

Miracles of Jesus 12-08-12b

We pick up our study now in the Gospels of Matthew, Mark, and John, looking at the parallel accounts of Jesus walking on the water. This immediately follows the miraculous multiplication of bread and fish for the 5,000. And we noted at the conclusion of our first study this morning that Peter, in particular, whose account is recorded for us by Mark, recognizes that what is really at issue here is the bread, the loaves.

And they were unduly amazed and astonished because they did not understand about the loaves. Well, we want to try to make sure that we're not unduly distracted and that we don't fully understand about the loaves. We've spent the past two weeks, four sessions, looking at the multiplication of bread and its potential significance, trying to ascertain what it is that Jesus was emphasizing in this miracle, which He did not perform regularly, but He does do it more than once.

And that's always a telling circumstance to note. So what I'd like to do is just point out a few things about bread. This is not an exhaustive doctrine of bread.

I thought about just doing a doctrine of bread and going to all of the passages that talk about bread. But this would delay our miracle study by several weeks. Bread is so recurrent in Scripture that to do an exhaustive study would be fruitful and interesting, but not directly in the track of our current study.

So I just want to hit a few highlights, saying at the beginning that you will think of plenty of things that aren't in this, but these are a few pertinent points about bread as we see it in Scripture. I think I mentioned this a week or two ago. Where do we have bread first mentioned in Scripture? When does it show up? Well, this begins at the fall, doesn't it? Adam and Eve didn't eat bread in the Garden of Eden, but at the expulsion, if you go back to Genesis 3, verse 19, God is the first one to mention bread.

To Adam, in verse 17 of Genesis 3, because you have heeded the voice of your wife and have eaten from the tree of the knowledge of good and evil, which I commanded you, saying, "You shall not eat of it." You were supposed to eat fruit from the other trees. You ate fruit from the tree that was forbidden.

So now you are going to eat something different. Cursed is the ground for your sake; in toil you shall eat of it. You're going to eat the ground.

What's bread made from? Flour, which is made from wheat, barley, which is made from dirt. It's a dirt product. You grow it in the dirt.

We don't have hydroponic wheat farms. It comes up out of the dirt. In toil you shall eat of the ground, crops from the ground.

You say, "Well, what did the trees grow from in the garden?" Well, there is a difference in this fruit, which was ready to eat. God made the ground, God made the tree, God made the fruit. You just reach out and take the direct product of God's creative power, and in it goes—you eat it.

We don't take dirt and eat it, although I had a little classmate in kindergarten that did, but he was disturbed and they had to haul him off in a rubber truck. Normally people don't eat dirt, but in order to not eat dirt, what do we have to do? We've got to till the ground, we have to plant the wheat, we have to cultivate it, we have to irrigate it, we have to weed it, we have to reap it, we have to thresh it, we have to grind the grain, we have to mix the grain carefully with other ingredients in proportion, we have to bake it, then we get bread.

Which is why God says, "In toil." How much toil is there in picking fruit off a tree? "Oh, I'm so tired, I had to reach up and pick this peach. Oh my goodness, let me lay down and take a nap, I had to pick this apple." Toil really doesn't enter into it, but if you're going to eat bread, there's all kinds of toil. There's a process. It takes months to go from dirt to bread, right?

Both thorns and thistles the ground shall bring forth for you, which means you're going to have to discriminate. You can't just eat anything that comes out of the ground, and the ground is going to resist your efforts. The ground is going to produce thorns and thistles. What do we know about thorns and thistles when Jesus talks about the field in which crops grow? Remember the parable of the soils? The seed fell in ground, but thorns grew up and choked the word, and it was unprofitable, right? Mentioned here: thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread.

This is, by the way, the third time that God has made this same point. It is a perfect description of what the rest of human history is going to be like. It is a threefold statement that you will eat of the ground, in the sweat of your face you will eat bread, till you return to the ground, for out of it you were taken. Dust you are, and to dust you shall return. And even your food comes from the dust. The animals that you eat, at some point you go down the food chain, they have eaten vegetable matter; vegetable matter grows out of the ground. Everything is dirt. You are made out of dirt, your food is made out of dirt, when you die you are going back to the dirt.

