

Matthew 22-05-08b

As we continue our study now, looking at the Gospel of Matthew, looking at the subject of the Kingdom of God, and specifically what is the Gospel of the Kingdom. If you want to know what the sign, the first sign is, we've got to understand these concepts. So, to look at the Kingdom, we look at the dominion as well as the domain, and the word is primarily used for the authority rather than the environment in which that is exercised, although it can be used each way.

So, having established that our first choice, unless context dictates otherwise, should be to look at the authority of the King, we then can look at some of our passages where the Kingdom is mentioned, and, for example, we saw this in our study of the Gospel of Luke and a parallel in the other Gospels, the Law and the Prophets were until John, this is Luke 16, 16, the Law and the Prophets were until John, since that time the Kingdom of God has been preached and everyone is pressing his way or forcing his way into it. So, think about it, the Law and the Prophets testified all the way up culminating with John the Baptist. Since that time, since the time of the Law, the Prophets, we saw this in detail, when Jesus says since that time, He says from that time, from the time that the Law was first given through the days of the Prophets and all the way up culminating with John the Baptist who was the last of the great Old Testament Prophets, the Kingdom of God has been preached.

If you think of a domain or the Millennial Kingdom, that becomes kind of an abstruse and cloudy issue, but if you think of it from the time that the Law was given at Sinai all the way through the United and Divided Kingdoms through the days of the Prophets and all the way into the times that we are studying on Wednesdays, the post-exilic Prophets, the Kingship of God has been proclaimed and that primarily in Israel because it is the age of Israel. God didn't necessarily proclaim His Kingship in the days of the Patriarchs or in the days before the Flood, but beginning at Sinai when there is a nation called out and a people identified who are the descendants of Abraham, Isaac, and Jacob and they are taken out from the authority of the Pharaoh of Egypt and God arbitrates, God judges, God legislates, but not so much being people of the Law, they are to be the people of God. The fulfillment of the Law and the Prophets, Jesus has said in our recent context is to love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind and to love your neighbor as yourself.

Why would we do that? Not because we are trying to establish an earthly domain where righteousness dwells or trying to achieve social justice per se, that could be an outgrowth or a result, but our motivation, our means is acknowledging God's authority, God's role in our lives. As he says in Malachi, I am a great king. Where is my honor? Where is my reverence? Where is my name among the nations? The people of God should be reflecting their understanding and their attitude about God as the first, final, and ultimate authority in all things related to this life, the kingship of God.

Remember John the Baptist, you find this in Mark chapter 1 verse 15, preaching the time is fulfilled and the kingdom of God is at hand. Change your mind and believe in the gospel. They're not connected in a phrase, but you have the kingdom of God and the good news in the theme of the preaching of John the Baptist.

The time is fulfilled and the kingship of God, which will convert from all of the days where that should have been acknowledged under the law of Moses and under the prophets all the way up to and through John the Baptist, the time is at hand for that authority rule to convert from dominion to domain. The time is here for the earthly fulfillment, for the domain to come into being. There has never been a time when God was not the ultimate authority for Israel by covenant, by divine fiat.

I have chosen Israel to be my people. I have made promises to Abraham, to Isaac, and to Jacob. I have entered into covenant with them.

I have entered into covenant via the law of Moses. I have entered into covenant via the promises made to David, the Davidic covenant, the Mosaic covenant, the Abrahamic covenant. And in those, the authority, which you could express as the dominion or domination of God as ruler over his people and among his people, has been established.

But now John the Baptist comes and says, the time is fulfilled and the kingdom now in the sense of domain, the potential for the millennial kingdom, where the environment itself is going to reflect the presence and the power of the king, because the king will be on the earth on the throne of his father, David, ruling with a rod of iron, shattering the nations like a potter's vessel, subjugating evil, imprisoning Satan, bringing about, they will not hurt nor destroy on all my holy mountain. That is the physical and horizontal implementation of the spiritual rule and the spiritual place that God has always had among his people. But you can see that transition point.

The kingdom is at hand. It wouldn't be at hand if you're talking about the dominion that has been among the people of Israel ever since Sinai, but it is at hand when you're talking about the potential implementation of the domain. So our context helps us understand which of those emphases, the Malkut, Hebrew, or Basileia, Greek, is in view.

