

Biblical Submission, Pt. 4

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Date: 22 March 2026

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[0:00] And we'll continue and maybe finish our study here on submission, understanding what is expected of us from the Word of God in this area, because it's something that is expected of us.

And we've covered categories so far. We started with God being the ultimate category, the preeminent one, that we submit ourselves, therefore, to God. And a lot of the other categories fall under that umbrella, whether it's wives to your husbands, servants to your masters, children to your parents, it's all unto the Lord.

And so that's the preeminent, without a doubt, category of submission. And as we submit to the Lord in all things, we find ourselves trying to follow His Word and His commands and obey His order for all things, whether it's in the home or in the church or at work.

We want to obey what the Lord has written for us. And so category one was God. The second was their government and studied several passages there. And I know that's not always an easy one, but you haven't seen anything compared to what some other Christians and our brothers and sisters in the past have gone through and dealt with and have been martyred for their faith. You haven't tasted that in any way. So it's hard for me to even allow anybody to run their mouth against the government and pretend that they're being spiritual or something.

[1:23] I just think, man, you don't know what you're talking about and you don't want it either. But that's a category of its own. Then the husbands and wives, wives submit yourselves.

We see that in 1 Peter 3 verse 1, be in subjection to your own husbands. And it wasn't just about that category or that context of winning them to Christ, but the category or the commands go through several of the Pauline epistles.

And we ran them last week. And the thing I'll just remind you before we jump into this next category for the wives was it wasn't just let's obey the word of God, obey, obey, obey, obey.

But there was a, gave you another reason. And the thought is that what God gives you is right. What God gives for you to do in the role to fulfill is not just right for you, but it's right for the home. It's right for the family. It's right for your husband if you'll submit to him and be in subjection to him. And if you'll do it with a mindset of that this is God's design and order, why would I want to go against what God's design is?

[2:27] It's not about looking at your husband and thinking, well, I'm smarter than him or I can do a better job. Instead of knocking him down and elevating yourself, but rather believing what God has designed from the beginning.

You could say, well, my husband's not created in the image of God like Adam was. He's pretty fallen and he's hard to follow. Okay, I understand that. And yet the word of God, long after Adam and Eve, is still saying the same command to you.

And so the submission's a problem from the beginning, but wives, it might help you if you realize that this is God's design for you. He made you to be a help meet for him. Therefore, submitting to that role, you can find fulfillment in that.

You can find some satisfaction in doing it for God's pleasure. And I gave you some cautions about that thing as well, that you're doing it as unto the Lord and you wouldn't grit your teeth to God and you wouldn't say, fine, I'll do it your way.

And just know that I don't like it. You wouldn't dare, you would humbly bow your face to the ground to God. And so, not trying to bring that all the way down here to earth, but you get the idea that you want to surrender or submit yourselves to your husband as unto the Lord and do it with the right

spirit and the right attitude.

[3:42] So now let's get into our fifth category this morning. 1 Peter chapter 5, find verse number 5. The Bible says, Likewise, ye younger submit yourselves unto the elder.

The younger submit yourselves unto the elder. Now certainly this category of younger and elder, I think it's one that's very easy to hear and to receive and to understand.

As an adult, you would all agree, yes, children should be in subjection to adults, whether it's beyond their parents in the home, but teachers at school or babysitters or any person of a significant age difference, an adult, it's obvious that the children or the young people should be in subjection to them.

It's easy to see that it's their duty. They haven't experienced anything outside of childhood. They haven't experienced real responsibility or any duties that carry any kind of weight or consequences. Cleaning your room, doing your homework, those kind of chores, there's just, that's so minimal compared to the real life and the things that are on your shoulders as adults. Adults have spouses.

[4:55] Adults have bosses. Adults have government authorities. And all of that, they have a much harder time being in subjection to all of them and not rebelling and not challenging.

And they have experience as adults making their own decisions. And sometimes it's hard to submit to somebody else when you just want to make your own decision in this. But children, it's easy to understand the order of them submitting to their elders and the Bible has plenty to say about it. We don't need to turn to any of this, but Ephesians 6.1, Children, obey your parents in the Lord for this is right. Colossians 3.20, Children, obey your parents in all things for this is well-pleasing unto the Lord.