Wasn't that way in the garden, won't be that way in the eternal future, but bread represents the curse. It is a reminder of the curse. Isn't it interesting that Israel, delivered from Egypt, doesn't have to cook bread? Why? Well, if you are going to be traveling for years on end, how many crops can you grow? What can you make in exchange for grain with surrounding neighbors or vendors, retailers in your area? You have upwards of two million people. You are going to buy grain, everybody is going to be able to make bread and so on—not that easy. You can't tend flocks and herds.

So God rains manna down. The unique thing about manna is, it is pretty close to fruit, but in terms of the toil required to prepare it, you just reach out your hand and pick it up. You do not have to till, you do not have to plant, you do not have to weed, you do not have to irrigate, you do not have to harvest, you do not have to thresh, and you do not have to grind. Much of the toil, nearly all of the toil, is taken out, which is a reminder that in delivering Israel from Egypt, God has lifted a curse, because bread is a reminder that we live in a fallen world, we have a fallen nature, we are fallen people, we partake of temporal, mundane, literally earthly things, and we look ahead to a time and to a kingdom and to the eternal future with God where that no longer pertains. So this is something that bread carries as a meaning, as a metaphorical container.

Secondly, bread is symbolic of communion, of fellowship, of sharing—in particular, and most poignantly, most significantly, communion with God's representative.

Again in Genesis, if you flip forward to Genesis chapter 18, you remember Abraham having received the sign of the covenant in Genesis chapter 17. When Abraham was 99 years old, the Lord appeared to Abram, said to him, “I am Almighty God. Walk before Me and be blameless, and I will make My covenant between Me and you. I will multiply you exceedingly. As for Me, behold, My covenant is with you. You shall be a father of many nations. No longer shall your name be Abram, but Abraham. I have made you a father. I will make you exceedingly fruitful. I will establish My covenant. I will give you and your descendants after you the land. As for you, you shall keep My covenant, you and your descendants,” and so on.

You've got circumcision detailed there, and in chapter 18, then the Lord appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day, lifted his eyes, three men standing by him. He says, “My Lord, if you find favor—if I find favor in your sight—do not pass on by, do not pass on by.” There are three men standing by. He runs out and says, “Do not pass by. Stop, come in. Let a little water be brought, wash your feet,” and by the time you get to verse 5, “I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.” They said, “Do as you have said.”

So God agrees to break bread with Abraham. You get down to verse 19—actually verse 3 of chapter 19—and he says, “I will eat.” When two angels come to Sodom and meet with Lot, they say they're going to spend the night in the open square, but he insisted strongly that they come home with him, so they turned in to him and entered his house. He made them a feast and baked unleavened bread, and they ate.

Often overlooked detail: the two angels who came to Lot ate and shared with Lot unleavened bread. Communion with God's representative, with God's presence. Of course, I don't have to remind you of the upper room, the Lord Jesus and the disciples breaking bread.

Thirdly, first of all, we saw the beginning at the fall: it's a reminder of the curse. Secondly, God converts it into a symbol of communion, because we're separated from God by the curse, the indication that God is still able to establish communication and fellowship with us. There is the breaking of bread. Many other passages. You remember what Abraham does with Melchizedek. Remember that? Bread and wine, lots of examples.

Thirdly, it was a sign and a seal of covenant understanding between parties. It was a sign and a seal of covenant. Bread was used to signify that there was an agreement, that there was this communion relative to a covenant of

some sort. You find this in the ancient world. I've got a quote somewhere, I don't know if I have it with me or not, probably not.

But it was recognized even in the secular ancient world that breaking of bread indicated unity between parties. This is replete in Greek and later Roman literature, many, many examples. It was just an understanding in the ancient world that when you broke bread with someone, this was a sign of friendship.

In Genesis chapter 25, verse 34, you have Esau selling his birthright. Jacob cooks a stew. Esau came in from the field, he's weary. "Please feed me with the red stew, I'm weary." His name was called Edom. All things red seemed to be associated with him. Jacob said, "Sell me your birthright as of this day."

Esau said, "Look, I'm about to die. What is this birthright to me?" Jacob said, "Swear to me as of this day." So he swore to him and sold his birthright to Jacob. Jacob gave Esau bread and stew of lentils, not only to satisfy his hunger, but it is a seal of this bargain.

