

The Power of Christ's Name

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 23 July 2017

Preacher: Rev James Maciver

[0 : 00] Book of Acts, chapter 3, and we'll read at verse 6. But Peter said, I have no silver and gold, but what I do have I give to you.

In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and raised him up. And immediately his feet and ankles were made strong. And leaping up, he stood and began to walk and entered the temple with them, walking and leaping and praising God.

Now, studies of Peter's life, as you recall, and Peter's ministry and his own personal experiences too, have taken us to see how, in accompaniment with Jesus, we saw the various incidents recorded in the Gospels prior to the death of Jesus on the cross at Calvary.

We saw something too of his encounters with Jesus after Christ was risen from the dead. And how Peter, as we remember, was reinstated, if you like, and given specific directions in regard to how he would pastor the people of God, the flock of God, the sheep and the lambs of God.

[1 : 20] Now, you recall, way back in Luke chapter 22, how in the way in which Jesus said to Peter that Satan had desired to have them, the disciples, that he would sift them as wheat, that he would actually scatter them.

But he said, I have prayed for you, Peter, so that when you are recovered or when you're turned round again, strengthen your brethren.

Peter was, as we saw, and indeed did see his fall, his denial of Jesus, that serious fall and incident in his life.

But he's now back, and it's very significant that it is Peter, this man who had denied the Lord these three times, who is now very much in the leadership of the church in the time of the apostles recorded for us in these early chapters of the book of Acts.

If you go to, just cast your mind back to chapter 1 for a minute, glance back at verse 15. And there you find, before the day of Pentecost, when it came to the need to replace Judas Iscariot with another disciple, in these days, Peter stood up among the brothers and said, brothers, the scripture had to be fulfilled, and so on.

[2 : 42] It was Peter who took the initiative there of directing and leading his fellow disciples. And then when you go to chapter 2, you find there at verse 14, verse 14, where the immediate aftermath of that amazing incident of the Spirit of God coming, as Jesus had promised, as God had promised, and this day of Pentecost, in verse 14, it's Peter you find, again taking the initiative, filled with the Spirit of God.

Peter, standing with the eleven, lifted up his voice and addressed them. And then you have this great sermon of Peter's there, directed by God.

And you find the same in verse 38 there of chapter 2, where Peter again says to them, when the crowd were so cut to the heart, and they said, brothers, what shall we do?

It was Peter who said to them, repent and be baptized. So you find Peter there very much at the forefront, so that in that itself you see how strengthening his brothers, strengthening the church at the time, is something that Peter is now engaged in.

And what great encouragement that is. Who would have said about Peter at that very occasion, just in the very depths of that denial, that's the man who's really going to be at the forefront of the church after Jesus has risen from the dead.

[4 : 02] But there you have it. And what encouragement that is for us tonight. Even as we mentioned briefly this morning, looking at Jehoshaphat's experience, that here is Peter as well, and we've seen his failures, we've seen the lapse in his life, we've seen his misunderstandings, and how sometimes he spoke beyond what was wise.

And yet here he is, and God is using him. Every single person in this church tonight can be used of God. Don't ever give up hope on anyone outside of this church, whatever condition they're in tonight.

Think of them prayerfully and practically. Look at them in terms of the potential they have as human beings under the grace of God to serve the Lord, as you find Peter here doing.

Well, he comes here to preach through these chapters. You find his preaching. And of course, in these early chapters of Acts, what you find especially emphasized by Peter and his fellow apostles is the death and the resurrection of Jesus.

Sometimes it's both together. Sometimes it's the resurrection. But that's really what is at the very heart of his preaching and of his teaching. And that is itself significant. We don't just want to look at that in passing because it is significant in its own right.

[5 : 19] We're not going to go into it in detail, but just to mention why it's important, because it is the truth of God. It is these great doctrines. It is these great truths that actually form the foundation of our redemption.

I know a redemption is based on the person of Christ and in the very being of God. And yet it is these great acts of God that they're encapsulated in what we call the doctrine, the theology that the Bible sets out for us.

You don't begin by thinking, what must I do for Jesus? How can I go about this or that? What is the practical side of my Christian life? That's important, but that has to be built squarely upon a proper theological foundation.

So Jesus is presented there as the foundation of the church, the foundation of all they're doing and all that they will seek to do in the days ahead from this moment onwards.