When Jesus sends out his disciples in Luke chapter 10, one of his instructions is, the harvest is great. The laborers are few. Pray the Lord of the harvest to send out laborers into his harvest.

Go your way. This is Luke chapter 10, verse three. I send you out as lambs among wolves.

Carry neither money bag, knapsack, nor sandals. Greet no one along the road. Whatever house you enter, first say, Peace be to this house.

If a son of peace is there, your peace will rest on it. If not, it will return to you. Remain in

the same house, eating and drinking such things as they give, for the laborer is worthy of his wages.

Do not go from house to house. Whatever city you enter and they receive you, eat such things as are set before you. Heal the sick there and say to them, The kingdom of God has come near you.

The kingdom of God has come near you. What do you think? Dominion or domain? These individuals are not exercising royal authority and saying, Likies, bring me my dinner. Plump up my pillows and make me a plush bed to sleep on.

What is the substance of their message? The kingship of God has come near you. The ruling authority, the covenant presence of God has come near you. How? If it was the domain, they would be working miracles in the sense of control and purging out of evil and so on, right? And there are going to be some sign miracles as you continue where heal the sick there and say to them, notice the connection.

We saw this in Matthew when Jesus was preaching the good news of the kingdom, he was healing the sick. They specifically heal the sick and say, The kingdom of God has come near you. The kingship of God.

These diseases are healed. These maladies and physical weaknesses and so on are cured because of the authority of God. When Jesus was accused of healing with the power of Satan and casting out demons by the power of Satan, and Jesus says a kingdom divided against itself cannot stand.

If I do these things in the power of the devil, it makes no sense because he's not going to work against himself. But if I am healing with the finger of God, then the kingdom of God has come upon you. The kingship of God, the ruling authority, the power to dictate what does and doesn't happen has come upon you.

The dominion of God has come upon you, not necessarily the domain. When Jesus left, there were other people who would catch diseases, who would die, who would be afflicted. Every village and town where Jesus went and healed didn't become a little domain in which righteousness dwelt and in which there were no further problems.

But the dominion of God had come near during the time that Jesus was present, and he exercised God's ruling of power in and by the Holy Spirit. So, heal the sick there and say to them, the kingdom of God has come near. The kingship of God, the ruling authority of God has come near.

So, now let's look at these uses of the kingdom of God in scripture and see how they comport. You have in Matthew 6, verse 33, seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Are we seeking a domain? Are we seeking a kingdom in the sense of trying to find a place to live where good things

are happening, where righteousness dwells and so on? Or are we seeking first God's ruling authority in our hearts and in our lives? What I just alluded to earlier is Matthew 12, 28.

If I cast out demons by the Spirit of God, surely the kingship of God has come upon you. Matthew 19, verse 24. Again, I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingship of God.

Why? Because the strong temptation is to serve mammon rather than serving God. And in this light, you could reflect on the notion that it isn't so much talking about whether or not a rich man will be in or outside the millennial kingdom as whether or not a wealthy person or a wealthy family can truly enter into the blessings of the authority and the dominion of God. Seeking first the kingdom of God and not letting wealth define the priorities and not letting the pursuit of money and the acquisition of possessions drive goals and values and priorities.

It would be easier for a camel to go through the eye of a needle and so on. Well, let's answer a second question. Is the kingdom of God, therefore, present or future? How would you answer this question in the light of what we just observed? What kingdom of God would be present and what kingdom of God would be future? It almost answers itself, doesn't it? The kingship of God is in the here and now.

The kingdom of God is yet future. The dominion is now. Of course, there's going to be dominion in the future.

But primarily, when we talk about kingdom now, what are we talking about? Individual believers acknowledging the priority of God, which lines up exactly and precisely with what Jesus says. Fulfilling the law and the prophets is to love the Lord your God with all your heart, all your soul, all your strength and all your mind. If we love him, we will acknowledge him.

We will not be under the condemnation and the charges that we find in Malachi. Where is my respect? Where is my honor? I am a great king. Why am I not acknowledged as such among my own people? You're bringing these lame and corrupted sacrifices.

You're saying that the table of fellowship and of covenant relationship is defiled. You don't believe in my justice. We've seen these charges all through the first two chapters of Malachi.