Many other examples I could give of this. Look in 27:17, just a page or two over. You have Isaac blessing Jacob, and Rebekah is, of course, complicit in this ruse to deceive Isaac and get the blessing bestowed on Jacob instead of Esau. And so they take the animal skins and put them on Jacob. She put the skins of the kids of the goats on his hands and on the smooth part of his neck. Then she gave the savory food and the bread which she had prepared into the hand of her son Jacob.

And it's no accident that the transfer of the birthright by contract between Esau and Jacob is accompanied by bread. And the actual delivering of that same birthright from Isaac to Jacob is accompanied by bread. No accident.

Turn forward to chapter 31, verse 54 in Genesis. 31:54. This is Laban. You remember the whole thing with Leah and Rachel? Jacob is up there, he works seven years, he gets the wrong sister, so he works another seven years and so on. Well, in chapter 31, verse 54, Laban says to Jacob in 51, "Here's a heap and a pillar which I have placed between you and me. This heap is a witness, pillar is a witness. I will not pass beyond this heap to you. You will not pass beyond this heap and this pillar to me for harm. The God of Abraham, the God of Nahor, the God of their father judged between us." Jacob swore by the fear of his father Isaac. Then Jacob offered his sacrifice on the mountain and called his brethren to eat bread.

Seal of the covenant. Seal of the bargain. A reminder of the promise, the agreement. They ate bread and stayed all night on the mountain. And this is peace. There's going to be no grudge held. They've buried the hatchet, so to speak. Bygones are bygones. We seal it by sharing bread, breaking bread together.

This is no accident. This precedent is well established in the minds of the people of Israel. They know what bread means. They know what it signifies and what it stands for.

It is, of course, a symbol of God's provision. Look first at Exodus chapter 23, verse 25. There is a great covenant between God and Israel, a statement of promise from God to Israel. Look at verse 20 of Exodus 23.

"Behold," God says, "I send an angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of him and obey his voice. Do not provoke him, for he will not pardon your transgressions, for My name is in him. But if you indeed obey his voice and do all that I speak."

By the way, who is this angel? What does angel mean? Messenger. Is this an actual winged, haloed, heavenly-host type of angel? Who is this angel? Who is this messenger of whom God speaks? Interesting question. We don't have time to explore. But you'll notice in your New King James that the A is capitalized. Many people think that this is the pre-incarnate Christ.

However, I say nay to that idea, based on Hebrews chapter 1: "To which of the angels said He at any time, 'Sit thou at My right hand'?" Jesus Christ is not an angel, has never been an angel, will never be an angel. He is the unique God-man. He is not God-angel. He didn't change from being God-angel to being God-man. There is no place in Scripture that suggests that the angel of the Lord is Jesus Christ.

This is a deduction because he speaks with God's authority. He speaks in the first person for God. But this is your radio. You don't think the radio is the disc jockey just because it says, "I am about to play this song." We don't think the telephone is the person because the telephone speaker says, "I am calling you to let you know

that I won't be there when I said." We can tell the difference between the mechanism that delivers the message and the person initiating the message, right?

Well, they didn't have technology in the ancient world, so there were runners, there were couriers, there were messengers who conveyed. We've seen this in the story of the centurion talking with the Lord Jesus: "Heal my son," or, "My servant." One account says the centurion said this and that to Jesus, and Jesus said to the centurion this and that. The other account says there were messengers running back and forth, because it's the same.

The angel of the Lord speaks for God, but he is in fact an angel. "I send an angel before you to keep you in the way and bring you to the place which I have prepared. Beware of him and obey his voice." How is his voice going to be heard in Israel? Well, this gets in somewhat beside our point, but I would suggest to you that there is an angel assigned to the nation of Israel. When you hear the voice of God, you're hearing the voice of this angel.

And I would just quickly, to not leave you twisting slowly in the wind, I think that this angel is Michael, the archangel assigned to the nation of Israel. He is God's intermediary. When communication is given to Moses, when voice is heard and so on as the voice of God, this is actually the angel. Man cannot comprehend or survive the sight of God, and I would suggest that man cannot comprehend or survive the voice of God, but this is going to be intermediated and the amperage is going to be greatly cut down and reduced by intermediate agency.