And as we'll see, it's in fact that Jesus, having died and risen from the dead, that Peter refers to in regard to raising this poor beggar back to health.

[6 : 31] And now it's, as we'll see, it's Peter who actually took him by the hand and raised him up in the physical sense. But of course, as he very clearly shows, I don't have, he says, silver and gold, but in the name of Jesus Christ of Nazareth, rise up and walk.

Incidentally, let me just mention something else there. This is actually quite different to the majority of stuff that you see on television channels and huge, large meetings where people are called in and where so-called healings take place.

I'm not denying that God is able to heal people right up to the present day. Of course he is. But God gave these apostles a specific faith at a specific moment.

Peter knew that this man was going to be healed. He didn't advertise it three weeks in advance saying, come and gather with us, there's going to be a great healing meeting in such and such a place.

This man was led by God and given insight by God and given the faith at that moment by which he focused on this individual and called on him to rise up and walk.

[7 : 51] That's very different to the kind of modern, present day, tele-evangelist type of thing where you don't find that emphasis there at all.

That's just in passing. But as you look at it, let's look at it from the point of view of the beggar's perspective. So we're looking at this as another incident in Peter's life, but looking at it from the perspective of this beggar that Peter came to benefit through the name, through the power of Jesus.

And two things especially, looking at the first of them more briefly. First of all, let's look at his usual daytime routine. The usual daytime routine of this poor beggar was that he would be carried and laid every day of his life at the gate of the temple, the gate that was called the Beautiful Gate.

Now this is somebody who was actually incapacitated, lame from his birth. Something that had happened at his birth, whatever it was, but had left him crippled.

He wasn't able to walk, he had to be carried. And he was carried daily and laid at the gate of the temple. But his life was not valueless.

[9 : 09] Not to Jesus, not to God. His life wasn't looked at at somehow second rate just because he was deficient physically compared to others. He had value in the eyes of God.

He was made in the image of God. And as Peter focused upon him and brought Christ to him and brought the power of Christ to bear upon his life, it reminds us too that the value of life is not determined by our physical abilities or disabilities.

We don't measure how valuable a life is by what a person is able to do or not to do. By whatever capacity they have mentally or physically.

All life is valuable to God. We have to remember that too. And not simply pass people off as so often in society that's really not worth much because they can't do things like other people.

That's not how it was in this instance and neither is it ever that way with God. And we have to think of that in terms of all that we see of poverty, of the grinding poverty and conditions that people live in.

[10:32] You see, just as it was for this beggar, so it is in the present day. Poverty of itself does not make people look up to God. There are millions in the world today who have grinding poverty from day to day.

Who are lifted sometimes from one situation to the next. Who have to scurry about in different dumps to find something to eat.

Not just in other countries. It's in this country too. Not just in other parts of this country. It's in this town too. And that doesn't make them in itself cry out to God.

You need to remember that. Poverty does not of itself guarantee that a person will turn to God out of that poverty. We have to take that into account as we deal with people individually and in their individual circumstances and pray that God will come and turn them to himself.

that God will intervene. That God's power that this power of Christ's name will actually come through whatever contribution we can make to the lives of these people and bring to them that hope that this world itself can never bring.

[11:50] The hope of life in Jesus Christ. Well here he is and he's laid here every day. This is his daily routine. It's a miserable life. It's a life that just has no hope in it from day to day.

It's just a routine and a tedious routine. But you know it's a spiritual cameo of ourselves. This is a point that can be misused.

But the Bible does especially in the Gospels though not confined to that the Bible does actually use the kind of person you find here as a cripple or someone who's blind.

You find that in the miracles of Jesus. And it's not presenting these people as if just to highlight their defects or to just make them a spectacle in public.

That's not why Jesus brought people out and dealt with them. He brought them out to heal them. He was concerned to make them whole. But he found in that and he presented that and the miracles of Jesus have that key to them that these situations actually were a picture or a cameo of our spiritual condition.

[13:03] That's not so as to actually bring out these people that are mentioned here like this man this beggar and just to focus on him as an unfortunate person and to just make something of that or to suggest that somehow or other God is really treating this person very unkindly leaving him like that.

what God is saying to us actually this is you and I spiritually. We're crippled. We're crippled through sin. Our sin has crippled us.

