

Well thank you very much Nick and good morning again. Good morning, great to see you. My name is George Davis. If you've got a Bible I'm going to ask you to join with me in turning to Acts chapter 15. Acts chapter 15. It's good to see you. I've been traveling a couple of weeks so it's good to be home. Over this last week I want to ask you a question that I've been asking people throughout the week. And the question has been simply this: How was your Thanksgiving? How was your Thanksgiving? I've heard some interesting stories. For us and we had the opportunity to be with family, two of our sons, as we rendez-vous in Texas. So we enjoyed that experience. But as it turns out, I've had enough conversations this week to realize for some people, holidays are complicated. In asking that question this week I did have a couple of people kind of give me the eye roll, which said it was a bit complicated and maybe you fall into that category. One of the realities of this time of year as we move from Thanksgiving to Christmas is this, while it is a season in which we celebrate God's gift of peace, it is also a season in which we can experience elevated conflict. Because maybe we end up having to spend time with friends or family where the relationships are complicated. And for some of you the truth is that's part of your Christmas season experience. And even as you prepare to go through this season and working up to Christmas, some of you realize you're going to have to navigate some of those hard relationships or challenging relationships.

But maybe in a real sense that shouldn't surprise us this time of year because this is the season of Advent. This is the season where, even as we celebrate the first coming of Christ, we wait with a sense of anticipation for his return. And as we celebrate the reality that he will complete his plan we also have to come to grips with in the meantime life can be complicated. At times that involves complexity and conflict and that will be part of our experience and that shouldn't surprise us. And interestingly, as we continue our journey through the book of Acts this morning, we now come to Acts chapter 15 and in Acts chapter 15 we're confronted with the truth that conflict really was a part of the experience of the early Christian movement. And that's what we're going to be looking at this morning. Now in so many ways Acts 15 is really the hinge point in the book of Acts. It is an absolutely critical chapter in understanding the history and the development of early Christianity. Because when we get to Acts 15 we've come to this point in the storyline where the message of Christ has really moved beyond Jewish communities.

And it's not only moved beyond Jewish communities, it's moved beyond the boundaries of Israel. And by this time a central figure in the early Christian movement is the individual we know as the Apostle Paul. In fact, at the beginning of the year we're going to change gears a bit as we continue our journey through the history of early Christianity. Because at the beginning of the year what we're going to do is we're going to move from simply going through the book of Acts to following the storyline of the Apostle Paul and as we follow his life story, we're going to survey the letters that he wrote which make up much of the rest of the New Testament. So here now we come to kind of this hinge point in the book of Acts. And as this message of Christ is crossing cultural boundaries it's leading to this type of conflict. It's leading to conflict that really revolves around this question, a question that is absolutely central in understanding the New Testament and understanding early Christianity and that question is this: must Gentiles follow the Jewish law in order to become Christians? Must Gentiles follow the Jewish law in order to follow Jesus?

Or another way to word the question is must Gentiles become Jews in order to become Christians? That may seem like an odd question to us but this was absolutely central to so much that is going on in the early Christian movement and that question leads to what happens in Acts chapter 15. So now let's come to kind of the opening part of Acts chapter 15 and we'll set the stage for what's going to take place in this chapter. Acts chapter 15 begins this way: certain people came down from Judea to

Antioch and were teaching the believers unless you were circumcised according to the custom taught by Moses you cannot be saved. The passage continues, this brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed along with some other believers to go up to Jerusalem to see the apostles and elders about this question.

So here's the setting we're in the city of Antioch now. Antioch this ancient city is actually located in the eastern part of what we now know is the nation of Turkey and Antioch becomes kind of the hub of so much of the early Christian movement. And Paul and Barnabas leaders in this movement are there, they're working they're spreading the good news of Christ but now others have come into this community and they are kind of communicating the message you know it's great that you're becoming followers of Jesus but to really be followers of Jesus you also have to be circumcised, you also have to follow the Jewish law.