And the guidance and the dealing with enemies and adversaries in their path is angelic. You remember there were angelic hosts ranged on the mountains of Israel that the servant of the prophet was able to see after the prophet prays. There is angelic intervention, especially in Old Testament days. There is angelic interaction and interposition and intermediary between God and the nation. We have a far better intermediary. We have God's Holy Spirit Himself. We have the Lord Jesus Christ Himself interceding on our behalf. Our relationship with God in the church is not brokered through angels, and that's a change.

Anyway, we're not here for that. We're here to look at verse 25. "My angel," verse 23, "will go before you and bring you in to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, the Jebusites, and I will cut them off." God says, "I will cut them off." Did God come down and Himself personally cut them off? He used agency. He used intermediary. He gave victory to the Israelites. There was angelic intervention. God Himself, even though He says, "I will cut them off," this is like saying, "I will travel to Milwaukee." I'm not going to do it all by myself. I'm going to get a car or a plane. I'm not walking to Milwaukee. There's intermediate agency.

Verse 24: "You shall not bow down to their gods, nor serve them, nor do according to their works, but you shall utterly overthrow them and completely break down their sacred pillars. So you shall serve the Lord your God and He will bless your bread and your water." You obey. You fulfill. You obey. You fulfill your commission. You do what you are supposed to do. God will bless your bread and your water.

What does this indicate? If you are faithful and obedient, do not sweat provision. The same thing Jesus teaches in the New Testament with regard to, "Take no thought for what you shall eat or what you shall wear." The Heavenly Father knows you have need of these things. The model prayer that we mentioned in the first session: "Give us this day our daily bread." This is the claiming of a known divine promise: grant to us what You have promised, affirming that we know that promise, daily bread.

By the way, just with a quick reference to our Friday night study, and you remember the judgment of the sheep and goats, and Jesus says, "When I was hungry, you fed me. When I was thirsty, you gave me to drink. When I was naked, you gave me clothing." Remember that? "When have we ever done this, Lord?" "When you did to the least of these, My brethren." It's interesting that in the take-no-thought teaching for what you shall eat or what you shall drink or what you shall wear, we don't worry about what we are going to eat, drink, or wear, but we are blessed for worrying about what others are going to eat or drink or wear.

And it is in the non-self-centered, outward-looking interest in food, clothing, and shelter that the blessing of God comes. Interesting. Anyway, again, slightly beside our point, verse 25: "You shall serve the Lord your God. He will bless your bread and your water. I will take sicknesses away from the midst of you." Be obedient. God will handle the logistics. That's the idea.

So it is something that began as an entity and as a symbol with the fall. It's a reminder of the curse, and yet sharing in it is a communion and a fellowship and even extends to the sealing of a bargain or a covenant. It is a symbol of God's provision, as we've already seen here and in Genesis 28:20 with Jacob.

Flipping back just a little bit, of course there are examples all through Scripture, but some of our earliest ones are going to be found in Genesis 28:20. Of Genesis, Jacob made a vow, saying, "If God will be with me and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father's house in peace, then the Lord shall be my God." If He is faithful to His promise of provision, I will be faithful to honor and worship Him as my God. It is a vow. This is at Bethel, and he sets a stone as a pillar. "All that You give me, I will surely give a tenth to You." It is a personal vow of tithe on Jacob's part. God didn't say, "Jacob, I will be your God if you give Me a tenth." Jacob said, "If You make provision for me, I will honor You as God and I will give You a tenth of everything You give me." It was a personal notion on Jacob's part.

We've already seen that bread is a symbol of communion or fellowship. Earlier we focused on communion with God's representative, with God's presence at Mamre. There are other places you can go to, Samson's parents and so on. There's a meal shared with God's representative.

It is in general a symbol of unity. Genesis 37:25, where we look at Joseph's brothers. You can tell by the chapter number where you are in the story here. Joseph has his dreams of greatness in chapter 37. Joseph's brothers, having thrown him in the pit, look at verse 23: when Joseph had come to his brothers, they stripped Joseph of his tunic, the tunic of many colors that was on him. They took him, they cast him into a pit. The pit was empty, there was no water in it.

