

So any sort of mobility, disablement, inability to properly move, there is a different word for lame specifically, diseased in the feet, having in-turned ankles or busted joints or something that prevents walking. This is a more general problem with the body. So when Jesus says, arise and walk, it wasn't just that he couldn't walk.

This is a much more system-wide problem, if you will, and that's why it's mentioned in Matthew 4, verse 24. Epilepsy, the fits that they're calling epileptic is more a frenzy of activity that you can't control. Paralysis is on the other end of the spectrum.

You issue commands and the body doesn't respond, and that's why we get paralysis from this, but it's broader than just some sort of nerve damage. It can be brought on by all different kinds of things, but in one, the body is out of control, and in the other extreme, there is a lack of ability to get the body to do anything, parts or all of it. We saw this in the last chapter, Matthew 8, verse 6. The centurion's servant had this same affliction.

Jesus entered Capernaum, verse 5, chapter 8. Centurion came to him, pleading with him, saying, Lord, my servant is lying at home, paralyzed, dreadfully tormented, same city, same condition. Now, knowing what we know from Mark and from Luke, what does this

say about the people who are gathered in the room and around the door? They already know what Jesus can do for someone in this condition. They've seen him, heard about him do it for the centurion's servant in this very same town just a few days or weeks earlier, right? Utter lack of sensitivity to the plight of someone else.

Nobody will move and let him in the room. It is a condemnation. It is a telltale.

We talked Thursday night about how actions speak louder than words. Genuine love is a love of action. It's John 3, 16 love.

God so loved and he gave. If these people had genuine love, if they were responding to the teaching of the Lord Jesus, they would move and they don't. Can they justify it? Well, it's Jesus.

He's not always here. He's teaching. I'm dedicated to teaching.

If your dedication to teaching winds up costing others opportunity, if you're insensitive to their needs, if you are uninterested in their plight, all the teaching in the world isn't going to help. And it is a sober reminder when these guys have to climb the building and take out tiles to make a hole in the roof and let this guy down. It is a ringing condemnation of the people assembled allegedly because they love the teaching of the Lord Jesus.

We really have to be careful that we're not so teaching minded that we're no worthily good. Teaching alone doesn't get it. It is the application.

It is the action that comes from the change that takes place in our heart when we apply faith to what we hear. And faith results in action and faith is measured in love. The triad of Christian virtues, how many times have we looked at it? Faith, hope, and love.

The greatest of these is not faith. This story is about faith, but the greatest is not faith. Greatest of these is love.

And if your faith doesn't work itself out in love, we're in trouble. So, they brought to him a paralytic. We know from the other gospels that this is a group of five and the guy on the mat is the focus.

And representing the nation of Israel in a symbolic sense, unable to move and do and serve and live, be a husband, be a father, be a productive member of the society, bring his sacrifices, worship God, establish his descendants in the nurture and admonition of the Lord. He can't do any of that. He's disabled.

So, Jesus saw their faith. The key here, what if Jesus had not seen their faith? What if they weren't there out of faith? What does it mean that they do have faith? What is it they believe? You remember the blind man in John chapter nine, the man born blind, and

he's in a conversation with the guys, the powers that be, the religious leaders. And he says, you know, they're basically asking him, well, how did you get your sight? He says, well, this man is from God.

I mean, it's obvious. You guys are supposed to be experts on God. I'm a blind man and it doesn't take a genius to see this man is from God or he couldn't do what he does.

What is their faith here? When Jesus sees their faith, do they believe he's got a potion or a spell or a trick or a magic potion of some kind? What is it they believe? They believe Jesus is from God or he couldn't heal. And they say, he can bless our friend here. And the guy on the mat says, Jesus can do this because he is from God.

This is a power from God. That's the faith that Jesus sees. It's not, they haven't come to a faith healer saying, well, I saw somebody else throw away his crutches.

They believe that Jesus can do this because they believe who he is. That's the faith that Jesus sees. It has to be.

Right? Jesus sees their faith. And I'll explain how I know this for certainty right after the break. But Jesus sees their faith.

So what does he say? Jesus seeing their faith said, man, pick up your bed and walk. What does he say when he sees their faith? He says, son, your sins are forgiven. What kind of faith is the basis for that truth? Not I think this guy can heal.

I think this man is the son of God, right? That's the faith. And what is the most important outcome and result and gift from God for that faith? Forgiveness of sins. That's the biggest consequence.

Him being able to walk is going to last however many decades he's got left of his life. Don't know how old he was, but that's a temporary gift. What's the permanent gift? What's the eternal consequence? Forgiveness of sin.

When we think about our walk before the Lord and our relationship with the Lord, our navigating circumstances, our challenges, our ups and our downs, and we say, oh Lord, I've got a mountain to climb here. This is not easy. Oh Lord, I'm being torn this way and that way.

I'm not sure what to do. I'm confused. I'm oppressed.

I'm depressed. I'm unimpressed. I'm pressed on every side.

We typically go to the Lord more often than when we're just swimming in blessings and we like to go say thank you once in a while, but we typically come to the Lord when we're in a situation of need. And what is the matter that is on our heart? I really wonder, and there's no clue in the text for this, but the faith that is expressed by these people, I

have to wonder if the man on the mat hadn't started to give in to the popular notion that he was paralyzed because of sin. Who sinned, this man or his parents, that he's blind? Jesus said neither one.

It's so that the power of God can be manifest in him. And what is Jesus going to talk about here in terms of power? So that you know that the son of man has power on earth to do what? Forgive sins. It's so easy for us to forget the real enemy and the real problem and the real power of God that is much greater than simply unscrambling our circumstances and smoothing our path and strengthening us and enabling us for the journey through circumstantial life and relationship life and overcoming our own failures.

That's what seems important to us. I'm feeling some paralysis here. I need to be able to walk.

I need to be able to lift. I need to be able to grab my own bed. What does Jesus focus on? Faith and forgiveness.

Faith and forgiveness. These are the issues. Sin is the problem.

Forgiveness is the solution. Faith is the key that unlocks that door. JKS sang a great song, great old gospel song.

Prayer is the key to heaven, but faith unlocks the door. And it is faith that God is looking for and the greatest gift we get from faith is two sides of the same coin, forgiveness of sin and the attaining of righteousness, God's righteousness. It's the reason we live.

It's the reason we think. It's the reason we breathe. It's the reason we have a soul and we're on this earth is to lay hold of righteousness by faith, which you cannot do until the problem of sin is removed.

It's the biggest thing. It's why Jesus came. He did not come to heal.

He came to deliver from the power of sin. So this is a critical movement in the gospel of Matthew. It's the first time this topic of the forgiveness of sin has really come to the fore.

Jesus has demonstrated his power. Remember we three miracles. This is the third in the second set of three miracles.

And here three, six, six comes right before seven and six is the number of man and the number of man on the earth. You know, six days you labor and do all your work. What do you need at the end of the sixth day? Faith for forgiveness of sin.

And that's what we have here. So as we, nothing wrong with going to the Lord and give us this day our daily bread, pray without ceasing, casting all your cares on him, come boldly to the throne of grace for help in time of need, nothing wrong with that. But what is the real issue? The more mature we are, the more this is going to be on our mind the

most.

Forgiveness of sin, laying hold of righteousness. Now Jesus has a lot to say about this. The next time we come back from the break, we're going to see that.