What is the problem? Acknowledging God's authority and loving him are one and the same. You can't love him without recognizing his authority. And you can't recognize his authority in the genuine sense without loving him.

You cannot separate the two. Why would we love God? Why do we love the Lord Jesus? What is the great song that is going to be sung? We have the words to it in Revelation.

Worthy is the lamb that was slain to receive what? Glory and honor and power.

Worthy is the lamb to receive these things that God charges Israel with forsaking, neglecting and denying to him in Malachi. The kingship of God. The rightful first place.

What is the first commandment on the first tablet of the law? Thou shalt have no other gods before me. I am primary. I am first.

I am the one and only. No graven images. Don't bandy my name about.

Don't claim my name. Don't speak in my name. Don't swear in my name in an empty fashion.

I am a mighty king. I am the father. I am the ruler.

I am the one who has dominion among my people. And if you forget that, nothing but hardship and discipline and judgment can follow. This is why the covenant promises were removed and abrogated and Judah ended up in Babylon and northern Israel ended up destroyed by the Assyrians.

This is why the Israel of Jesus day was destroyed by the Romans. And that is the context and that is the subject of our passages here in Matthew chapter 24 and 25. So the kingdom of God is both present and future.

The present aspect is primarily dominion. The future aspect is primarily going to be reflected in domain, the peaceable kingdom. All of the wonderful promises of a lack of violence, of the complete negation and removal of evil, quick dealing with sin and rebellion for a thousand years.

That will be kingdom in the domain sense of the word. Once again, looking at Dr. Ladd, the kingdom has come in that the powers of the future kingdom have already come into history and into human experience through the supernatural ministry of the Messiah who has affected the defeat of Satan. Notice the defeat of Satan at the cross is dominion.

He is still the God of this world. His domain has not been taken from him, but his power, the power of sin and the power of death has been broken, broken by the Lord Jesus at the cross. Why didn't the millennial kingdom start the day Jesus was raised from the dead? Because there is a difference in when Satan's dominion is broken and the dominion of death is broken and when the domain is removed and at the rapture, we will be freed from the domain of death and the domain of sin, but we are free now from its dominion.

What does Paul say? Let not sin have the rule over you. You have died to sin. Its authority is gone.

Right? It's all about dominion. It's all about kingship. In the future eschatological

kingdom, Satan will be utterly destroyed, cast into the lake of fire and brimstone in Revelation chapter 20, verse 10, so that men may be freed from every influence of evil.

But God's people need not wait for the coming of the future kingdom to know what it means to be delivered from satanic power. The presence of Christ on earth had for its purpose the defeat of Satan, his binding so that God's power can be a vital reality in the experience of those who yield to God's reign by becoming the disciples of Jesus. In Christ, the kingdom in the form of its power, its ruling authority has come among men.

So, is the kingdom inward and spiritual, or is it outwardly visible? The future kingdom, the eschatological kingdom, the kingdom of prophecy, the kingdom of Matthew 24 and 25, will be an outwardly manifested kingdom over which Christ will reign in power and glory. It will prevail over the whole earth and will fulfill the Old Testament prophecies to the faithful remnant of Israel. Concerning the Messiah's reign upon the throne of David, here are some passages that talk about the future kingdom of Christ, the kingdom of heaven, the kingdom of God, if you will, the millennial kingdom as a domain, fulfillment of Old Testament promises and prophecies.

Isaiah 9, 6, and 7, this is the aforementioned, unto us a child is born, unto us a son is given, the government will be upon his shoulder, and so on. Of the increase of government and peace, no end upon the throne of David and over his kingdom to order and establish it with judgment and justice from that time forward, even la olam, unto the age. The zeal of the Lord of hosts will perform this.

That's a literal domain kingdom. Where justice and judgment order and establish the environment. Very clear.

Isaiah chapter 11, verses 1 through 10. There's a rod from the stem of Jesse and a branch growing out of his roots. The spirit of the Lord will rest upon him and so on.

His delight is in the fear of the Lord. He will not judge by the sight of his eyes or decide by the hearing of his ears, but with righteousness he will rule and so on. We've seen that passage more than once.

Isaiah 11, verses 1 through 10. Literal, physical, future domain kingdom. Isaiah 24, 23.

