

As we move into the second portion of our discussion of God's sufficiency for godly living, we will take a more detailed look at the characteristics we associate with living by God's sufficiency. We have already noted that the Lord wants man to live, walk, and grow in godliness; we noted, as well, that to live in such a way, man needs a resource beyond our own power. Though he would like to think of himself as sufficient for all things, man does not have the ability to accomplish anything of eternal or lasting value (cf. John 15:5). It is the natural human response to maintain that with a renewed interest in God and a bit of zeal, dedication, and commitment, the believer will proceed with the godly life in glorious fashion.

Though this may be an exhibition of a believer's love for God, such devotion ultimately fails to fulfill God's purpose for His people so long as it is mustered from one's personal strength and will. Godly living is surely important to the Christian's life and walk, but it must be observed that Scriptures call us to live godly only through Christ Jesus. There is only one resource sufficient to bring us into genuine and worthwhile service of God—and that is the power of God Himself. As God's children walk in faith and humble dependence, looking to the Lord for His sustaining and redemptive work, God will supply them with His sufficient grace for godly living.

After recognizing that God's grace is the sufficient power to propel the believer through a life of godliness, we need to become familiar with the characteristics that are the mark of that sufficiency. God puts His mark upon the lives He shapes and develops. As He uses the lives of believers, as they walk with Him under the terms of the new covenant, specific and visible characteristics of this life in God's sufficiency will become evident. Again, these characteristics are not such that we can merit them or can work them out in our lives by our own power. We are not so much referring to achievement as we are to the reception of a gift. Living by God's sufficiency is a gift of His grace. The more the believer draws upon the abundant, sufficient

resources of God for daily living, the more God will mark and shape that believer's life with the characteristics of godly living.

In our last class we noted that the new covenant promises not only forgiveness of sins and an open door of opportunity for an intimate relationship with God, but provides as well an inner, enabling work of the Spirit of God. The message of God moves from being an outside force upon mankind, having been written on stone, to working in and through a man, being written upon the believer's heart and mind. And it is by this inner work that God develops these characteristics of godly living in his children. As His sufficiency through the abundant resources of life in Christ is released within us through the believer's faith in Him, the Christian's life get marked with these characteristics.

Do not become confused, imagining that we will be discussing a list of things for the believer to do to become a better Christian. This is more a discussion of what God is willing and able to do in the hearts of those who will look to Him day by day for His inward work of grace.

Led in Triumph

Remember that "our sufficiency is from God, who also made us sufficient as servants of the new covenant" (2 Corinthians 3:5). The new covenant is the arrangement under which the believer now lives in relationship to the Lord. It revolves around looking to God for His sufficiency and realizing man is inadequate of himself to live a life pleasing to God. Those who live by the sufficiency of God will be marked more and more with the characteristics of a godly life. They will become a people led more and more in triumph.

Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. Now thanks be to God who always leads us in triumph in Christ. (2 Corinthians 2:12-14)

Interestingly, though Paul concludes this selection with a bursting anthem of thanksgiving for being led in triumph, the circumstances of verses 12 and 13 do not resonate triumphant. A seemingly good opportunity to minister the gospel in Troas had been opened up to the apostle Paul, but he had unrest and agitation within his heart. Titus, though expected, was not in the city. Titus was to be key in reaching out with the gospel in that region and Paul needed him there. So, because of his absence, Paul ended up going on to other territory, awaiting another opportunity.

Yet, here he adds, "Thanks be to God, who always leads us in triumph in Christ." On the surface, this would not look like a triumphant situation. In fact, it would more likely look like a difficult situation or a trial. Disappointing circumstances came regularly, just as they do now. And in spite of his frustrating predicament in Troas, Paul says plainly, "Now thanks be to God who always leads us in triumph in Christ."

Paul is led to thank God here for the simple reason that he is looking to the truth beyond what his eyes can see. Though circumstances did not fit his ideal plan, and though his experience in Troas did not have the look of triumphant about it, Paul knows something that all believers must learn: the Lord leads the path of His children; therefore, despite all appearances to the contrary, victory always results in the Lord's name. God's purposes are beyond our understanding and all will result in His glory.