They sat down to eat a meal. They sat down to break bread. Then they see the Ishmaelites, and they are all in agreement. They are all sitting down together.

You have this in chapter 43, verse 32. This is after the brothers come down to Egypt. Joseph is in charge. In 43, verse 32, Joseph's heart, up in 30, yearned for his brother, Benjamin. So Joseph made haste and sought somewhere to weep. He went into his chamber, wept there. Then he washed his face, came out, and he restrained himself and said, "Serve the bread, serve the bread."

So they set him a place by himself and they ate by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is an abomination to the Egyptians. They do not want to express unity or any sort of agreement or communion with the unwashed heathen Hebrews as they viewed them. So they eat by themselves.

You notice, just in passing, in verse 34, that Joseph gives Benjamin five times as much bread as the others. He, of course, is his full brother, not a half-brother, as the other ten are. So he gets five times as much bread.

It is a symbol of redemption. Again, Joseph with the Egyptians. This time you look at Genesis chapter 47, nearly at the close of the book. Genesis 47:19 and 20: "Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh. Give us seed that we may live and not die, that the land may not be desolate."

Who is speaking here? These are the Egyptians. Look back in verse 15: "When the money failed in the land of Egypt and the land of Canaan, all the Egyptians came to Joseph and said, 'Give us bread. Why should we die in your presence?'" Now, this picture of Joseph as the provider of bread to those who are hungry is not accidental. There is a lot of identification between Joseph with his bloody coat, being slain by his own brethren, and turning out to be their Redeemer. Not only their Redeemer, but also the land of the Egyptians, representing the Gentiles at large. There is much freight here. And Joseph is going to be the source of bread to those who have none. And it becomes a picture of redemption.

"Why should we die before your eyes," in verse 19, "buy us and our land for bread? We and our land will be servants of Pharaoh. Give us seed that we may live and not die, that the land may not be desolate." Then Joseph bought all the land of Egypt for Pharaoh. Every man of the Egyptians sold his field. Because the famine was severe, the land became Pharaoh's. As for the people, he moved them into cities from one end of the borders of Egypt to the other. Only the land of the priests he did not buy.

Well, sticking valiantly with our subject of bread, as we look at these interesting things, it is also a symbol of purity and impurity. You look at Exodus chapter 12, verses 18 through 20. Exodus 12:18: "In the first month, on the fourteenth day of the month, at evening, you shall eat unleavened bread. Seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land."

Remember Jesus reminding the disciples after the feeding of the five thousand, feeding of the four thousand, "Beware the leaven of the Pharisees and of Herod." Eating leavened bread when you're supposed to be eating unleavened is grounds for being cut off from Israel, whether a stranger or a native. Eat nothing leavened. In all your dwellings, you shall eat unleavened bread. Beware the leaven.

Well, so when Peter discerns in Mark chapter 6 that they are amazed and marveling beyond all measure, they had not understood about the loaves, because their heart was hardened. They are not calling in their knowledge of what bread means. Therefore, what the miracle means, what the feeding of the five thousand, what its import and its application was for them.

Now, there is an issue of need and whether or not God can meet needs, right? If you look at the sequence of events, and you can just leaf through Matthew beginning at chapter 6 and look at your topic headings, Jesus talked about prayer in chapter 6. He talked about asking, seeking, and knocking in chapter 7. He talks about authority when He heals the centurion's servant in chapter 8. And look at chapter 8, verse 23.

Jesus got in the boat. A great tempest arose. He was asleep. "Why are you fearful, O you of little faith?" He arose to rebuke the winds and the seas, and there was a great calm. The men marveled: "Who can this be that the winds and the sea obey Him?"

Notice this is in the past. These disciples rowing against the wind, what have they forgotten? They have an instruction from Jesus to get to the other side. Do they have a basis for asking and seeking and knocking to God in heaven? Can they pray and say, "O God, we are trying to obey a command, and the wind is against us. O Lord, how about stopping this wind? We're rowing all night and getting nowhere. We need help beyond our abilities, and we are following the command of Your Son, the Lord Jesus Christ. O God, stop this wind." Do they do it? How much teaching have they had on prayer? "Ask and it shall be given." Does God have control of the wind and the waves? "O you of little faith." They just don't get it.