Going all the way back into Exodus 20 and the Ten Commandments, Honor thy father and thy mother. And the law even carried a curse. It carried a death penalty, a capital punishment to a child that would rebel against their parents or against the authority in their home.

But when we're reading in Peter, the younger to the elder, submitting to the elder, Peter doesn't just address children when he says ye younger. I'm 40, what am I, 47?

[6:02] I'm going to be 48 years old in a little bit. There's a lot of people that are younger than me. But does that mean that they should submit to me? As far as, because I'm 48 and they're 47? Do I get to go around checking ages of everybody in my life to decide, okay, well, I've got you by a couple weeks, buddy, so down.

Like, is that how it works with this at all? Well, let's consider some things. I think the Bible will help us understand this. And furthermore, what about kids on the playground? A six-year-old, do they have to submit to the nine-year-olds?

I mean, the nine-year-olds are tougher, and they'll say, get away, we're playing with this. But do they have to submit to them because of the age? Is this a biblical thing? Let's understand this. The Bible doesn't give us a number. It doesn't even give ages.

And so how do we determine the quantity of days that determines specifically whether someone's elder and someone's to be considered younger? Is it just a day, a week, a year? Where do we put this?

I think the Bible can give us the answer. So let's go to Titus chapter 2. Titus chapter 2. And let's start here, and then we'll go back to 1 Timothy chapter 5 shortly after.

[7:17] Ye younger be subject unto the elder. Titus chapter 2. And let's just take a glance here at the first several verses.

I'll start in verse 1. But speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith and charity and patience.

The aged women likewise, that they be in behaviors becometh holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women how to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

And it mentions young men. Likewise, exhort to be sober-minded. So there's aged men and young men. There's aged women and there's young women in these couple verses we just read.

The aged women are to teach the young women. The young women are not their children. They're actually married in this passage. They're keepers at home. They're obedient to their own husbands. [8:23] They're married with husbands, with children. And they're young. So what are we looking at here? Well, we're not talking about kids anymore, are we? About four and five-year-olds running around the house.

We're talking about grown women that are adults that are called young women compared to the aged women. Now, let's look at another passage and try to make something that I think, look at 1 Timothy 5, something I think we can consider or nail down when it comes to what constitutes someone being the elder versus the younger in this category of submission.

When do they become somebody I must or should submit to in the Lord here? 1 Timothy 5, and put a little bit of Bible together and see if we can't figure this out. Verse number 1 and 2, 1 Timothy 5, verse 1.

Rebuke not an elder, but entreat him as a father. And the younger men as brethren. The elder women as mothers, the younger as sisters with all purity.

So if he categorizes, we got the elder and the younger, both those words are in the text, but he also equates the elder to a father figure, and the elder to a mother.

[9:49] He equates the younger to brethren or to sisters, brothers and sisters. And so I think the Bible is pretty clear then that the generation above you that would be more likely to be fit to be your father's age or your mother's age, that's the generation that's to be considered elder and that you would submit to and be in subjection to.

You treat them, you entreat them as your father, you entreat her as you would your mother and show her the same honor and respect that you would to your mother. But you don't, everybody in the building is not that age, and therefore, they would fall into more of a category as the age of one of your siblings, as a brother.

It doesn't have to be the identical age you are, but you all have brothers and sisters older or younger than you, and you don't treat them the same way you treat your mother and father. You treat them like a brother, like a sister.

And to have that kind of honor and grace with them is expected. And I think that's, you treat them more like you're equal in the Lord, though. I think that's pretty clear once you put the text on it, that you entreat the elder as a father, the elder women as mothers, the younger as brethren, and the younger sisters, or ladies as sisters with all purity.

When it comes to a brother and sister relationship in the home, the older you get, it's kind of a natural thing for the brother to defend the sister.

[11:20] He would never dishonor her or do anything like he would stand up for her if somebody's messing with her. If some boy is treating her wrong, he would stand up for her. He says with all purity.

He would treat her like he wouldn't in any way defile or desecrate his own flesh and blood, his sister. That's the way it is in the church, a brother and sister. We're brothers and sisters in Christ. And we wouldn't dare look upon another lady or vice versa in any kind of way that would be defiling or impure. We're to treat one another with that same kind of family attitude and respect and grace and kindness.