When God is allowed to lead, and allowed to lead on His terms, He always leads his people in triumph. And the triumph belongs to God rather than man. When the believer relies upon his own strength, he is destined to fail—though outward appearances might have the look of victory. But whenever the Christian allows the Lord to lead—looking to Him, counting upon His strength—He never fails to lead His children into triumph.

Many times victory is not so much made known in circumstances, but in the hearts of those whom God is using. God moulds the lives of those He leads: their responses begin to reflect the character of God and they begin to consider more the role of God in their lives and situations. We should never fail to note that life under the new covenant centers upon the Lord's sufficient grace and the victorious life in which He will lead His people. And though we participate in its glory, the victory is truly His alone.

Yet in all these things we are more than conquerors through Him
who loved us. (Romans 8:37)

Through tribulation, distress, persecution, famine, nakedness, peril, and sword (cf. Romans 8:35), God leads the believer victoriously and declares him more than a conqueror. For God's sake, the believer is killed all day long, accounted as sheep for the slaughter (cf. Romans 8:36), and yet, this is no victory of the enemy. It is the believer who walks in victory here. In all these things, the children of the Lord are more than conquerors through Him who loved them. Through Christ Himself.

As a result of Jesus Christ's comprehensive victory over sin and death, Satan and self, and the flesh and the world, all those who find themselves in Christ also find themselves in His victory. By His death, burial, and resurrection, we who are in Him and are being led by Him are, even in all the difficulties of life, more than conquerors.

The natural thought of man imagines that if circumstances would only change for the better, then a life of victory would not be so hard to grasp. The believer, however, lives now beyond his previous nature. He is empowered supernaturally by God's strength and so he should look to supernatural thought here: in all these things—these scandalous and tragic circumstances that envelop our lives—we are, even in this moment, more than conquerors.

The Christian life is not won in a photo finish at the last day with the enemy, Satan, nipping at the believer's heels. Yes the believer is harried. Yes the believer is attacked. But truly, these attacks are futile harassment, for Satan has *already* been defeated. He has *already* lost and the believer has *already* won.

And the Christian has not won by just a little bit. The child of God is no mere victor of circumstance; he is more than a conqueror. Not only has the believer shaken off the grip of death and the escaped the wrath of hell, but now having conquered Satan and death in Christ Jesus, the believer is bound for heaven, having inherited all blessing and honor. All Christians are made joint-heirs with Christ. Eternal life is their reward.

Satan is without hope. His existence can never be better than it is now. These are his best days. These are his best days and he is already beaten. There is no victory in his future—only the great looming spectre of the lake of fire. As these are his best days, so also are these the worst days of

the Christian. And yet, even now the one who abides in Christ proceeds in victory. And life for the believer can only get better for he has eternal glory in his store. The son of faith is already more than a conqueror in Christ Jesus. And when he lets the Lord lead, that believer will be led into triumph, knowing that God's plan is a plan for victory and to walk with God is to walk in that victory.

Victory is to be enjoyed and is available for all those who are in Christ and are abiding in Him. All who are trusting in Him, depending on Him, counting on Him, and looking to Him are granted this victorious life. Often the reason why Christians are not enjoying this sense of victory in their lives is that they are relying upon their own strength rather than letting the Lord do the leading. So long as the believer draws upon his own wisdom and strength, he is not drawing upon God's resources; and there can be no victory apart from God's sufficient resource of grace.

Thanks be to God that He is always faithful to lead His children into triumph and strengthen their faith that they might enjoy that victorious life. The more the believer lives by the sufficiency of God—counting on God, looking to God, expecting Him to work—the more He marks their lives with this sense of conquering triumph.

A Fragrance of Christ:

Not only does the Lord mark our lives this way, as those led in triumph, but those who live by God's sufficiency more and more also are marked with a fragrance of Christ.

Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those

who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? (2 Corinthians 2:14-16)

Having our lives marked with a fragrance of Christ is one of the natural consequences of living a life that is drawn from the sufficiency of God by faith. Take note of just who it is that diffuses through the lives of believers this fragrance. It is God Himself who grants such a precious gift. "Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place." The God who leads us in triumph in Christ is the same one diffusing the fragrance of His knowledge through our lives. Everywhere the believer goes in the name and holiness of the Lord, he exudes a spiritual fragrance, the sweet-smelling aroma of his savior. Under the terms of the new covenant and living by the sufficiency of grace, it is God Himself who shows forth, displays, and makes evident through us this fragrance of the knowledge of Him in every place.

Those who live by the sufficiency of God have the fragrance of Christ about them. It cannot be detected physically of course, but it is almost as though one can detect it spiritually. In the presence of one who exhibits this characteristic, a believer will become spiritually refreshed naturally. This is an internal change that affects the believer's whole person and demeanor for God's glory. The new covenant works efferently, that is from the inside out. God diffuses this sweet aroma, this fragrance of His knowledge, right through His people by His Spirit. This fragrance comes from knowing Him and we know God by His gracious revelation to our hearts. This fragrance says that a person knows the Lord. It is just evident.

God does a work in His people so they no longer smell like this dead and decaying world. As we submit our lives to God and His gracious work upon us, we begin to smell fresh and clean and alive and spiritually healthy. This is the sweet fragrance of the knowledge of Him; it is a spiritual fragrance that comes from knowing the Lord. This aroma is something special and will impact the lives of those who are in contact with it.

Verse 15 says, "For we are to God the fragrance of Christ." New covenant servants, those who live by God's sufficiency, are to God the fragrance of Christ. There is a spiritual aroma of Christlikeness that comes out of the believer's heart and life. Take note of to whom the fragrance first goes. The Christians first inclination is usually to think that this fragrant aroma is meant first to be pleasing for the lost and unbelieving—operating as a force of grace to draw them to beauty of Christ. But while this divine aroma certainly comes to the lost eventually, they are the last to whom the fragrance is destined.

The believer's pleasing aroma of Christ goes first to God Himself. The first ministry of the child of God is always unto God. Pleasing Him. Blessing Him. Rejoicing His heart. Loving Him. The primary reason the believer ought to desire to see the fragrance of Christ developed in his life is that it pleases the heart of the Father. He said, "This is My beloved Son, in whom I am well pleased." The believer should desire nothing so much as he desires the Father to look down upon his life and be reminded joyfully of His Son.

After pleasing God, the fragrant aroma has its effect upon those who are being saved (to those being saved, it is "the aroma of life leading to life"). This certainly applies to Christians who are on the path of salvation, headed for glory, loving the Lord, forgiven, and born again. But by implication, it could also apply to those who are not yet saved, but are seeking the Lord. They are

trying to find life; and from those who know Christ and love Him, that fragrance is an aroma drawing them from life to new life. They come to find by His fragrance that they love Him and they cannot get enough. Upon detecting this fragrance in a believer's life and those on the path to salvation are allured by Christ's sweetness. They come to desire more and must learn about the origin of that sweet-smelling fragrance. It speaks to the life they love and stirs an appetite for more of it—"an aroma from life to life."

Yet, to those who are perishing, those who believe "are the aroma of death leading to death." This speaks primarily to the effect upon those who do not know the Lord. They are perishing in the fullest extent of the word, both in body and in soul. They have no hope for life and they are bound for an eternity apart from the Lord of life.

By implication, this may also refer to those who have met the Lord but are not abiding in Him, hoping in Him, obeying Him, trusting Him, and walking with Him. While not losing their eternal salvation, these may be drifting in rebellion and faithlessness. While they have not forfeited heaven to take up the path to hell, they are not flourishing in life. Experientially, these are not living in the abundant life of Christ. Their day-by-day life is perishing or weakening.