And this is leading to all sorts of conflict because Paul and Barnabas, whoa whoa whoa where is that coming from? Why are you arguing that? And they realize we've got to tackle this conflict head on. And so what we're going to do is we're going to send a delegation to really the mother church right to the apostles, the leaders of the founding church in Jerusalem and we've got to work through this. We've got to hash this out. And what you find in Acts chapter 15 is really is Luke's summary of what took place at that meeting. This is sometimes referred to as the Jerusalem council. Now as we come to this text I realize even right off the bat you may wonder okay so what does this have to do with me? What does this have to do with us? I mean we're not wrestling with the same kind of cultural questions that are going on here in the early church. What do we have to learn from this? Well I think at one level there are just some basic lessons here about engaging conflict well. Particularly engaging I think conflict even within the church, within Christian circles. Because I think it's important, I mean Paul and Barnabas, right, we got this conflict, these other people are saying no you don't just believe in God, you got to follow the Jewish law. And notice what they say in the midst of this conflict, they don't deny it, it's not like we're going to stick our heads in the sand and pretend like it's not here. Furthermore they don't simply walk away, they don't simply walk away and say okay if that's the way you're going to do that we're just going to establish Gentile churches and we're going to do our own thing. They don't deny it, they don't walk away, they engage it. Look we got to work through this.

So at one level I think there's some lessons, things for us to learn from this text just on the importance of engaging conflict well. But I think at a deeper level there's a lesson here for us about living out our mission as followers of Jesus. I think it's a lesson for us individually for those of us who knew Christ. I think I think it's a lesson for us corporately as a church family, as a church community. And maybe the lesson I'm talking about I would word this way, and the lesson is this, if you are not living in God's grace, you're getting in the way of it. If you are not living in God's grace, you're getting in the way of it.

I think part of the reason that that is going to become clear in this text is this, when we put together kind of the chronology of the New Testament I think you can make the argument that the book of Galatians, and that's going to be one of the letters that we kind of survey briefly as we go through Paul's letters, you can make the argument that the book of Galatians actually was written before Acts 15. And in Galatians chapter 2, Paul is writing and what becomes clear is this problem mentioned here it's been an ongoing problem. There have already been people, multiple people traveling to places like Antioch with the message that hey it's great that you can become a Christian but in order to truly follow Christ you've got to follow the Jewish law. You have to follow Jewish

customs. And Paul says in Galatians chapter 2 that these people were so effective that for a season, for a time they even convinced certain leaders like Peter and Barnabas to join them in their approach. And so what Paul was showing and I think this is only intensified in Acts 15 is what's going on in Antioch is there these people that have come with this message you've got to follow the Jewish law as well as put your faith in Christ and that they're not deeply rooted in the reality of God's grace and as a result they're getting in the way of it.

Paul's like we've got to deal with this. Let's go to Jerusalem. We've got to talk this through. Because I think he knows look if you're not living in the reality of the gospel you will get in the way of it. And personally, you know, I was looking at working through Acts, this is kind of where this hits home for me, right? If we're not living in the reality of God's grace there are different ways in which we can get in the way of it.

I speak to those of us who are parents. I mean if we're kind of consistently in correcting mode, if we're consistently in judgment mode and how we deal with our children or how we talk about their friends. If we're consistently engaging our children that way, our kids, our young adults that way and they don't really see God's work of grace in our lives, I think we're getting in the way of the gospel, we're getting in the way of God's grace.

I remember situation is our sons were getting older, you know, becoming young adults, teenagers/ young men and you know and to be honest with you as a dad it's always been easy just for me to go into teaching mode with my kids. I'm kind of wired that way. That's just you know I just kind of flip a switch and off I go. And consequently as our kids got older, you know, we talk about different cultural things or different issues different decisions and it would just be easy for me to jump into lecture mode. And I profoundly remember at one point one of our sons saying this to us, mom, dad, I already know what you believe. And that stuck with me because I think in some ways what he was communicating is dad you're lecturing but you're not listening. And parents can I just let me just put this on you right now, let me just challenge you with this right now. If you're always in lecture mode and you're not really learning how to listen to your kids, even at times when it feels like they're really making poor decisions or they're coming out of left field with some ideas and you just shut them off, you just shut them down. If you are always lecturing and not listening and engaging your kids in a way that they really don't see God's work in your life, you're getting in the way of God's grace. We can do it as parents, we can we can do it I think in relationships. Maybe I'm that person at school I'm in that person in the workplace who's always critical, always thinks I'm right. People know I come to church, know I'm a Christian, but they never see anything really different about me. I may not realize it, but I'm getting in the way of God's grace.