And here's the provision of God. When you need something, God will provide it. Need bread? Here's bread. "You give them something to eat," Jesus says, but they didn't understand about the loaves. Jesus said, "You give them something to eat." When are you going to start going to the Father on your own and not waiting for Jesus to do everything for you? He's trying to push them beyond this dependency on, "Well, let's just, you know, it's a stretcher. I'll just wait for Jesus to do something." He's saying, "You've got to apply. You've got to take these things. You've got to pray in My name. Whatsoever you ask in My name, My Father will do it for you."

Here's a chance to pray. When would you need to pray and make a request? When you have a need. Ever thought about going to the Father? As I've told you over and over and over and over and over, you just carried a basket of fragments to the boat. Did you not see what it represents?

But Peter says, "You know, we failed. We didn't remember about the loaves because our hearts were hard. We weren't in that application mode. We didn't take it on board and say, 'What does this mean to me?'" What is hardness of heart? I'm looking at the other people. I'm not looking at myself. Why is prayer done alone, by and large? We've got to look at ourselves. It's individual. It's personal.

We had some great points made during the break about prayer. When's the next time you see a bunch of people all having a big prayer meeting at once in Acts? When they're trying to figure out who to replace Judas. We know how that turned out.

Another observation is, you remember when we were looking at multiplication of bread the first time it happened? Remember that? Back when the sons of the prophets needed some bread? And right after those 20 loaves or so feed 100 guys? Read what happens next in 2 Kings. You've got supernatural buoyancy right after that. Remember the story of the axe head? So you think, "Well, is Peter the axe head? God can make him float?" And at this point he's saying, "You know, I'm just about that smart. I just didn't put it together. God floated me and I still didn't realize." Did not understand about the loaves.

This is what we want to avoid. We want to think for ourselves. We want to make application for ourselves. This bread is within our reach. It's within our grasp. Instead of being just a reminder of the curse and of the necessity for toil and that we're going to return to the dirt, God has enabled us to redeem the time. Instead of a curse, it can be a blessing. It can be something around which we fellowship, something that we share, something we recognize as provision from God, as an opportunity for communion with God and for recognition that when we

have a need, we can ask and He will give. When we seek, He will enable us to find. When we knock, He will open the door.

Well, all of this is the context. All of this is the setting for this particular gemstone of the walking on the water. Now, with that as background, what exactly is happening with the walking of the water? Well, next week when we have some time remaining, we will take a look both at Jesus and at Peter walking on the water.

Here's the final thought I will leave you with as something to muse on in the intervening seven days. How many times did people travel on top of the water minus a boat in Old Testament days? What did God do in the Old Testament when water was an obstacle to progress? He parted it. He made dry land appear, right? Stay in contact with that dirt. Tread on that ground. I'll move the water out of the way at the Reed Sea, at the Jordan River. I'll part it and you can travel.

What does Jesus do? I will make the sea a means of conveyance. He did it with the wind and the waves. He uses it to get where He's going. What happens here when the disciples can't make any progress? Why didn't Jesus say, "Wait just a minute, go to the Father and the Sea of Galilee parts"? Wouldn't that be a great allusion to Old Testament things? It doesn't happen. Why? I'll suggest an answer to that question next week.

Let's close here in a word of prayer.

Father, thank You for the privilege we have of coming to You in prayer, of claiming the promise of Your sustenance and Your provision and Your daily blessing on us and those necessities of life that are a part of our support. We pray that God the Holy Spirit will impress these things that we have seen in Your Word on our hearts. They be the source of fruitful meditation and application so that we are stronger in our faith, we are more persevering in our prayer, and we are more confident of Your power and Your grace expressed in our lives, both to meet needs and to reflect Your glory and to train us up and make us fruitful and productive both now and in ages to come. We know that these things accomplish Your purpose and reflect the glory of the Lord Jesus Christ, and there is nothing more appropriate and needful in our lives than to accomplish those goals. So we pray these things in Jesus' name. Amen.