We don't have the capacity to serve God as we ought without God himself coming to raise us up spiritually to be the kind of people that he would have us to be that we ought to be that we cannot be without the grace of Christ.

Christ. And before God you and I tonight are lame and crippled and indeed even the most healthy people physically and the better off financially in terms of their spiritual condition without Christ that's really what we're like.

This is a very accurate picture of ourselves. crippled. Without Jesus we're spiritual cripples. We don't have hope.

[14:25] We have a routine from day to day. It's not one that stands for us in the presence of God of any merit whatsoever. We need Jesus.

We need his salvation. We need his power in our lives. We need transformation. We need to be born again as he put it to Nicodemus.

And the world that we live in is looking in the wrong place for solutions to our human dilemma.

Whether it's poverty, whether it's other forms of deprivation, of course it's good to look for solutions to that.

And of course it's good to find people contributing towards seeking to alleviate the distress of those who are in poverty. But of course the big problem is the one that's left largely unnoticed, the spiritual

problem, the problem of spiritual poverty, our alienation from God, our dismissal of God from our thoughts, from our lives.

That's the big problem. Just last evening I got into conversation with someone I'd known from when I was a youngster myself, just down on the pier, near where the yachts are, was a bit the worse for where he was.

[15:51] Began to speak to him, and I'd met him in the chemists actually, a few days before that. And he said, oh you're following me again? I said, yes it looks like it, maybe you're following me.

I said, what about following me to church tomorrow? Oh he said, I'm an atheist. I don't believe in God. And as I spoke to him, it was very obvious that an incident in his life, a tragic incident indeed, where a companion of his had died, that had been a trigger for him to dismiss God out of his thoughts and out of his life.

And yet the next thing he said was, oh I do watch the God Channel sometimes. You see, we cannot actually escape deep within our hearts some semblance or other of our need of God.

And even a person the worst for wear to drink, indeed sometimes maybe that's when it comes to the fore, that that person comes to acknowledge, I need something in my life more than any human being can give me, I need something, a power that can actually master this problem and renew my life.

That's what this man is a representation of for you and for me tonight. Whatever our problem is, whatever our addiction may be, whatever our spiritual crippling may be about, this is God's provision for us.

[17:20] This is a cameo of our life. And if we look in the right place we'll find that this Christ is indeed the Christ we need.

Secondly, as you move on from his miserable life, his daily routine, look secondly at the day his routine ended. In other words, it's a new life, a new beginning.

Here is Peter and John as they come, they meet this man, and as they're going up to the temple at the hour of prayer, they meet him. There's a question there of course as well in the passing, quite a number of things in the passing as it happens just as they come to mind tonight, but this is another one.

this man would, in one sense of it, he'd have been left where he was if Peter and John hadn't gone up to the temple. In other words, when we go about our daily lives, are we actually prepared for, are we looking for the opportunities we get to influence people's lives, to actually come alongside them, to present Christ to them, to get into conversation with them?

I'll leave that with you at a point in its own right worth looking at. But the day his routine ended, began with a connection. The connection that Peter and John made with him. You notice what he's saying, what Peter said.

[18:39] Peter says, directing his gaze at him as did John, he said, look at us. And he fixed his attention on them, expecting to receive something from them.

Now, that was different to the usual routine for this poor man. Many a person would have gone past and just ignored him. Others would have gone past and thrown a coin in his cup.

Or perhaps something else towards him out of some pity. But when did anybody last actually stop over him and take such an interest in him that would say, do this, look at us.

You see, Peter is not just concerned with this man's condition, he's concerned to make contact with him. He's concerned to get his attention, he's concerned to show him that he really is interested in him, that he has a genuine concern for him, that he is someone that he has a deep, deep concern for and wants to come and help.

And of course, that too is so important to ourselves. Of course, we take an interest in people's physical well-being, we take an interest in people who have problems of health, but of course the primary problem, as we say, is the spiritual one.

[20:05] And as we see this man, as we see it from his perspective, we see that the interest that Peter and John took in him is a challenge to ourselves.

When did I last take such an interest in someone that I met in the street? When did I last take such an interest in someone that I know really was in need, even if I was visiting them?

Am I just content to carry through with a visit? Am I just content to actually do that and do my duty? Or do I really take an interest in them? Do I convey an interest in them?