If they're old enough to be your parent, then treat them with that kind of honor and respect and submit to their wisdom and submit to their experience. If they're older only in the sense that a sibling would be older, then the relationship should match that one just the same.

I think that's a pretty good way to reference this. Now let's add a little bit more to this. Let's just catch a few Bible verses. Go back to Leviticus 19. Leviticus 19.

[12:26] I just want to run a few verses and then we'll move on to another category. I don't think we need to really spend a whole lot of time dealing with this. Leviticus 19 and verse 32.

Here's a command given by Moses under the law to the people of God. 1932, Thou shalt rise up before the hoary head. That's someone with white or gray hair, their elder.

And honor the face of the old man and fear thy God. I am the Lord. Honor the face of the old man under the law.

And somebody says, well, that's under the law. That doesn't apply, right? You know, that's just keeping the commandments. Well, that shows you the heart of God for a civilization. But turn to Job.

Let's catch another verse. Job chapter 32. Remember as you read through this story of Job's tribulation, you read how his three companions came and mourned with him and then began to critique what they saw and criticize and even accuse him.

[13:42] And when it was all done and Job had answered them and back and forth they went for chapters and chapters, then somebody named Elihu opens his mouth and look what he says.

He kept his mouth shut for all this time until verse number four. We read, Elihu had waited till Job had spoken because they were elder than he.

When he saw that it's all done, they're all done talking, then he opens his mouth. Now, this isn't under the law. There's no law of Moses here in Job's day with Joe or Elihu.

They weren't subject to that. And yet there it is within the civilization and culture, the older generation gets the respect and the younger submits to it. Heathen tribes and heathen peoples that have no scriptures and never saw a copy of the word of God or even a manuscript all over this globe have embedded into their cultures to honor and to submit to the aged.

I was reading a book that had to do with some Indian culture all over the East Coast and the Midwest and it described all these different, not just tribes, but nations of Indians.

[14:56] And one of the things that came out in different, well, in one particular instance was when a younger person in the tribe challenged an elder or accused them or kind of, I don't think they mouthed off specifically, but it was something that it caught the attention.

It was out of balance. It was wrong. They were in rebellion that the tribe tied them up to a post and made them just, that was their punishment. They were tied to a post for days and if they fed them, they may have just thrown something toward them, but they were stuck and the kids of the tribe came by and mocked them and they threw stones at them and picked on them and that was their embarrassment and their public shame for being a younger person and stepping out of their role of subjection and order.

So it's in the heathen, even in their cultures, it's embedded within them, not just the word of God telling us to submit. So there's that thought about the younger and the elder.

Come back to 1 Peter again. Now let's try to keep moving here. Might be able to get this finished today. 1 Peter 5. When you try to walk with the Lord and walk in the Spirit and not fulfill the lust of the flesh, inside you, God teaches you.

You know when you're not supposed to open your mouth or when you're not supposed to talk down or accuse or whatever it would be as far as this dynamic of elder and younger.

[16:33] The Lord guides you into that. I know you could grow up in a house or grow up around others that don't follow that. You could be trained against that but when you're saved and you're making an attempt to walk with God, I think the Holy Spirit of God just, He shows you that.

He shines a light on that in your own life as He does other things. Now, category 6, 1 Peter 5, verse 5 again, Likewise, ye younger, submit yourselves unto the elder.

And then here's the sixth one, Yea, all of you be subject one to another and be clothed with humility for God resisteth the proud and giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God that He may exalt you in due time. Once again, the humility and the subjection, the role within one to another, it's under the mighty hand of God.

It's in obedience to Him all the way to the top. Now, when it comes to a church family and to our behavior amongst ourselves, submission is expected and submission is necessary.

[17:42] Strife can destroy a local church. The Apostle Paul had to correct the church at Corinth on more than one occasion for the strife and the divisions and the envyings and the things that were going on within that church.

It cannot be happening. You cannot allow one to try to usurp authority over another or try to have the preeminence within a local church. Submission in the family of God is a must and it's a learned

virtue.