And to this perishing believer, those who have the fragrance of Christ wafting out of their lives are an aroma from death to death. In the deadness and hardness of the perishing believer's heart, that fragrance of Christ smells like judgment. It serves to remind them of their sin and seems to their senses a fragrance of condemnation. It reminds them of their need for a Savior and reminds them that it was for their deadness of heart that Christ died. Because the life of the abiding believer is an aroma of death to them, they repel from it. They repel from Christ. His aroma is heavenly, beautiful. But to those who are perishing, it represents death and judgment. It reminds

them both of the wrong road upon which they travel and the fact that they are unwilling to turn from that road. The fragrance of Christ does not leave anyone where it finds him. It may be an aroma from death to death, but it works upon the lives of those it contacts. Sometimes men must be driven deeper and deeper into the path of death before they will cry out for help.

This is part of the believer's ministry at times. So long as a believer is drawing upon the sufficiency of God, he will increasingly exude this wondrous fragrance and will impact lives as a natural result. The fragrance is an aroma from death to death and it is an aroma from life to life. It operates as a work that God accomplishes in us and through us. God touches lives with the Gospel aroma of His Son. This is a characteristic God marks upon our lives as we live by His sufficiency.

A Godly Sincerity

Godly sincerity is one more beautiful mark that God crafts into the character of the believer. Working out of a sincere heart as we serve the Lord has always been a characteristic highly valued by the children of God.

For we are not, as so many, peddling the word of God; but as of
sincerity, but as from God, we speak in the sight of God in
Christ. (2 Corinthians 2:17)

Paul says that the believer is not like the many. There were too many then (as there are too many today) who would peddle the word of God. They would use it for their own ends. False teachers would strip Scripture of its meaning and find any opportunity to squeeze an advantage or profit

out of the word of God. They would develop weird theologies, bizarre behaviors, and strange practices—all to the glory of self.

The servants of the new covenant are not like this for they love and serve the word. The longer the believer lives abiding under the terms of the new covenant, the more he is conformed into the image of Christ. The more the believer lives depending not upon his own sufficiency and human resource, but upon the gracious sufficiency of God's divine resource, the more he will be changed from one who uses the things of God selfishly into one who wants sincerely to be used for God's benefit. As from sincerity, as from genuineness, "as from God, we speak in the sight of God in Christ."

We give no offense in anything, that our ministry may not be
blamed. But in all things we commend ourselves as servants of
God: in much patience, in tribulations, in needs, in distresses. (2
Corinthians 6:3-4)

God marks His children as those who give less and less offense, less and less of self and the flesh, and continually give more and more of Christ. The ministry of those abiding in Christ is neither blamed nor discredited, for those involved are marked by love and sincerity; rather, the lives of those who are transformed by God's grace become commended to people. Godly sincerity comes from God's work upon the believer's life as he labors as a new covenant servant.

Letters of Christ

Another characteristic that God sees fit to build into the lives of His children is that of being a living epistle. Those who believe are crafted into letters of Christ. They are being written into representative examples of God's grace.

Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. (2 Corinthians 3:1-3)

The believers at Corinth were the epistle of Christ, known and read by all men. Many people will never read one word of the Bible, but they will read Christians intently, watching while they work and interact on a daily basis. They watch and wait for the moment when the believer proves himself just as fallible as the nonbeliever. But the fact is, believers are being read by the world at large. And what they read in the believer who abides in the sufficient grace of God is the life and blood of Christ. The child of God can be the letter that touches the unbeliever's life and initiates the spark of divine interest. Those to whom the believer ministers—be it family, co-workers, Sunday school group, home discipleship group, or a ministry team—they are reading of the life and creative work of Christ in the believer's every look or reaction.

When true new covenant ministry takes place, it makes people letters of Christ. The message of the letter is written upon the heart. This is not a message of mere words, parroted, recited, and

remembered. It is written upon the heart and the writing of it is the accomplishment of the Spirit of the Living God. This is the new covenant at work. God, by His Spirit, works upon the inside of the believer, writing the message, making us letters of Christ.

As one of the characteristics of living by God's sufficiency, being a letter of Christ is not something we can plan to happen or work to achieve. It is the grace and power of God alone, writing upon the hearts of believers a message that makes them a letter of Christ. The believer's epistolary existence is simply a characteristic of living by God's sufficiency.