Do they actually come to realize this man really is genuinely interested in me and in my condition and in helping me? And in a sense, that's really what this morning's breakfast was about too. It's not primarily about doing something practical so as to get people to church. That may be something that's part of it, attached to it. But it's really important that as Christians, as a people, as a church, as a congregation, we really do take a genuine interest in people's needs, in people's welfare.

[21 : 19] That it's not just the interest that brings them to God in prayer, though that is so important, but an interest that really gets alongside them, an interest that really takes a deep, deep interest in their situation and conveys to them that we know someone who can help them, and that someone is Jesus in the gospel.

now he takes this interest, fixed, look at us, and he fixed his attention on them so as to actually look at them as Peter had directed.

He fixed his attention on them, expecting to receive something from them. This man probably hadn't fixed his attention on people going past for a long time, and that's a danger for yourself and for myself tonight, too.

what's our attention fixed on? Is it on the sermon? Is it on trying to remember the points of the sermon, good though that is?

Is it what the sermon will be like? Is it what the performance of the minister would be like? I hope it's nothing of that. I hope your interest and my interest right now is fixed upon Jesus Christ and the life that's in him.

[22 : 42] And the way that God in him has made provision for our deepest needs. So the first thing is the connection. He made the connection. And the man gave them his attention.

And then, secondly, there's a correction, because this man expected to receive something from them. You see, he was so used to people going by and giving something and putting something into his arms cup or into his lap, and he expected the routine just to continue, that this would just be like other times before.

Peter corrected that, and he said, silver and gold, I have no silver and gold, but what I do have I give you.

In the name of Jesus Christ of Nazareth, rise up and walk. Now, Peter was not making an apology there. I'm sorry, I've got no money. What I've got is really second best, but I'll give it to you anyway. That's not what he's saying. He's not apologizing for not having money, for not having coins to put in his cup. What he's saying is, I have something superior for you today. I have arms that are actually going to be far, far better for you than anything that's been put in your cup before.

[23 : 49] Now, you remember that tonight too, when much of the world again is hearing a type of gospel that says, well, God actually wants you to have material and financial success in your life.

That's not saying that the Bible sees anything wrong with having money in itself, or having a lot of money in itself. Abraham had a lot of money and God didn't actually accuse him of something that was improper.

What is wrong is saying, you know, Jesus wants you to prosper material and spiritually before anything else. And if you think hard enough and you pray hard enough and you believe, that's what will happen.

And if it doesn't happen, it's because your faith isn't strong enough. That's a demoralizing and demeaning version of the gospel. And here is Peter saying to this man, I don't have silver and gold. I'm not here to make you rich. I'm not here to make you a millionaire. I'm not giving you money. I don't have it. But what I have is much better. I am giving you what Jesus Christ gives you.

[24 : 59] Through me receive the gift that Christ himself brings to you. That's wholeness, healing. In the name of Jesus Christ of Nazareth, rise up and walk.

And that's interesting too because it brings us to a very important scriptural emphasis and that's the name of God. The name of Christ, the name of God. Because the name of God is not just a label like our name could be, although some of us maybe are called after ancestors.

But the name of God is not just a label or a name that you attach to a person. The name of God brings you in many of the instances in the Bible where this is referred to, the name of God actually brings you into the very character of God.

You find God saying, I will do this for my great name's sake. When he spoke to, for example, through the prophets to the people of Israel and he was going to take them back from their exile and

bring them back to their own land, I'm not doing it, he said, for your sake, I'm doing it for my name's sake.

In other words, God is saying, my name is my character, my name is who I am and what I am, my name is my greatness. It's all built into the name of God, although he has different names by which he revealed himself.

[26 : 25] And that's really something you bear in mind when you think of, in the name of Jesus Christ of Nazareth, rise up and walk. The superior arms that Peter is offering to this man and giving to this man is nothing less than the power of Christ's name, the name of Christ that will make him well, the power of Jesus, the greatness of Jesus, this wonderful Savior, who is being commended here to this man.

In the name of Jesus, rise up and walk. In other words, he's presenting Christ as God, isn't he? If the name of God consistently in the Bible, in the Old Testament, was for the character of God, for the divineness of God, here is Jesus, the name of Jesus of Nazareth, rise up and walk.

