

Miracles of Jesus 12-09-30b

Let's resume our study now. We're looking at the healing of the moonstruck boy, which by the way is no accidental description. Scripture, as we have seen innumerable times, does not waste words.

It's not careless. God doesn't use language in a haphazard or random way. Everything is significant.

And the notion of being under the influence of something external has been an explanation for insanity going back almost to the dawn of time. And this boy is under the influence of something that is not supposed to be a part of his nature. And there's a great question you can ask about, well, why are there some people who are demon possessed and others who are not? Did these people voluntarily let them in? How is it that this little boy has a demon and his friend next door does not? Why does he have the demon and the father does not? Why is it often a child that might have one of these? Aren't children off limits? Can't God protect the little children until they reach a certain age? This gets into questions of ontology and God's ability to control the universe and so on.

But it's from the perspective of our study of Scripture and the reason God has given us this account, what are we really talking about? We also find ourselves under the influence of things that have gotten inside us. There are people who can crawl inside your head and just change the way you think, the way you spend your time. They can say a certain thing.

They can do a certain thing. And it co-ops us, especially when it is unfair. If you are vilified and you don't deserve it, if you are criticized and you don't deserve it, if someone ill-treats us and we know we don't deserve it.

Now there are times when, well, I deserve that. And there are other times where it is completely out of line. It is vicious.

It is malicious. And it comes at the worst possible time. Something else important is going on and this thing becomes a big distraction.

We find ourselves influenced by things that aren't under our control. And it tries to divert us and knock us off our feet, knock us off our path. Well, that's what has happened to this little boy.

And what's interesting is, it doesn't say how he got the demon. The Father gives all of this history. He doesn't say, you know, he was fine until we went and visited the witch of Endor and then he came back and he's had this problem.

Or, he was fine until the source of it isn't given. Well, that's significant in itself. It doesn't

matter for the purposes of instruction how this situation arose.

This is what the situation is. And this is also a helpful thing for us to remember as we think about the application of this in our own lives. We love to go back and dissect, well, how did this happen? Where did it begin? Whose fault is it? Who is to blame? Who can I point a finger at? So many times, with rare exceptions, you don't have any scriptural indication of how people came to be in need of healing.

Once in a while, blind from birth, twelve years ago the woman got an issue of blood. But there's always a real special purpose in that also, isn't there? If somebody has something from birth, you get the idea. This is going to be talking about things that are a part of the fallenness of the human race.

That it's something heritable. That it's something unavoidable just by being born in sin and conceived in iniquity. There is a point to it.

The twelve years and the little girl, Jairus' daughter, being twelve years old, there is a confluence there that's very significant. Other times it's not given. Here it's not given.

So guess what? We're not going to talk about it because it's not in the passage. It doesn't matter. How do you get a demon? It's not important in this context.

What is important is Jesus in all three accounts, Matthew, Mark and Luke, saying exactly the same thing. Oh, faithless and perverse generation. The characteristic, guess what? If someone is not perverse and they are faithful, they have nothing to worry about from demon influence or demon possession.

There's a big discussion. There's been a historic debate. Well, can a believer after salvation be demon possessed or demon influenced? My answer to that question is, I don't care because personally I will never get close enough to the line to find out.

I don't intend to be perverse enough or faithless enough to have that be a concern. I know that if I am not perverse, if I am asking and seeking and knocking, if I am striving to enter by the narrow gate, if I am presenting myself as a living sacrifice, holy and acceptable to God as my reasonable service, if I'm not being conformed to the world, I'm being transformed by the renewing of my mind, there is no demon up to and including Satan himself that can have any sway over my life. Not even possible.

Do you know what the specific punishment is for striking an officer if you're an enlisted man in the military service? Do you know what the specific punishment is if you're found in possession of classified documents? I don't know. I don't know what all the ins and outs and conditions and degrees of all that are, and I don't care because when I'm in the military service I have no intention of striking anybody that outranks me. In fact, I have no intention of striking anybody, period.

So the details of all of that are not pertinent for me. Can you lose your salvation? I'm virtually certain that you cannot, but the only person that really ultimately matters to is the person who either is or isn't saved, and I intend to be so far from that line that it's a completely moot point. I don't really care if you can lose your salvation because as far as I'm concerned, I'm not losing mine.