Maybe I'm a person who avoids conflict. There are issues and particular relationship issues in my family and I just haven't engaged them well. I'm a follower of Christ, but maybe at this point it's like I'm just fearful or I'm bitter or I'm hopeless. I'm not taking positive steps and the reality is I may be getting in the way of God's grace. Maybe I'm a Christian who looks around and you know I see different things in culture different you know changing trends in terms of how we think about sexuality and other things and I'm just angry. And maybe right below the surface there's always just this cynicism or anger about what's going on in the communities around us and I've lost sight that God can be at work even in changing circumstances. The truth is maybe because I'm really not living in God's grace I'm getting in the way of it.

So how do we avoid this, right? How do we avoid getting in the way? I think as you follow the

story the answer begins with this. It really begins with understanding the gospel. Right, this conflict has emerged well you know, we've got these different people coming to Christ and maybe we need to require them to keep the Jewish law and Paul said no, no, no, we've got to come back to the gospel. We need to understand the gospel and a great deal of the conversation recorded in Acts chapter 15 I think really gets to that issue, how do we understand the gospel? So the story unfolds right, this delegation goes from Antioch to Jerusalem and we see this meeting unfold. And I think that at one point, and Luke wants to highlight this, at one point Peter gets up and he begins just sharing part of his own story, his own experience and let's read part of that. Right after much discussion Peter got up and addressed them. Brothers you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and I believe and there he's referring to this scene we saw earlier, right, where the message of Peter kind of influences Cornelius, this Gentile, to become a follower of Jesus. Peter continues, God who knows the heart showed that he accepted them by giving them the Holy Spirit to them just as he did to us right? Peter said look here's the experience I've had and I've come to realize that God is working in their lives just as he did in ours and just as we received the Spirit of God in a dramatic way at Pentecost so I saw this Gentile who didn't observe the law, receive the transforming work of the Spirit. And so he continues God did not discriminate between us and them for he purified their hearts by faith and then notice this now then why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? You know we believe it is through the grace of our Lord Jesus that we are saved just as they are. Notice what Peter is saying here right? Peter says look we've got to come back to understanding what God is doing you know tragically, maybe this is a good illustration this time of year, tragically I think sometimes people can look at God and kind of view him this way, right? God is kind of like the elf on the shelf. Maybe some of you, my apologies to those of you maybe who pulled this out and the elf is sitting on your mantle, but you know, God is like the elf on the shelf. He's kind of looking at you, kind of keeping track as, you know, are you measuring up? Have you been good this season? And Peter describes the gospel, that's not the way he describes God. He says look God has given them the Spirit, the Spirit who transforms. God is purifying their hearts and arguably, interestingly these images are themes deeply rooted in the Old Testament. And when he talks about giving I think when he talks about giving them the spirit and purifying their hearts an attentive Jew would have heard Ezekiel playing in the background look at this passage from Ezekiel.

Ezekiel chapter 36, right, as Ezekiel talks about what God is one day going to do. I will sprinkle clean water on you, and you will be clean; I will clean you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my spirit in you and move you to follow my decrees and be careful to keep my laws. Peter is saying look, this is what God has been doing. This wasn't a result of them keeping the law or being circumcised, this was this was God's initiative through the message of Jesus Christ that as they believe they experience God's grace and they have received this transforming work of the spirit who's now at work in their lives even as he is at work in ours. And therefore Peter says look let's not put on them a yoke that we haven't been able to bear. Let's live in the reality of God's grace and not get in the way of it. And what's also fascinating here I think is the reality that Peter is coming to grips Peter has been stretched he's coming to grips with the reality that God is now working on all sorts of people. He's working among the people we did not expect him to work among in the way that he's working. Because notice this again he says God does not discriminate between us and them. And as we kind of survey the letters of the New Testament in the beginning of next year, one of the things you just you discover as you read through these letters is this is an underlying theme of the early Christian movement. That this message of