Acts 7 contains one of the great sermons recorded in the Word of God. Preached by Stephen, a young man in the early history of the church, Acts 7 spells forth a great message of the history of God dealing with stubborn people, His chosen nation Israel. As Stephen comes to the conclusion of his message, he levels a final condemnation upon his hearers.

"You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you."

(Acts 7:51)

His audience was so convicted, so irritated, so reactionary, that they stoned him. While this is certainly tragic, the telling matter is the manner of Stephen's reaction.

And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep. (Acts 7:59-60)

Echoing his own Savior, Jesus the Christ (“Father forgive them, they do not know what they’re doing”), Stephen pleads to heaven for mercy upon his assailants. Imagine momentarily the heart of the man who heard these words. One’s heart would either be further hardened against the truth or would break under the weight of love. Steven was a true epistle of Christ. He reflected the spirit and mind and life of Christ. He had been so deeply touched by the Lord that in one of the most difficult times for human beings (death—and even an early death at that), he behaves as his own Lord Jesus would, instead of behaving in the manner of a normal human being.

Our Source of Sufficiency

It is the will of God that we be marked like this. It is His good pleasure to have His children characterized in such a way. Those who walk under the terms of the new covenant, drawing upon the resources of God that are adequate for the Christian life, will have their lives marked by the sufficient grace of God. They are those who have a sense of being led in triumph. They are those marked by a fragrance of Christ. They are those who increasingly have a godly sincerity about them. And they are those whose lives actually become letters of Christ.

And there is only one power sufficient for these things. Paul, if it is recalled, speaks exactly to this matter. From 2 Corinthians 2:16 he writes, after listing some of these amazing things God does in the believer’s life, “And who is sufficient for these things?” Who is adequate to live this kind of a life? His answer is astonishing, simple, and powerful.

And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us

sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (2 Corinthians 3:4-6)

Paul speaks of a great measure of confidence and trust. Some versions translate verse 4, "and such confidence we have through Christ toward God." There is only one place the believer might find that great measure of confidence. There is only one place from where the believer might receive the power to be letters of Christ, to have godly sincerity, to have a Christlike fragrance, and to walk in triumph. The believer of God is confident in these things and his confidence will be born out because God Himself will meet and surpass all these expectations.

This, of course, cannot be a religious self-confidence. The Christian cannot work himself into this confidence. It can only come by grace. The believer cannot simply decide to be triumphant. The child of God cannot will himself to exude the fragrance of Christ. The Christian cannot work himself into sincerity. The believer cannot inspire himself to become a letter of Christ. That would be self-confidence and reliance upon a faulty resource. Instead the child who abides in God's grace relies upon a true and pure resource. He relies upon God Himself. This is confidence in the Lord God Almighty through our relationship with the Lord Jesus. This is as far from self-confidence as one can be for it includes this confession: "Not that we are sufficient of ourselves to think of anything as being from ourselves" (v. 5).

The Christian should crucify his own feelings of self-confidence and self-sufficiency and be done with it. By the grace of God, he will find a life in Christ through confidence in God. If he is willing to forsake all self-confidence, willing to put his confidence solely in God, the believer can

become the most confident of people—not in arrogance, but in meek and humble confidence upon a power greater than himself.

We are convinced by God that no man has the sufficiency of self to make a life into the godly example we have seen. We must trust through Christ toward God. This is the power and goal of the new covenant. We must see the shortcoming of every resource not of God and live by His sufficient resources. “Not that we are sufficient of ourselves to think of anything as being from ourselves,” but as Christ said in Luke 9:23, we must deny ourselves, taking up daily the cross of Christ. We must crucify our self-confidence and put to death self-sufficiency. Through resurrection life, Christ brings to life a new sufficiency—the sufficiency of God.