I appreciate my salvation. I appreciate the Lord Jesus Christ. I want to love, serve, and please Him with every fiber of my being, and whether or not an angel can dance on the head of a pin is immaterial to me.

I just really don't care. I'm not going to waste any time trying to research it in Scripture and boil away time in my life. It doesn't matter.

Same thing here. O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? How long is God going to continue His program for Israel? Jesus has already said it is going to come to an end. The Son of Man is going to be delivered into enemy hands.

He's going to be crucified and suffer. Well, how much time is left? How long is God going to continue dealing with Israel represented as this faithless and perverse generation? Well, it's a good question, and the answer is not long. How much of Matthew have you got left here? How much of the age of Israel is left from this day forward? How long is it to the crucifixion? Well, Jesus is already predicting His death as well as His resurrection.

So, that's the point. Jesus rebuked the demon and it came out of Him. Now, it doesn't say Jesus lifted His eyes to heaven, which is interesting when you read verse 21.

The disciples came to Him privately in verse 19 and said, Why could we not cast out this demon? Jesus said to them, Because of your faithlessness. Now, the generation is faithless. He didn't say, O faithless and perverse disciples, how long shall I be with you? Did He? He said, O faithless and perverse generation.

Now, He's talking to these nine disciples. Peter, James, and John are like, Well, I'm off the hook here. I wasn't involved.

You're the brother or sister that wasn't in the room when the vase got broken, so you're watching mom and dad interrogate the others. It's like, Oh, sure, glad I wasn't in here. So, Jesus is talking to the nine.

Why could we not cast it out? Because of your faithlessness, *apisteia*, or little faith, depending on which text you look at. But it is a lack of faith. Faith is the problem.

Now, Jesus rebuked the demon and it came out. It is an exercise of divine authority. Divine authority to do this sort of thing has been delegated in the days when Jesus sends out the 12 and sends out the 70.

Peter, James, and John as apostles, Paul as an apostle can cast out demons invoking this same authority. Remember the seven sons of Sceva trying to cast out demons and they get all messed up. Jesus, I know, and Paul, I know, but who are you? They take a drubbing.

There is authority invoked and a command is given and the demon must leave. I'll be real fascinated to find out when we get to glory exactly how this works. I've often wondered about this.

If you have no control over a child, let's say in a classroom, and they misbehave and you say, Well, all of my options are out of date and not lawful anymore, so all I can do is put you in timeout, so go in the corner and we're going to do a timeout. What if the child says no? He's already a disobedient child. You say, Timeout for you.

What if they don't go? No, I'm not going to go to timeout. I'm going to sit right here and I'm going to keep on disobeying. Well, now what do you do? You can't touch the child.

You know, you can't enforce any kind of discipline. You know, all of the textbooks say I should reward good behavior and not reward behavior that's not good, so I'm just going to stand here. You know, I'm not rewarding you.

We're just going to stay here until you realize that you're getting no reward out of this situation. Do you realize no reward? Think about that now, and the kid shuts up for a minute, so then you give him a candy bar or something, give him an A on his next paper. I don't know what you do to reward them, but to me it's just insane.

You have to have some ability to enforce commands. You know, men, take that hill, but sir, there's bullets flying. Okay, I said take the hill.

You don't take the hill, I will shoot you. Direct disobedience of an order under fire, I can shoot you and tell the next man to go up. You might get shot or you will get shot.

Hmm, not hard to figure out. I believe I'll go take the hill. It has to be enforceable.

So when Jesus rebukes the demon and says, come out, there's some consequence where the demon says, I am leaving now. We don't know what that is, but apparently leaving is not as onerous as what Jesus or God Himself, God the Father, would do to this demon if he disobeyed. Every time Jesus tells the demon to leave, it leaves.

Did you ever notice that? Jesus doesn't say, well, couldn't cast that one out because it's such a faithless and perverse generation. They always obey. The rebellious disobedient demons always obey.

This ought to be a great comfort to us, great point of application for us because there is no problem God cannot solve. There is nothing beyond His purview and His control,

nothing. If anything could possibly get around God and outwit the divine prerogative, it would be Satan and his supernaturally powerful minions.

But they are helpless in the face of a word from the Lord Jesus, come out now. And the most powerful beings in the universe have to obey within seconds. Whatever the or else is we don't know, but they do.