It's a learned thing. It's got to be demonstrated from the greatest all the way to the least. It's not just for the younger. Keep them in order. It's for all the way to the top to show subjection and show submission and to lead by example.

Now, you can, out in your workforce, you could be a supervisor, you could be a boss, you could be a senator, you could be somebody of high regard in your society, you could be the husband and the head of your home.

But when we come together within these doors and in these pews and we come to worship the Lord Jesus Christ, you can't come in here like you're the boss, like you're the authority, like people do what you tell them to do.

[18:48] When you come in here, you're a brother in Christ. That person across the aisle is your brother and you're their brother or you're their sister. You are definitely not their boss.

We are expected to come together in unity and it can't be done when somebody inside them comes in the door seeking to have the preeminence. And so he says, yea, all of you be subject one to another.

He mentions younger, he mentions outer, and he just says, everybody, be in subjection one to another. Now I'm not going to turn you to all the scripture on this, but I'll give you a couple.

Let's go to Ephesians 5. This one, he just states it very, very clear. In the book of 1 Corinthians, I think it's 1 Corinthians, Paul says that we are called to be perfectly joined together in the same mind.

Ephesians 5 and verse 21. After he deals with being filled with the Spirit and speaking to yourselves and giving thanks, then he says in verse 21, submitting yourselves one to another in the fear of God.

[20:02] One to another in the fear of God. Turn to the right a little bit, Philippians chapter 2. Next book over, Philippians chapter 2. And look at verse number 3.

Philippians 2 and verse 3. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves.

He doesn't tell you let the wives esteem the husbands in the church or the children, the authorities, or their Sunday school teachers. I understand there's an order as we've already discussed all of that, but let each esteem other better than themselves.

That's putting yourself in subjection, esteeming them to be the master, esteeming them to be the authority over you. So we're expected to have this harmony in a local church.

If you could strip away all the designations of who's the age and the gender and your position or your worldly experience and what you bring to the table, just strip all of that away.

[21:05] God expects his children to behave themselves like brothers and sisters clothed with humility, thinking on the things of others, not high-minded but condescending in lowliness of mind.

These categories that we're looking at, we've already discussed, they're so necessary because there's an order in the family, there's an order in society, there's an order in the local church. But when it comes to the mindset of an individual, no matter who you are, God absolutely expects there to be subjection, humility, submission.

And boy, does that ever just, that just digs in against some of your natures. Some are different personality-wise, some are like the alpha, some are the, they're not.

They lay a little bit lower, they follow, that's natural in some. And I understand that, that's just going to mean you have to work harder to stay in subjection and to be obedient to the Word of God.

[22:06] Now I want to give you one more category and go to Hebrews chapter 13. I had not mentioned this one yet and I wasn't even, I wasn't even sure I was going to bring it into this, but I think we'll finish with this.

Hebrews chapter 13. And I'll just be honest, I was just going to avoid this one. because it's a little bit awkward for me. But, you can't skip it just because it's awkward.

Hebrews chapter 13 and look at verse number 17. Obey them that have the rule over you and submit yourselves.

For they watch for your souls as they that must give account that they may do it with joy and not with grief for that's unprofitable for you.

Now as the verse begins, this could apply to pretty much all the categories that we've studied. It's like a general principle. Obey them that have the rule over you and submit yourselves. Like that falls in line with everyone.

[23:16] But when you continue, they watch for your souls that they must give account. Now you could say that husbands may have to give account for their wives because they were given that responsibility and authority in the home.

And you could say that when every one of us must give account of ourselves to God. The responsibilities that you were given in this life, you'll give account for. So I could say that, yeah, I'll give account for things in my home under my roof and all the way down the line.

But I don't know if we could put that all the way through. Now when we couple this with another verse in the chapter, it seems to be addressing spiritual leadership in the church. Look back at verse number 7.

Hebrews 13 and verse 7. Remember them that have the rule over you who have spoken unto you the word of God whose faith follow considering the end of their conversation.

Here it says, remember them which have the rule over you which is spoken unto you the word of God. And then verse 17. Obey them that have the rule over you and submit yourselves for they watch for your souls as they that must give account.