You tie it all together and there is another part of the evidence for Christ's deity, for Christ's grandeur as God. In the name of Jesus, rise up and walk.

Psalm 72 comes to mind, doesn't it? His name forever shall endure. His character, his reputation, his person, his power, it will last forever.

It's not an ordinary king. He's the king of kings. So he says, rise up and walk. And that, of course, is illustrative. As I've said before, because the whole thing is a cameo of ourselves, it's illustrative of what Jesus does with our lives.

[28 : 05] It's illustrated of the power of Christ's name to bring us to be raised out of our sin and out of our guilt, out of our defilement, out of everything that's wrong with us in our relationship with God.

God, that's the great news of the gospel. I don't have silver and gold. I'm not going to offer you a rich life. I'm not going to suggest that that's God's priority, or that it should be a priority in your life. I don't have that kind of power or capacity. I don't want it. But in the name of Jesus of Nazareth, take the life that he offers you.

Take the wholeness that he offers you. Take the well-being that he offers you, not just forgiveness of sins, important, that is, central though that is.

Take his righteousness. Take the sanctification that he brings to deliver you from the power of sin, and finally, ultimately, from the presence of sin in heaven.

[29 : 13] take the companionship of Jesus to be with you through the difficult times of life, and the good times. It's all there for you, and you're a fool if you refuse it, and I'm not calling you that, I wouldn't dare.

The Bible frequently mentions the foolishness of living without God, not having Christ as your Savior, looking for fulfillment where you cannot find it.

In the name of Jesus. And you see, if you go ahead to verse 16, you can see something else important there. His name, by faith in his name, has made this man strong.

And Peter is objecting and of course saying to them, it's not us, we haven't done this, why are you looking at us as if we by our own power have done it? This is what's happened. The God of Abraham raised our God of our fathers raised, glorified a servant Jesus, whom you delivered over and denied in the presence of Pilate, but you denied him and asked for a murder.

You killed the author of life. That's, well, that's one of the great phrases. There is no greater phrase in all existence than that.

[30 : 34] You killed the author of life, the giver of life, gave his life, and was taken by wicked hands and crucified. But God raised him from the dead, and to this we are witnesses, and his name, and the power of that resurrection, the power of his name, that's what's made this man strong, whom you now see and know, and the faith that is through Jesus has given this man this perfect health in the presence of you all.

I think it's best to take that faith as a reference to the faith of the man, and not simply to the faith of Peter and John. Faith in his name, faith in Christ, faith in his person, faith in all that he is, and all that's in him.

And that's what brings soundness to us, that's what brings life as it should be to us. Life everlasting, life eternal, life in the quality of Christ's resurrection, and power over sin.

Has your own routine changed since you were born? Is your routine the same tonight as it's always been, even though you do come to church good, though that is, of course?

A sign in a shop window once read as follows, admire, aspire, acquire. And you can use that spiritually too when you come to think about Jesus presented in the gospel.

[32 : 14] Admire, aspire, acquire. Admire him, in other words, consider him, fix your mind upon him. aspire.

Fix your desire upon him, desire him. Get on with the business of wanting him. And thirdly, along with that, acquire him, take him.

That's why he offers himself in the gospel. It's a free and full author of life in Jesus Christ, and he himself is the one who presents himself through the gospel.

You know that from the summary you find in the likes of your catechisms, where you find that emphasis so boldly, really, but so rightly emphasized. We embrace Jesus Christ, effectual calling is by which, by the grace of God, we come to embrace Jesus Christ, freely offered to us, as he freely offers himself to us in the gospel.

Tonight, you surely admire him. Tonight, you surely aspire after him. Tonight, will you not acquire him if you haven't done that before?

[33 : 37] Why waste the opportunity? Why live a moment longer without him? Make the connection with Jesus, with salvation, with life.

love. And then, of course, there is, firstly, I need to move on. The time is passing. I don't want to keep things too long. It's very warm. But there are two more points. There's a connection, and there's a correction in terms, as we've seen, of Peter changing his perspective, the man's perspective to arms other than what he was expecting.

And then there's contact. Peter took him by the hand, by the right hand, and raised him up, and immediately his feet and ankles were made strong. Now, that's interesting. The power that raised him and gave him health was the power of Christ, but the hand that took him and helped him to his feet was the hand of Peter.