So the disciples say, well, why couldn't we do that? Jesus says, faith is your problem. You know when Paul talks about the grace of God and the plan and purpose of God are communicated from faith to faith, it is required in a steward that a man be found faithful, that qualifications for a deacon or an elder or a pastor got to be faithful, got to have faith. You cannot teach faith if you do not have faith.

You cannot preach faith if you do not have faith. And the disciples are not in a position to communicate and reveal the Lord Jesus Christ when they themselves do not have sufficient faith to operate. So it's a faithless generation and the disciples do not have enough faith at this point to minister to them or communicate to them.

Assuredly, I say to you, verse 20, if you have faith as a mustard seed, just a grain of faith, a speck of faith, you will say to this mountain, move from here to there, and it will move, and nothing will be impossible for you. Oh, your atheists love this one. I was looking at an atheist website just this past week, Dallas Plano Atheist Club or some such thing.

And they're entertaining each other endlessly with mocking and derisive comments and preaching parodies and so on, just having a grand old time at the expense of Christians. And the president of this club a few months back has issued a challenge to any church in the Metroplex, that includes us. You have been challenged by the Dallas Plano Atheist Club on prayer.

Since you believe in prayer, and if you pray anything in Jesus' name, He will do it for you. And if you have faith as a mustard seed, you can make mountains move. These guys say, all right, prove it.

We have a challenge. You take one of our members, and they've named the member, it's the president of the club. He founded the club.

He's been a big time atheist organizing guy for years now. We challenge any church in the Metroplex to take three months and pray this guy into the kingdom. Pray him into changing his mind and becoming a believer.

If your Bible is accurate, if you pray anything in Jesus' name, He will do it for you. Then put your money where your mouth is. Come over here, pray for this guy.

We'll give you three months. And at the end of the three months, when you have

finished praying, he's either a believer or your faith is invalid, and you're just a bunch of delusional myth believers. Well, my response is, okay, I've got a challenge for you.

I'll give you three months to prove that God does not exist, starting now. You know, it's absurd. Whoa, we can't prove a negative.

Exactly. And we can't pray into a negative. But what's the real issue here? Why does Jesus say, now, would you consider yourself to have faith as a grain of mustard seed? Do you have any faith at all? Ask yourself, have I got any faith at all? I say, well, yes.

I have faith enough to believe in Jesus. I have faith enough to get out of the Marine Corps and go to seminary and be a pastor. You've had faith enough to spend all this time that you've invested in Bible study.

You pray. You look at the Word of God. You live your life in a different light.

You have different priorities. You look forward to the return of the Lord Jesus. Of course, you have faith as a grain of mustard seed.

What did Jesus say? If you've got any faith at all, right? That's what a mustard seed is. Any faith at all. Smallest of the seeds.

If you've got any faith at all, you can walk out here, find the nearest mountain and say, be moved, and it will disappear. Now, how many mountains have any believers moved in the last 2,000 years? No believer had faith as a grain of mustard seed? What's going on here? Well, thou shalt not tempt the Lord thy God. That's not what Jesus said.

He said, if you've got faith as a grain of mustard seed, you will say to this mountain, move from here to here. You tell it the destination and it will move. And nothing will be impossible for you.

He didn't say most things, certain things. He said, nothing will be impossible for you. Well, is the book right or not? Is Jesus telling the truth or not? If I say, do you have any faith, even a speck of faith, you must answer yes, right? You're not faithless or you wouldn't be here.

You do have faith. So you qualify if and it's true. You do have faith as a grain of mustard seed.

So why can you not say to a mountain, move, and it will move when Jesus says you can? Why are some things impossible for us when Jesus said nothing will be impossible for you? Well, you know why we've spent a week and a half building the foundation to get to this point? What is the context? Context, context, context, context. What did Jesus say to Peter when he said, Lord, it's impossible that men should take you and capture you and crucify you. Far be it from you, Lord.

What did Jesus say? Get thee behind me, Satan. Why? You are an offense to me because you are not mindful of the things of God. Your mind is not full of the things of God, but of the things of men.

Now, if your mind is full of the things of God, let's just take the mountain over here, the small hill actually beside the park where they had the Balloon Festival last week. There's a rise there, right? It's uphill. If you're going to come up Parker and turn on Los Rios, you go up a hill, right? Let's just take that hill, a very moderate hill.