The moon will be disgraced. The sun will be ashamed for the Lord of hosts will reign on Mount Zion and in Jerusalem and before his elders gloriously. Literal, future, millennial reign.

Isaiah 32, 1. Behold, a king will reign in righteousness and princes will rule with justice. That's not true in the earthly realm today, almost anywhere, almost at any time. But it will be true in that future kingdom.

Daniel chapter 2, verse 44. In the days of these kings, the God of heaven will set up a

kingdom which shall never be destroyed. The kingdom shall not be left to other people.

It shall break in pieces and consume all these kingdoms of the vision. And it shall stand laolam. It shall stand forever.

It shall stand indefinitely. That's Daniel 2, verse 44. Daniel 7, verse 18.

The saints of the most high shall receive the kingdom and possess the kingdom laolam. Indefinitely, even forever and ever. Daniel 7, verse 27.

The kingdom and dominion and the greatness of the kingdoms under the whole heaven shall be given to the people, the saints, the sanctified ones of the most high. His kingdom is an everlasting kingdom and all dominions shall serve and obey him. Literal, physical, future, domain, kingdom.

Right? Very clear. Micah chapter 4, verse 7. I will make the lame a remnant and the outcast a strong nation. So the Lord will reign over them in Mount Zion from then on, even forever.

We participate in that future kingdom as kings and priests. First Timothy 6, 14 and 15. He charges Timothy to keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which he will manifest in his own time.

He who is the blessed and only potentate, the King of kings and Lord of lords. Revelation chapter 5, verse 9. They sang a new song saying you are worthy to take the scroll and to open its seals. For you were slain and you have redeemed us to God by your blood out of every tongue, tribe, people, and nation, and have made us kings and priests to our God.

And we shall reign on the earth. Clearly future eschatological kingdom. Same thing in Revelation 19, 14 through 16.

The army's in heaven, clothed in fine linen, white and clean. Follow him on white horses. Out of his mouth goes the sharp sword.

He strikes the nations. He rules them with a rod of iron, treads the wine press of the fierceness and wrath of Almighty God. And he has on his robe a name written on his thigh and on his robe, King of kings and Lord of lords.

Revelation chapter 20, verses 4 through 6. You're well familiar with that talking about those who were beheaded for their witness to Jesus and the word of God, who had not worshipped the beast or his image, didn't receive the mark on their foreheads or hands. They lived and reigned with Christ for a thousand years. The rest of the dead did not live again until the thousand years were finished.

This is the first resurrection. Blessed is he and holy who has part in the first resurrection. Over him the second death has no power and so on.

So the 1,000 year reign of Christ over the earth, the millennial reign, is clearly a future literal domain type kingdom. The present kingdom, we call that the eschatological kingdom, the kingdom of prophecy or the millennial kingdom. The present kingdom is the soteriological.

You find this throughout journal literature and so on. If you read the stuff I wade through from time to time, this is the spiritual kingdom. Soteriology is the study of salvation.

This is the breaking of the rule of Satan and the dominance of sin and evil in our lives through salvation. We enter into it now. It is spiritual and invisible.

This is the kingship, power, and authority of Jesus Christ, who is God. So the kingship of Christ is the kingship of God, but it is made personal. It is made visible and it is made specifically and uniquely to the church in the person and power of the Lord Jesus.

Old Testament Israel had a connection directly to God in heaven. God the Son was not in view, but the Son was the Son of prophecy. That the Son would come, that the Son would rise with healing in His wings, and so on.

We'll see this in Malachi, was future. But the current dominion of God in Israel was direct. Ultimately then was supposed to be brokered through the human kings, but that dismally failed.

The Holy Spirit wasn't given and so on. So, the kingship, power, and authority of Jesus as Savior and the destroyer of Satan and this spiritual nature of the kingdom, the invisible kingdom, is made clear. For example, in Luke chapter 17, verse 20, when the Pharisees ask Him about when the kingdom is going to come, a similar question to what we have in Matthew 24, Jesus says, The kingdom of God does not come with observation.

It doesn't come in what you see. You're looking for a physical domain kingdom at this moment, but that's not how it comes. Neither shall they say, lo, it is here, or lo, it is there.

For look, behold, the kingdom of God is in your midst. You're looking at Him. It is the authority of the Lord Jesus demonstrated in His miracles, demonstrated in His teaching.