And that's not accidental that these two things are put together. And it's not, for us, at all insignificant when you think of what evangelism is about, when you think of what we have to seek to do in the name of Christ, and go forth and present Christ's name, Christ's greatness to people. Only he can change lives. But then he uses the likes of us. He uses hands like these. He uses words such as we speak.

[35 : 00] We have to have the contact at the same time as waiting on the power of Christ to bring the transforming power into the life of those that we meet.

But there's two things that you must always hold together. the power of Christ and the hand of disciples. We have to reach out and in practical ways, as it were, take hold as Peter did of this man. And help people to their feet, even though we know that Christ alone, by his power, can accomplish that for us. And finally, there's confession.

There's no outward confession as such. You don't find the man saying, I'm now a Christian. I want to profess this before everybody. But he, leaping up, he began to walk and he entered the temple with them, walking and leaping and praising God.

And all the people saw him walking and praising God and they recognized him as the one who sat at the beautiful gate of the temple. Now, there are two things there that show that he was indeed now a believer.

[36 : 10] And as he went through, he clung to Peter and John and he joined the worshipers in the temple and he was very open in his praising of God, leaping and praising God.

His life was changed. It wasn't just that he was physically raised to soundness of health. He was changed inwardly. Something had happened to this man. God had come to open his mind and his heart.

And here he is as a demonstration of someone who truly now is a worshiper of God. He's joined the worship of God.

He might have been a believer before this. We don't know. But what he's doing now is certainly another cameo for us or a picture for us of what is a Christian?

What does a Christian do? How do you know a person that's a Christian? Well, many things in order to answer that. But here are two of them. You join the people of God in their worship. You join the people of God in their worship.

[37 : 14] And you also cling to them as he clung here to Peter and John. It's not just a clinging physically. This really means a moral or spiritual attachment to them.

That's how it should be for us too, isn't it? Where you find a very spiritual close bond with those who know the Lord, those who already have come to be raised to new life.

Open praise and joining believers. These are the two evidences of this man indeed being a man of God.

Silver and gold, said Peter, I have none. What I do have, I give to you. In the name of Jesus of Nazareth, rise up and walk.

Look, Jesus in the gospel has been here tonight. You know that. I know that.

[38 : 19] Jesus through his spirit has been speaking to you and to me tonight. You know that. I know that. Admire.

Aspire. But don't leave it at that. Acquire. Take. Enjoy. The life he gives.

Let's pray. Lord, we thank you again for the gospel. For the privilege of being recipients of that gospel.

And of your word that speaks to us. We pray, O Lord, that you would enable us, even if we have been believers for many years, to reach out again in faith and with renewed thankfulness to take hold of you.

We pray tonight for any, Lord, here who know themselves still not closed in with Christ properly. We pray that you would grant them the grace to do so.

[39 : 19] We ask that they may not stop at admiring you and desiring you. Lord, may they come also to take hold of you, to receive you into their lives. Grant to them, O Lord, that in the days ahead, too, that you would continue to impress upon them the beauty and the sufficiency of Christ as a Savior.

We receive our thanks, we pray now, in his name and for his sake. Amen. Now we'll conclude our service again with a singing. And this time we're singing from Psalm 106.

Psalm 106 on page 378, verses 1 to 5. The tune is Newington. Give praise and thanks unto the Lord, for bountiful is he, his tender mercy doth endure unto eternity.

God's mighty works, who can express or show forth all his praise. Blessed are they that judgment keep and justly do always. Remember me, Lord, with that love which thou to thine dost bear.

With thy salvation, O my God, to visit me, draw near, that I thy chosen's good may see and in their joy rejoice. And may with thine inheritance triumph with cheerful voice.

[40 : 40] Let's stand to sing these verses in conclusion. Amen. Amen. Amen. Amen. Amen. Amen. Christians, Uganzia.

God's mighty works to can impress ■■ what show forth all his grace.

Blessed are we, the judgment key, and just we do always.

Remember me, Lord, with that love which I do like the spirit.

With thy salvation, O my God, to this it be drawn near.

[42 : 15] That I thy chosen's good may see, and in their joy rejoice.

And may with thine inheritance triumph with cheerful voice.

Amen. I'll go to this side door here this evening after the benediction. Now may the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you now and always.

Amen. Amen. Amen.