It ought to be pretty easy to move. It's not like Everest or McKinley or something. We just want to move that little hill.

If your mind is full of the things of God, is there any reason or rationale under heaven that says that hill needs to move? If your mind is full of the things of God, does that hill right up there need to move? It does not. It is part of the plan and purpose of God that that hill be there today and tomorrow and the next day. God has no interest and no reason and no plan and purpose, no thread in the fabric of His overarching intentions for the universe that that mountain move.

So if you are a person of faith, if you've got even a little faith, meaning you are looking at the will of God in affirmation, are you going to say, Oh Lord, move this hill? Or just say, To the hill be moved. Notice he doesn't even say pray to God and God will move it. He says, You say to the mountain, Hey mountain, get out of the way.

What is the condition on which this promise is built? By definition, if you've got faith at all, then you have faith in God's plan and purpose, in God's organization of the physical universe. God put the hill there and there's nothing in God's Word that says the hill should not be there. So why on earth would you take it upon yourself to order God's hill out of its way? Who are you, old man, to answer back to God? God put the hill there.

Are you going to order God's hill out of the way? Well, no. Why? Because you have faith and you trust that God put that hill there for a reason. Now, are there times when something is out of alignment with the will and purpose of God? Can you look at things and say, That is not the will of God.

It is not the will of God that any should perish, but that all should come to repentance, to change of mind. If you see someone, if we see ourselves and there's a change of mind needed, can we pray for that? And metaphorically speaking, maybe this is a mountain, maybe it's a big problem, but we go to God and we say, Lord, this, in my understanding, is your will and your purpose, that this obstacle not stand. Here is someone trying to talk a gullible person into leaving the faith or adopting an alternate faith.

Lord, frustrate their counsel. Don't let their words lead this sensitive person, this seeking person astray. Give them a confidence in your truth.

Give them a recognition of your light and your Son, the Lord Jesus Christ. When we pray in accord with the plan and purpose of God, it doesn't matter how big the problem is. But the reason we have faith, even if it's a speck of faith, is because, what is faith? Faith is confidence in the truth of God.

And we pray in alignment with, we comport with, we affirm and pursue the plan and purpose of God. And those prayers will be answered, no matter how impossible they seem. That's what Jesus is saying.

Now, one of the great principles of hermeneutics or Bible interpretation, and Dr. Pentecost points this out in Things to Come, and it's in many other places, but in the early part of that book on eschatology, he says, one of the rules of interpretation in Scripture is it's internally consistent. You don't start with stuff that's all literal and suddenly launch into allegorical or metaphorical or simile-type language. If something is a symbolic passage, it's going to be symbolic all the way through.

If something is literal, it's going to be literal all the way through. And you can't just arbitrarily mix and match and say, well, this is literal and this is figurative, and this is literal and this is figurative. Think about the rich man and Lazarus.

Oh, Father Abraham, send Lazarus that he may dip his finger in water and cool my tongue, for I am tormented in this flame. Now, literal or symbolic? Can somebody be in the midst of an actual flame, being physically tormented, and a guy can come and dip his finger in water and put one drop on your tongue and it's all better? It's not a literal passage, is it? The man in flame would say, oh, Lord, please send the gaping windows of heaven opening as they did in the days of Noah to put out this flame. I mean, if you're going to ask, ask for something meaningful.

What does he say? The import of that is, I now see the value of Lazarus, and I don't care that he's a leper, that he's diseased. Let him take his, what I used to consider to be completely unclean, grimy finger and dip it in. He doesn't say, let him bring me a cup of water, let him bring me a jug of water.

Let him dip his finger in water and put a drop on my tongue. It's all symbolic. Well, guess what? You can't mix and say that other parts of that are literal, that Abraham has a literal bosom into which everybody is going to lie.

It is a symbolic passage. Same thing here. Don't lose my point.

What is Jesus looking at here? There is a man who represents the fathers who come to God and say, Lord, the descendants that were supposed to be like the stars of heaven and were supposed to be a blessing to all nations, look at them. They're throwing themselves into judgment. They're throwing themselves under the boot heels of enemies.

Look at us being crushed by the Romans even now. Constantly throwing himself in the fire, throwing himself in the water. He is under the influence of something that he cannot escape and can't get out of.

What does Paul say in Romans? Who will deliver me from the body of this death? The little boy doesn't want to throw himself in the fire. Nobody does. Nobody wants to drown themselves when they're in their right mind.