His dominion was visible. The domain was invisible. The kingdom of God does not come with observation.

You can't say, oh, point to it, it's over here, or point to it, it's over there. The kingdom of God, the dominion of God, the kingship of God is standing in your midst, and it was the Lord Jesus Himself. It's Luke 17, 20 and 21.

Another place this becomes apparent is when Pilate asks Jesus, are you a king? Jesus says, my kingdom is not of this world, John 18, 36 and 37. Jesus goes on to say that He

was born to be a king over the realm of truth, and everyone that is of the truth hears my voice, acknowledges my authority. If you are of the truth, it is a kingdom of spirit, it is a kingdom of truth.

What is our memory aid? When I ask you the question, how does the power of God come into the life of the believer? What do we say? It is the spirit of God and the word of God. What did Jesus tell the woman at the well in Samaria? There's going to come a time where the mountain you're on isn't going to matter. The domain in which you dwell will not matter.

Do you dwell in Judea, Jerusalem, Galilee, Samaria, Syria? It won't matter. The day is coming when those who worship God will worship Him how? In spirit and in truth, acknowledging God's place, God's dominion, God's kingship, in spirit and in truth. This is exactly what Jesus tells Pilate and what He tells the Pharisees.

Everyone that is of the truth responds to my authority, hears my voice, because I am the king. And it is the king who will eventually define the kingdom. Remember the parables of Jesus where He says there was a man upon whom was going to be conferred a kingdom and he went away to receive it and while he was gone nefarious things happened in the vineyard or in the household.

That servant who says my master delays his coming and begins to beat his fellow servants and eat the food and the larder and the rest of it. Failing to respect the authority of the absent king. Dominion, kingship.

What does He tell Nicodemus in John chapter 3? Except a man be born again he cannot see the kingdom of God. We've talked about the difference between seeing the kingdom and the sense of being resuscitated and on the earth and yet there's a difference in seeing it and entering it. Taking nothing away from that.

I think that is fully true and what I'm about to say doesn't diminish that one iota. But also think of it in terms of kingship. Except a man be born again he cannot see the kingship of God.

He can't acknowledge God's rule and authority. What do we see in Romans chapter 1? The wrath of God is revealed from heaven against those who suppress the truth in unrighteousness. Why? Because what may be known of God, His eternal power and Godhood, His kingship is visible in what has been made in creation.

The heavens declare the glory of God. The firmament shows forth His handiwork. What may be known of God, His eternal power, His ruling authority, His kingship is manifest and that's why they are without excuse.

Except a man be born again he can't see, he can't acknowledge, he can't live in and under the kingship of God. Isn't that an interesting aspect of what Jesus tells Nicodemus?

Nicodemus, are you a teacher of the law and you don't understand these things? You have to be born from above. Remember that another in Greek, A-N-O-T-H-E-R that is translated born again? Literally means born from above.

Kingdom of heaven, being a child of the kingdom, a citizen of the kingdom, acknowledging the kingship is essential. That comes first. That opens up the potential of dwelling in, ruling and reigning with Christ in for us that same literal domain kingdom.

But it begins, you're never going to be in the kingdom if you don't acknowledge the authority of the king. This is why Israel will pass under the rod and those who have never truly acknowledged and submitted themselves under the mighty hand of God so that they can be exalted in due time are not going to be allowed into the domain because they don't recognize the authority of the king. Why would you let rebels and ne'er-do-wells in? How are you going to establish a kingdom where righteousness is at home, where they dwell in peace and safety and they will not hurt or destroy on all my holy mountain unless you have a citizenship that is entirely dedicated to and respects and submits themselves to the authority of the king? That's going to be the criteria by which many resuscitated Israelites are going to be denied access to the literal domain kingdom, the millennial kingdom.

Everyone who is of the truth, Jesus told Pilate in John 18, 36 and 37, hears my voice. My sheep hear my voice. That's a shepherd and sheep authority and submission picture, isn't it? My sheep hear my voice.

They respond when I speak. This is repeated over and over and over again. I don't like to do this, but I'm out of time for this morning.