[24:28] Now, it seems to be much more pointed toward the leadership within the local church. And let's take a look back at Peter, 1 Peter chapter 5. He has a few things to add and then we'll go back to some of the Pauline epistles.

Once again, the command is to be subject, submit yourselves. 1 Peter chapter 5 and look at verses 2 and 3.

Peter's charging the pastor, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind.

Neither is being lords over God's heritage, but being in samples to the flock. So Peter speaks of this position of having oversight and leadership where this thought of leading by example comes from, being in samples to the flock.

It's the responsibility of the pastor of a local church is to take the oversight and the leadership and the responsibility of the membership is to submit.

[25:44] things flood my mind of experiences I've had, of preachers I've heard, and there's so much of this that I despise, like physically in my being, I despise this, bless the man of God, and I read a, I listened to a sermon by this guy, he's pretty famous, and it was a, it was a, it was a, it was a pretty good sermon, like addressing men in this age and the feminine spirit that's coming to our churches and he was really trying to charge for masculinity and I appreciated that and I read some of the comments but the first comment was this, a guy said, I don't know if I like everything he said but he's a man of God and how could I ever question a man of God?

I just felt like, oh, you can question him if he's not in the word of God. I didn't like that, that whole spirit of propping up a man but there is an order and you have to recognize that and just like it's in the home, just like it's in the, in society with the government, just like it's in the workplace, it's in the church too.

God ordained it, God's a God of order. Now, come back to 1 Thessalonians 5 and 1 Timothy 5 if you can get them both. 1 Thessalonians 5 and 1 Timothy 5.

Just read a few verses on this and then I'll point out something else. 1 Thessalonians 5 and come to the end, well, not quite the end, verse 12 and 13.

Paul puts this out there to these churches. He says this in verse 12, We beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you and to esteem them very highly in love for their work's sake and be at peace among yourselves.

[27:47] They're over you in the Lord is the term. An overseer, like Peter mentioned, taking the oversight. Come back now to 1 Timothy 5. In Hebrews

it says to be subject.

Here it says to esteem them very highly in love for their work's sake. For their work's sake. I might address that. That's the position.

That's the laboring. The fulfilling of the role. It's not the personality. It's not the outside of the church things you do and the connections and the fun.

It's within the walls of the church. Look at 1 Timothy 5 now and verse 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

Now I'm not calling for anybody to count me worthy of anything, especially double. I'm not even hinting at that. But I promise you and if I, before the Lord God himself, if he were here, I'd say this at the judgment seat of Christ, I feel confidently that I can say I labor in the word and doctrine.

[29:03] And I'm just saying it because I feel like I should. And I put myself, I put hours into it every time I get up here. I don't ever just limp into the pulpit and act like I got a thought.

I'm just going to run with it. I don't have any confidence in myself to do that for one thing. And so I labor. I stay into it. If you could, I don't keep tabs and start a stopwatch every time I try to get a sermon together or every time I open up the Bible.

And I don't pretend to be in it more than other people. I don't even pretend to be in it more than you. But I can promise you this, that last night I wasn't satisfied with how my sermon's coming together.

And when everybody was in, I was sitting on the couch with a laptop for hours yesterday on top of Friday. And then before, when everybody went to bed, it was 10.30, the lights were all out and I went and I just knew I wasn't ready.

And I went and got it out and went over it some more. And then got up early and came here and went over it some more. And I'm not just going to, that part I'll take and say that I'll labor in the Word because I feel it's a calling and it's a thing that God put inside of me to do that.

[30:08] It's a responsibility I take serious. Now you don't have to count me worthy of anything but I'm just promising you I will do that much. Now come back to 1 Peter, I'm sorry, 1 Timothy chapter 4. I want to make one quick point because this ties into the elder and the younger thing and it's in the Bible so we should be aware of it.

What Paul says to Timothy chapter 4 and verse 12, Timothy's the preacher. Paul's writing to this young pastor of a church in Ephesus and in verse 12 he says, let no man despise thy youth.

Let no man. Now going back to that elder and that younger dynamic, Timothy as a young preacher, chapter 5 verse 1, he's not to rebuke an elder. Like he's not to go to him, a man of his older generation, and be accusing and attacking him but he's to entreat him as a father.