Jesus Christ is now going to all sorts of unexpected places and unexpected ways that God is now working in all sorts of people. He does not discriminate. You study the history of early Christianity and the message crosses all sorts of cultural, ethnic, social boundaries and it involves all sorts of people. That's the work of the gospel. Let me just kind of give you kind of an odd but classic example of this in the New Testament. So again one of those letters will kind of just look at briefly is the book of Romans. You get to the end of the book of Romans, you get to Romans 16, and there are all these greetings. Paul greets a number of people. Now let's be honest if you're reading through the Bible, this is the part you kind of naturally just skip over right, I mean, they're just greetings. But I want to slow down and just, I want you to notice the people who are sending greetings. Now this is a letter, most likely Paul is writing from Corinth, and he's writing to the church at Rome. And he has all these people that send their greetings right at the end of the letter.

So towards the end here's what we read, I Tertius who wrote down the letter, greet you in the Lord. Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus who is the city's director of public works, and our brother Quartus send you their greetings. Now notice these four people. First of all, notice Tertius. He is what is referred to as the Emanuensis. That is he is the secretary who's been trying to keep up with Paul as he's dictated the letter. The guy had a fast hand at writing I'm sure. But most likely Tertius comes from a slave background. And here's the reason I say that, notice his name, Tertius, comes from the Latin word three. As it turns out in the Roman world, it was not uncommon that in Roman households, when slaves were born they were simply numbered. Talk about dehumanizing. They were just known by as a number. And so here number three sends his greetings to the church in Rome. And I sometimes wonder if Paul the Apostle doesn't kind of come to the end of the letter and he looks at this guy taking his dictation, this guy who undoubtedly comes from a very low social status and he says, hey you need to greet them too. And I wonder if he just looked up, because secretaries didn't do this. This isn't normal procedure when a letter is dictated. No, no, no, come on you need to sign it too, you need to send them your greetings too. You're part of this family. You're part of, you're a follower of Jesus. You need to send it too. So Tertius, okay I'm sending you my greetings too. But also the next guy is Gaius, right, who's hospitality I'm the whole church, here enjoy. He is a homeowner. He's more established. He may have been someone of means if at least part of the church in Corinth was meeting at his house. And then you have Erastus. And you'll note he's described as the city's director of public works. Here's where this really gets interesting, at the excavations of the ancient city of Corinth this inscription was found and it includes the name of Erastus who paid for this sidewalk. And quite possibly this is the same Erastus that is mentioned in the passage we just read. And of course then you get to the end of the passage and that last name, I don't know if you notice this, the last name is arguably another guy from a slave background. His name is Quartus, that is he's number four. So number three and number four send you greetings as well as the guy who owns the house and also as well as the guy whose name is inscribed in a municipal inscription. And now we're all kind of posing for a selfie to send you greetings. People from all sorts of different backgrounds who were becoming followers of Jesus Christ. And this is the story of the early Christian movement and this is what Peter is in essence saying I'm coming to grips with in understanding the gospel. That the gospel can be at work in all sorts of people. So when Peter gets up this I think this is what he's saying. Look we now know, look at our experience, we now know that God is at work in all sorts of people they're saved by faith just like we are so let's not put a yoke of burden on them that we haven't been able to keep. Let's be people who are deeply rooted in the good news of Christ. Deeply rooted in the reality of God's grace, let's not get in the way of it. So I think part of the key of what's going on here is you've got to understand the gospel. And building on that let me just very quickly highlight a couple of ways in which I think they were embracing the

gospel. That is as they thought to understand what God was doing, here were a couple of things that were important in kind of grabbing hold of that truth and putting the gospel into practice. In embracing the gospel, three things.

First of all they I think it's important to note that they were open to God's work. As you watch this scene unfold it is clear that much of the discussion focused on what has been happening as the gospel has gone out. In other words, this is a very abbreviated account of what was obviously much longer meeting, but Luke shows us a lot of the conversation was about what's happened and just being open to the reality that God has been at work in some surprising ways. So you know Peter talks about his experience and then Paul and Barnabas, and we're not giving the details but they get up and it was probably a lengthy conversation about different things they've experienced and taking the gospel out and how people have become converted. And then James, arguably the leader of the Jerusalem church, gets up and says look here's what we've heard. Simon has described to you his own experience. And so what this early group of Christians is coming to grips with is this experience of what God has been doing and they're being stretched and the need to be open to the ways God is now at work. My question to you is are you open to the possibility that God still works this way? Are you open to the possibility that God may be at work even now around you in ways that you don't fully understand?