Recall in 2 Corinthians 3:6, that it is God-given sufficiency through Christ that is available to servants of the new covenant. Recall as well, that the new covenant is not of the letter but of grace. The new covenant is therefore not adhered to via rules to obey by your own achievement, but rather through a covenant empowered and kept by the Spirit. God's resources are poured out upon the hearts of His children by the internal work of the Holy Spirit.

This is issue of life or death. The letter kills, but the Spirit gives life. If we do not let the Lord give us ears to hear the difference between living by our sufficiency and God's sufficiency, we mistake the purpose of the Gospel. This is the difference between life and death, not only in the initial moment of regeneration, but in everyday Christian living as well.

Please note that the verses we have been discussing are not referring to the moment of salvation. They speak more to the experience of the saved growing up and going on. These passages deal with the maturation, development, and daily progress of the godly. They promote the kind of life

that comes from the Spirit of God supplying the sufficiency of God in Christ—life and death, day by day, living in Christ.

The new covenant, boiled down, is Christian discipleship, abundant life, and living in the fullness of the Spirit. New covenant living involves renouncing self-sufficiency while relying solely upon God's sufficiency. It involves facing the complete inadequacy of man's strength, will, and abilities, and rejecting them in order to live the Christian life. The new covenant life involves growing in godliness by the faith and knowledge that Christ is fully sufficient for the task He lays before His people.

We need love. We need joy. We need peace. We need patience. We need perseverance. This comes from one source alone: solely God's all-sufficient grace. Those who live by the sufficiency of God have lives that are increasingly marked by the characteristics we have discussed.

"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."

(John 15:5)

The branches of a vine are never sufficient of their own resources to bear fruit. For the branch, apart from the vine, can do *nothing*. Just so, Christ is the vine and believers are the branches bearing fruit from the resource of His grace. Apart from Him working in and through His people, they can accomplish *nothing*.

And note that Scripture does not tell us that apart from Christ the believer's works are weakened. Apart from Christ, everything that is done is *nothing*. Everything is waste. Everything is vanity.

But abiding in Christ, the Christian bears much fruit. All that we need to bear abundant fruit is found right there in the vine. The vine has sufficient resources. The branches do not. All life for a branch is found in its drawing on the resources of the vine.

Scripture calls this "abiding." This conveys the experience of counting upon, relating to, looking to, and depending upon something beyond oneself.

I can do all things through Christ who strengthens me.

(Phillipians 4:13)

Americans tend to like the first part of that verse. "I can do all things" goes right along with the typical American braggadocio. But as much as Americans might like to hear that, "I can do all things" is not the message of Scripture here. Apart from Christ man can do nothing. Relying upon his own perseverance, strength, intellect, and willpower, man accomplishes nothing at all. But through Christ, man can do *anything* God requires him to do. If man will sacrifice pride and abide in Christ, *all things are possible*.

"God gives grace to the humble" (James 4:6). "By faith we access this grace in which we stand" (Romans 5:2). God works in His people through humility and faith. Humility says, "I cannot." Faith says, "God can!" The child of God humbly admits, "Not that we are sufficient of ourselves to consider anything as coming from ourselves," and in so doing is bound to be used of God. Our sufficiency as believers is from God.

If the believer humbly walks in Christ, God will mark the believer's life with these characteristics we have studied for that child of God will be drawing upon God's sufficiency for all things. His

sufficiency, His abundant resources, which are enough for whatever we face, will have a mighty life-changing impact on the lives and actions of the abiding Christian.

Conclusion

In conclusion let us reflect upon the great benediction of Ephesians 3. This is the fruit of the new covenant.

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. (Ephesians 3:20-21)

God receives glory through lives that will look to Him and to His all-sufficient resources. He works in and through those who rely upon Him. And when He is relied upon, God is glorified, His children are built up, and other lives are touched. That is the heart of the new covenant—God's sufficiency for godly living.

Lord God Almighty, we thank You so much for this glorious new and living arrangement into which we bring our brokenness, our emptiness, our spiritual bankruptcy, and our ineptitude. You are willing to fill us with Your resources. You are fully sufficient for every task and opportunity. Lord, help us to live in trust and knowledge of this fact. In Your Son's holy name. Amen.