Let me just give you a list of passages you can look up. Once again, Matthew 4, 23 and 24, we read where Jesus was preaching the gospel of the kingdom and healing everyone. Matthew 9, 15, can the friends of the bridegroom mourn as long as the bridegroom is with them? The days will come when the bridegroom will be taken away.

Then they will fast because the domain kingdom is not yet. Our passage, Matthew 24, 14 and so on. Acts chapter one, verse three, Jesus presented himself alive after his suffering by many infallible proofs being seen by them during 40 days and speaking of the things pertaining to what the kingdom of God.

Acts begins and ends with a reference to the kingdom of God. The third verse of Acts, Jesus was alive, appearing, demonstrating many infallible proofs, speaking of the things pertaining to the kingship of God. This is the inception of the church age.

His disciples are about to become apostles. He's not telling them about the millennial kingdom. He's emphasizing to them, you have got to preach the kingship of God in Jerusalem, Judea and Samaria until the end of the age.

Acts 8, 12, when they believed Philip as he preached the things concerning the kingdom of God, the kingship of God and the name of Jesus Christ, both men and women were baptized. He's not preaching millennium. He's preaching kingship.

This is why the Sermon on the Mount has such value in the church age because you can't just toss it into the future and say, well, this is going to be pertaining to those who live in the millennial kingdom. If you want to inherit the blessings of the ruling authority of God and the ruling authority of Christ, everything in Matthew 5, 6 and 7 pertains and it pertains now. We saw this in our extensive coverage of that teaching on the hillside.

Acts 19, verse 8, Paul went into the synagogue and spoke boldly for three solid months, reasoning and persuading concerning the things of the kingdom of God, the kingship of God. You Jews in the synagogue, you proselytes in the synagogue, you need to get back to the priority of God, not the priority of religious authority or the priority of traditions of the elders or the Pharisees. You need to go straight to God.

Same thing Jesus preached in our last chapter, Matthew 23, Acts 28, 23. They appointed a day for Paul and many came to him at his lodging to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the law of Moses and the prophets from morning till evening. 28, 23 of Acts.

And then the verse that we read, verse 31, preaching the kingdom of God, teaching the things concerning the Lord Jesus Christ with all boldness, no one forbidding him. And we should do the same. The gospel of the kingdom is the gospel of the kingship of God.

There is coming a day when that kingship is going to be expressed in a domain. But how does that affect us? Are we acknowledging the authority of God? If you want to be a kingdom person, if you want to do kingdom work and fall in line with so many of these phraseologies and emphases and what they call memes and tropes and the rest of it, where people are all about the kingdom, the kingdom doesn't come with observation. The kingdom is the acknowledgement of the primacy, the first place, the absolute love for God first and foremost in our hearts and in our lives that will enable us to love our neighbors as ourselves, that will prepare us for the coming kingdoms, the millennial kingdom on earth, which will be a domain where righteousness dwells and ultimately the kingdom of the father, which is the all encompassing new heavens and new earth, where everything conforms to the perfect will plans and purposes of God.

And he is truly the king. He and his son, the Lord Jesus sit on thrones in the kingdom of the father, right? That day is coming, but it always helps to remember that we have to prepare our hearts and have our minds cleansed and sanctified before we can ever qualify to dwell in that kind of domain. It begins inside and works its way out.

Well, a lot to think about there, a lot to chew on, but that gospel of the kingship will be preached in the whole world. Then the end will come. Those days are now.

The gospel, whether it is soteriological or eschatological concerning the kingdom has circled the globe. It is ubiquitous. It is available everywhere.

That first sign is fulfilled. As we move into the remainder of our chapter next time, we'll see how the rest of the signs are fulfilled. Answering the question the disciples asked, what will be the sign of your coming and of the end of the age? We'll see it when we return to our study next week.

Father, thank you for the truth of your word. Thank you for how powerfully it convicts us. It instructs us.

It provides us the truth that your Holy Spirit can use to enable us, to lead us, to guide us, to sanctify us, and to thoroughly equip us for every good work. We pray that as we reflect on these things in the light of our own opportunities and circumstances, that we will abide in the vine and bear much fruit, that we will understand those times when you prune us so that we can bear more fruit. And in so doing, we will reflect the glory of our Savior, the Lord Jesus Christ, and your own glory both now and in the ages to come.

Pray all these things in Jesus' name. Amen.