Some of you may remember this if you've been around a few years. A few years ago, my family was traveling in Israel. When we were in Israel I did some videos at different places in Israel and we used those videos during a series on the life of Jesus looking at Mark's gospel. For instance this was a part of a video we shot in the city of Capernaum by the city of Galilee. Well, as it turned out, a church in another part of the country heard what we were doing and they said hey that's a good idea. And they happened to be preparing a series in Revelation. And so they actually sent their preaching team (they have more resources than we do) to Turkey and they filmed a series of videos in western Turkey that related to the churches that are mentioned in Revelation 2 and 3. Last week I was talking to a staff member from that church and he said you remember the videos you guys did? Remember? Yeah, yeah, yeah, you did the videos in Israel and we did the videos, as a result, in Turkey? Yeah I remember that. He said, there's more to the story and I want you to hear the rest of the story. And the more to the story was this, he said, you know, as it turns out there happened to be a Muslim couple, a Muslim family, in Turkey that was involved in the tourist industry. And he said somehow they came across those videos that we did in Turkey and really became intrigued by the way Christians talk about the Bible and kind of even talk about different sites in their own country. And he said and here's where this story gets even more interesting. He says as it turns out recently that couple has moved to the United States. And he said they have moved to our community and, because they saw those videos that we did on Turkey, he said over the last couple of weeks they've actually visited several times. And he said they've identified themselves and they you know they just expressed they're just really intrigued by what we're doing and what we're about and we'd like to know more. He said look I don't know where this story's going, but I wanted you to know because you had a part in it. And all I can say is when I filmed that four years ago I never thought that that could lead to this. And in a real sense what the early church is wrestling with is we follow Jesus for years and you know we went through the Galilee with him as his disciples but we never knew at that time that all of that would lead to what is going on now in the lives of people throughout the ancient Mediterranean world.

So are you open to the reality that God could be at work? You know we're encouraging you to think about how you can just kind of connect with friends and family and neighbors over the Christmas

season with our movie night coming up and we've got tickets as well as that candy that you can pick up and even with our services, particularly our Christmas Eve services. And I would just would you just kind of join me in being open to how God might allow you to connect with people that you know? I'm already thinking about a family in my neighborhood that I'm just gonna pass these tickets along to, they've got kids and I think this would be a great opportunity for them.

So are we open to the reality that God can be at work? Very quickly then, two other things. Not only were they open to the reality that God was at work, they were also rooted in Scripture, right? I mean there's a lot of conversation in this chapter about their experience, but even as they interpret their experience they seek to understand their experience in light of Scripture. So at a critical moment right James gets up and here's what he says, when they finished James spoke up. Brothers listen to me. Simon has described to us how God first intervened to choose a people for his name from the Gentiles. And then he quotes the Old Testament: The words of the prophets are in agreement with this, as it is written: and this is coming from the book of Amos, After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and will restore it, that the rest of mankind may seek the Lord, even as the Gentiles who bear my name, says the Lord, who does these things - things known from long ago. And so what James does is he gets up and says look this is the fulfillment of Scripture. All of this that we're seeing is the fulfillment of what the prophets said long ago. And once again for us I think what we see is if we're to be people who are living in God's grace, we're people who need to be deeply rooted in Scriptures. We're open to the reality that God is going to be at work around us we also need to be deeply rooted in Scripture. And with that let me just encourage you as we move to the new year you know we're going to be doing this survey through Paul's letters and we're going to see how, in different ways, Paul applies the gospel, the message of Christ, the reality of God's grace, to different situations. And we're also going to provide a devotional guide that you can use so you can go through that with us. And if you'll choose to do that, this series can be a way that continues to root you in the reality of God's grace. So they were open to God's work, they were rooted in Scripture, and then thirdly, I think what we see is they were humble towards others.