He's under the influence of something that he cannot control. By the law comes the knowledge of sin. Old Testament Israel was not filled and indwelt and gifted and sealed by the Holy Spirit, and they were a demonstration.

You say, wow, that's really a raw deal that all these Old Testament saints had to kind of get along with just occasional manifestations of the Spirit, and we just take it for granted. We've got the five-fold ongoing ministry of the Spirit. Man, that just seems so unfair of God.

Hey, He's going to make it up for them. Why do you think they're all coming back for 1,000 years? They lived for at most 969 years in the Old Testament day without the Spirit. They're going to live for 1,000 years with the Spirit.

I will pour out my Spirit on all flesh. Israel is going to come back and enjoy what we have now. We have a preview of the fulfillment of their promises with that anointing and power and presence of the Spirit.

So it seems unfair if you've got a short view, but that's what this child represents. Now, when Jesus says, if you have faith as a mustard seed, you say to this mountain, move from here to there and it will move and nothing will be impossible for you, are we now talking about literal mountains and literal mustard seeds? No. It's of the same piece.

Moving mountains without modern hydraulic diesel-powered equipment wasn't possible in the ancient day. You could not move a mountain. He says, you'll just speak to it and it will move.

You will give it a command and it will move. What's He talking about? You should be able to speak to this demon as I just did and he will leave. The reason I speak to it and it leaves, you speak to it and it doesn't leave, and by the way, this is the will of God that the demon leave the boy? But you didn't have the faith to claim the will of God.

We know it's the will of God because Jesus accomplishes it. The disciples should have been to rebuke the demon and have it come out. They could not, not because it isn't the will of God, not because it isn't a mountain that should move.

To everybody else in this society, it's a mountain. If I cast out demons by the prince of demons, by whom do your sons cast them out? They don't. Nobody casts out demons in

Israel.

But the disciples can and the disciples will once they solve this problem. If you have faith as a mustard seed, you will say to this mountain, move from here to there and it will move and nothing will be impossible for you. Nothing will be impossible for you in those areas and in those directions that comport with the plan and purpose of God.

God's not going to make it possible for you to thwart His plan and mess up His purpose, but the things that we are assigned, if the disciples are given the job, heal and cast out demons, then there will be no demon and no disease that they cannot eradicate because their faith is in the plan and purpose of God, in the power of God, in the knowledge of God. Now, how do you know? It seems to me like it ought to be God's will that this problem I have go away. I ought to be able to speak to this problem and have it go.

I want to believe that it's the will of God. I think it is the will. Isn't it the will of God that I be happy? Well, this would make me happy.

Well, how do you know if you are praying in the will of God, if you are speaking to the right mountain and moving it to the right place? How do you know? What does the next verse say? This kind does not go out except by prayer. Scribble out fasting. This kind does not go out except by prayer.

How did Jesus know the will of God on a daily basis, throughout His life and ministry, up to and including Gethsemane? How did Jesus know what the will of God was? How could He speak so confidently to these diseases? And by the way, why was it He could do no great work up in His hometown? Because of their lack of faith? Because of their lack of faith, He could do no great work. Why? He lost His power? No, it was not the will of God that faithless people see the demonstrations of Jesus' power. And Jesus knew that.

He hadn't lost His power to heal and cleanse and perform miracles. He could do no great work because it was not the will of God that He do it in that environment for those people. How did He know that? Because He was first and foremost a man of prayer.

Jesus prayed every day, went off by Himself and prayed. Constant references throughout the Gospels to Jesus praying in Gethsemane, going off by Himself three times to pray, to ensure that He would act and speak in harmony with and in unity with His people. Keeping with the plan and purpose of God.

This is why what you are doing right now is so important. What we are doing in looking at the truth of God's Word is critically important. But it doesn't stop there.

It is truth that we have to think about when we are not sitting in Bible class and it is truth that we need to pray about. The content of our prayer should be the content of the Word of God. If we are going to pray for solutions to mountains, solutions to problems in this life, we need to ascertain the will of God in that situation and pray in keeping with it.

We need to comport, to align, to be in harmony with the will of God. And when we do that, nothing is impossible. Because those possible things are those things that are possible in the plan and purpose of God.