He's to talk to him like he would his own father. But in that position as a preacher and as the authority that God placed him as an ordained minister in the local church, Timothy, whether he's young or old, he's to be respected and he's to be honored and he's to be submitted to for the position that he held within the local church regardless of his age.

Age has nothing to do with it. And Paul said to Timothy, you're the pastor, let no man despise thy youth. Look at Titus real quickly, just one more verse on this thought. Titus chapter 2.

[31:47] And he gives them a list of some things to say and we've already read earlier in the chapter. Look at the last verse, the last thing he says of chapter 2. He says, these things speak, Titus again, he's another preacher, speak, exhort, and rebuke with all authority.

With all authority. You don't bow your knee to anybody just because they're your elder, even if your own father was in the church. As the position of pastor, you speak, and exhort and rebuke with all authority.

Now I think there's a difference between addressing the congregation and addressing an individual. And I think from the pulpit, you reprove, rebuke, and exhort with all longsuffering and doctrine.

And I think you put it out there no matter who it is and who they are sitting under you. But when it comes to addressing somebody one-on-one, then you would use the tact and the discretion that the age would necessitate.

That's just my personal opinion. I don't really have six verses to throw on that. So anyway, getting back to this categories situation. Submission in the Word of God.

[32:57] Submission has always been an issue. It's always been an issue. We started in Genesis chapter number three. Who submits to whom? And how long and to what degree do you have to bend the knee?

The history of mankind has showed whoever has the most money or whoever has the strongest army? Well, then that's the one that gets the authority and the power. But for us, this book determines our submission.

This book determines the order and it answers all of our questions about authority. And so in this study, you've seen that you have an authority to submit to. You have several authorities actually to submit to.

God is above all. Of course, God is always first. No questions about that. The other categories and they were not in a specific order is citizens to the government, wives to the husband, servants to the master, younger to the elder, all believers preferring one another in humility and then finally the ordained leadership in a local church.

So God requires and expects His children to be in subjection. This is a Bible requirement. First, it's in obedience to Him. So where you don't like this order you find yourself in and you don't like what the Scripture and what we laid out, you're going to have to take that up with Him.

[34:18] And what I would recommend, and I'm dead serious, if you've got a problem with any of this, what I would do is get on your knees and just talk it out with God and say, God, I'm struggling with this one.

I'm struggling understanding how I'm supposed to do this. And go to the Word of God and open your heart in honesty before Him. I bet you, I promise you, He will answer.

He will give you light. He will not steer you or be mute or be like, well, tough. He wants you to come to Him with those things. He wants to give you direction and guide you into what's right.

And so, you do it in obedience to Him. Also, there was an order. I've said it many times, there's an order to be followed. God is a God of order. He establishes order.

His way is right. He addresses the order in society, in the workplace, in the home, and in the church. Everywhere you find yourself, can you think of anywhere else in your life that you're not at home, you're not at work, you're not at church, or just out in society?

[35:24] Where else is there? And so, in all of that, there's order and there's subjection. And so, I think I said enough there. I'm going to close with that. That was a total of seven categories.

And, in all of that, I did not try to get too preachy and too, you know, negative with things. Just tried to expose what the Bible says and then you receive it and you submit.

You find yourself in subjection. So, let's just dismiss with that and then, let's pray. Father, Lord, this study touches every single one of us in multiple ways and the pride inside of our flesh does not agree with everything that was said.

And so, Lord, it's my prayer to you that you would give us grace and allow us to be clothed with humility. Help us in this place to submit ourselves one to another.

Help us in our homes to find our role and to stay in it and to do it as unto the Lord. God, may our testimony at work be one that is appealing to the lost and exalting of the Lord Jesus Christ.

[36:43] May our mouths and our attitudes within our society and in every place we find us to be one that shows that we are in subjection to the Word of God and that we hold that book as high as we can possibly hold it and so, Lord, help us to put down our pride.

I hate to think that you'd be resisting us but, Lord, rather giving grace to us to continue to be humble and to be in subjection and may you use this study to help us and help us to grow.

We pray in Jesus' name. Amen. Amen. All right, let's take a break.