As the meeting draws to a close here's how James concludes. James says, it is my judgment therefore that we should not make it difficult for the Gentiles who were turning to God. Instead we should write to them telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath. So James gets up and he says, look, let's not make it difficult for others to come to Christ. We're not going to ask them to keep the Jewish law, but here's what we're going to ask them to do. And he lists several requirements. Now these requirements have generated a lot of conversation. Why does he mention these things? And I think maybe the best answer is this these things that he seeks to restrict are items associated with different practices of idolatry. So I think ultimately James is saying, look we don't want to make it difficult for people to come to Christ because all of us are saved in the same way, but if we're going to be together in this as Jews and Gentiles following Jesus, we need to be committed to him and that means leaving the worship of idols behind. Now here's what's fascinating to me about this. I think there's a profound humility on James' part because the text of the New Testament suggests that you know he, James, is really deeply Jewish. His lifestyle, I think, would have reflected Jewish traditions and customs. In fact, notice when he talks early in the passage when he talks about Peter he doesn't refer to him by his Greek name, he refers to him by his Jewish or Hebrew name. He's Simon. Yet what he is saying is we need to lay our personal preferences aside. We don't want to make it difficult for those Gentiles who are becoming Christians. We don't want to

get in the way of God's grace.

So can I say to you if you're a follower of Jesus, whether you're here or online, can I speak to us as a church family. Can we join James this morning and saying this? Can we just join him and saying you know we don't want to get in the way of God's grace as students, as co-workers, as neighbors, as family members, as parents, we want to be people whose lives are rooted in God's grace in such a way that we're not getting in the way of how he seeks to be at work in us and through us. Even as a church family, as we're seeking to live out our mission and vision and even next year's we're going to seek to kind of engage our community in different ways. Can we be people who are living in God's grace so that we're not getting in the way of it? With that in mind, we're going to come to this time of communion and as we prepare for communion let me just kind of speak to two different groups. First of all, let me just, for those of you, maybe who have yet to start the journey of following Jesus, can I just encourage you to understand that what the early church was coming to grips with is the message that you need to hear. That all of us come to Christ through faith. And maybe you've kind of been given an unhealthy view of Christianity, a view of Christianity that seems to be a weight and an unrealistic yoke to bear, but listen to the words of these early followers of Jesus who say, no, we weren't able to keep that way. We all come to Christ by faith. And so if you have yet to really start the journey of coming to Christ, would you hear the message that this early church was coming to grips with, that all of us come to Christ through faith. To experience his forgiveness his new life, his restoration, and the gift of his transforming spirit. To those of us who've already started this journey, as we come to this time of communion can I just ask you to wrestle with this question. To wrestle with this question before God, just to be honest and just say, God are there ways in which I'm getting in the way of your grace? Would you just be open to wrestling with that question? And I ask you to wrestle with that question not in a way that is simply heavy-handed or guilt-inducing, but I ask you to wrestle with that question to understand that what we are celebrating reminds us that we've been brought into a new way of life. We've been brought into a new relationship, given the gift of God's transforming spirit so that he can empower us to live differently. And as we live in response to him, we're gonna live in a way that we're just not getting in the way of what he's doing. So just be open before God. Just to see if maybe there's certain relationships or situations you're dealing with or certain attitudes that have taken root in your life where it's just, you know what? I'm just getting in the way of God's grace here. And so could this be just a moment, a reset for you, just of coming back to the understanding, the depth of the gospel and all that it means.

Now I'm gonna lead us in prayer and then here's what I'm gonna ask us to do. You'll notice we've got different tables set up in front of different sections and I'm gonna ask one or two of you from each section just to come up and grab these trays and to serve your community. It's a bit of a risk, it maybe gets you out of your comfort zone, but it's just a reminder that we're in this together. So our worship team is going to come and lead us and so I'm going to pray and then as they sing I'm gonna invite someone or a couple of you in these sections to get up and serve your community, serve your section, and then I'm going to come back and we are going to take this together. So would you join me in prayer. So gracious God, as we think about the reality of the early church, I pray that Acts 15 would bring us back to understanding the gospel in all of its depth. That we have been saved by grace through faith. That we are the recipients of your purifying spirit who empowers and equips us to live as followers of Jesus. And father if there are ways in which we're getting in the way of that I pray that your Spirit would just make that clear to us right now. And I pray this in Jesus's name, amen.