Now is it possible for a church to pray for an avowed, committed, professional atheist to become a believer in three months? No. Why? Because we don't have enough faith? Because God doesn't have enough power? No. Because overruling the personal decisions and commitments of individual people is out of line with the plan and purpose of God.

I cannot pray that prayer. I would never pray to move that particular mountain, and it would be absurd to even consider doing so, because it is manifestly not the will of God to overrule someone's free will. Well, you know, I mainly sorted out the human race and saved and unsaved, except there was a bunch of these people here that were really unsaved, and they hate me, and they hate Jesus, and they don't want to have anything to do with the eternal life.

But you know, there was a big group of people praying for him, and I just had to let him in. Not going to happen. Do you see the point that Jesus is making here? This kind comes out by prayer.

If you had prayed, if you had focused your attention on the plan and purpose of God, if you had realized what the purpose of all of these miracles is, then you could have cast it out. You would have properly invoked the authority of God and the promise of God to remove this mountain, to cast out this demon. But you were faithless, and you did not pray.

That's what Jesus says. Well, why do we have intractable difficulties? Well, first thing to figure out is, is it the will of God that I endure this thorn in the flesh, even though three times I pray that it is removed, or is it the will of God that I learn my faith lesson, and I learn my prayer lesson, and I learn my meditation lesson, and once I learn to lean, and rest, and trust, and claim through this situation, God is going to use it to demonstrate to me, this is how these problems are solved. This is how these mountains are moved.

The mountain is going to sit there. The demon is going to remain in the boy until I learn what life is really about, and I get my mind off of the things of men. Disciples are saying, oh, wow, this kid's got a real problem.

Demon, come out. Lord, get this demon out of this boy. Look at how he's hurting himself.

They're not thinking in higher terms. They're not thinking in strategic terms. It's all tactics for them.

Well, it's not going to come out. Prayer forces us to think in terms of God's strategy. Faith forces us to learn and operate under God's strategy.

And in God's strategy, and under God's plan and purpose, nothing is impossible. Make sense? That's the lesson that Jesus is teaching the disciples. And interestingly, He has split them into two groups.

The nine are getting this lesson. The three, a little bit more advanced lesson. I suspect if Peter, James, or John had been down there, the demon probably would have left.

Peter, James, and John didn't need this particular lesson. It could have been done at a different time when all 12 were there. They've been split off to learn something else.

And an application of that is, who are you to judge another man's servant? The two groups don't need to be looking at each other, making judgments. God teaches some of us one thing, teaches others of us another thing. And we've got our hands full learning our own lesson.

And by the way, the guys that went to the mountain aren't talking about their lesson to the guys down below who are at a lower, more basic level. They're still having to learn faith and prayer. Peter, James, and John are learning something else.

They're learning about hope. They're learning about putting things in a longer-term perspective. Because they've got the faith and they've got the prayer thing down.

Nobody knows prayer like Peter. Lord save, as he's sinking. But they've got a different agenda.

And we have to be tolerant of one another. We can pray for one another. We're not all learning the same thing at the same time.

God will split us up. And sometimes what we're learning isn't for public consumption, not for sharing. Jesus said, you can't talk about this until they've got enough information to digest it.

And that'll be after I'm raised. So there's a lot going on in this passage, a lot more than just a poor boy who gets delivered. It is hugely significant.

And as are all of these miracles. And we've seen so many great things by looking at the context, looking at the teaching points of which these supernatural manifestations of power are illustrations and object lessons. So we'll continue our study in the miracles of the Lord Jesus next week.

We'll close here in a word of prayer. Father, thank You for the truth of Your Word. And thank You for how effectively and creatively You teach us and present truth to us and challenge us to be good students, to learn, to contemplate, to ponder, to meditate on the things that are presented to us by Your Spirit and in His power to assimilate them and to make sense of them for ourselves and to see the pertinence and application in our own

lives.

We pray that God the Holy Spirit will find us ready students and will enable us to not only understand what we have seen and heard from Your Word, but also to make use of it and to act and think on the basis of it in the hours and days ahead. We know that as we do this, we draw closer to the mind of the Lord Jesus Christ. We become more faithful, more pleasing and closer to that goal of a glorious church not having spot or wrinkle or any such thing, but holy and without blemish.

And we pray that we will be able to present ourselves to You in that way. And we ask it in Jesus' name. Amen.