

THE GOD WHO IS ALL-SUFFICIENT

Hebrews 11:17-19—By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his only begotten son, as to whom it had been said, In Isaac shall thy seed be called: counting that God was able to raise him even from among the dead, whence also he received him in a figure.

Let's have a word of prayer:

Dear heavenly Father, we thank Thee for bringing us to this day. We thank Thee for Thy faithfulness in the past days and we continue to look to Thee. Without Thee we can do nothing.

How we need Thy Spirit of wisdom and revelation that we may know Thee in a living way. Dear Lord, deliver us from that which is merely mental. May Thy Holy Spirit lead us into the truth that we may really touch reality because Thou art the God of reality. Dear Lord, we just present ourselves before Thee and pray that Thou wilt work in each one of our lives until Thou Thyself be satisfied. We ask in Thy precious name. Amen.

The theme of this conference is: *Knowing God*, but I hope that by this time knowing God is more than just a theme for us. Knowing God has become a life, a reality to us. How we need to depend upon the Spirit of God! On the one hand we need His revelation; on the other hand we need Him to lead us into truth. So may we continue to have a spirit of waiting upon the Lord, asking that He will really open our understanding that we may know Him in a real way.

We say the only way to know God is to know Him in life. One of the names of God is the God of Abraham, the God of Isaac, and the God of Jacob. God is one who has relationship with people and He is drawing people to Himself. The more He reveals Himself to us, the more we are being drawn into Him. He is the God of Abraham. In His dealing with Abraham, He reveals to us that He is God the Father. In His dealing with Isaac, He reveals to us that He is God the Son. And in His working with Jacob, He reveals to us that He is God the Holy Spirit. We need to know God as Father in life; we need to

know the Son in experience; and we need to know the Holy Spirit likewise.

We have mentioned that the God of Abraham is the God who calls. In other words, God is the beginning. He is the beginning of the life of Abraham. It is true that before God's call, Abraham did have a life, but it was a rotten life. It was a life that leads to death. It was an inglorious life, a life that is not worthy to live. But God made a beginning in Abraham. The God of glory appeared to him and called him out of all the old relationships, and he entered into a new life. God called him to enter into a life of faith.

A LIFE OF FAITH

In the same way, God is dealing with us. One day, God calls us and reveals His beloved Son to us. That makes a departure in our lives. We leave the old behind us and we are called to live a life of faith. Do not think that only a few are supposed to live by faith. As a matter of fact, we are all called to live a life of faith. This is the only way that God calls us to live, and He calls us by His glory. His glory attracts us. His glory enables us to leave the old behind and to follow Him wherever He leads. We do not know where He will be leading us, but we know that He will lead us to glory. We do not know where, but we know Who is leading us. In other words, we put ourselves in His hands and allow Him to lead us wherever it pleases Him. This is the life of faith.

We also mentioned that when God called Abraham into a life of faith, God had to do much work in his life. Today, even though we say Abraham is the father of faith, from the record in the word of God, when he was called to this life of faith, actually you find there were many failures and weaknesses. But God worked in his life and gradually brought him to the place where he could be called a father of faith.

Then we began to see how God led him. God called him by His glory, and in order to encourage him in this life of faith, God also gave him many precious promises. God promised him that he would have a seed and God promised him that he would inherit a land. However, when he entered into the land, he had neither a son nor a piece of land. But God revealed to him that he would give this land to his seed. Abraham believed in God, and he built an altar to God. But then you find he met trial because there was famine in the land. This was supposed to be a land flowing with milk and honey, but unexpectedly, there was a famine. And Abraham went to Egypt. When Abraham was in Egypt, during that short period, God did not appear to him. God did not speak to him. Even though outwardly, because of his going to Egypt, he did receive many cattle and many things, and yet God was silent to him. I think this also happens to us today.

When God calls us into a life of faith, we find that sometimes our situations are entirely the opposite. We expect that if we follow the Lord we will be blessed by the Lord. It will be smooth sailing. Formerly, we had many problems, many difficulties, but now there

should be no problems and no difficulties. Unexpectedly, we find that there are. We find we are met with the trial of faith because through the trial of faith we will be refined. As a matter of fact, Abraham was rebuked by Pharaoh. Finally, by the grace of God, God led him back into the Promised Land.

Because Abraham and Lot accumulated much wealth in Haran and in Egypt, it became impossible for them to live together in peace. You know, when we accumulate too much of the things of the world, we are not able to dwell together in peace. So finally, Abraham and Lot had to be separated. Lot chose the better part. But thank God, after Lot left Abraham, God appeared to him again and said to him: "Look to the east, west, north, and south. Whatever you can see is yours. Rise up and walk over the land."

When you are living this life of faith, if you believe in God, if you believe in His promises, you can be generous. It is not necessary for you to try to grasp everything. You will find that everything is given by God.

Abraham continued before God. Lot began to move his tent toward Sodom and Gomorrah, and eventually he lived in the city of Sodom. Abraham continued to live in tents because by faith he sojourned in the land that God had promised him as a stranger and sojourner. After Lot was taken captive by the four kings, Abraham rescued him and he was met by Melchizedek. Melchizedek reminded him that it was the Most High God who gave him this victory. Melchizedek greeted him with wine and bread to prepare him to resist temptation from the king of Sodom who said, "Just give us the

souls and you can have all the spoil.” And Abraham said, “I will not take anything from you lest you say that you made Abraham rich.” Our richness is in God. After the great victory, because he rejected the offer of the king of Sodom, there was a great let down for Abraham. He began to be afraid. He was fearful lest the four kings take revenge on him later.

Then the Lord appeared to him in a vision: “Fear not, Abram; I am thy shield, thy exceeding great reward.” But at that time Abraham was at low ebb. He could not believe what God has said to him. He said, “Lord, if you want to bless me, what is the good of it? You have not given me a child. My servant, Eliezer, the steward from Damascus will inherit everything.” He could not believe or trust in God. For this reason God had to do something more. He did not just promise by word, but God led him out and asked him to look at the sky. And God said, “If you can count the stars, then you can count your seed.” And Abraham believed in God and this was reckoned to him as righteousness.

When it came to the land God gave him, God made a covenant with him. Here you find the lovingkindness of God. How He condescends Himself to our level by binding Himself in a covenant in order to increase our faith in Him! And when God did that, Abraham believed in God.

THE FLESH CANNOT WAIT

Abraham had been in the Promised Land for ten years, but still there was no sign of God's promises being fulfilled. He still had no son. At this juncture, flesh and blood again began to intrude into the work of God. His wife Sarai made a suggestion: "Let us help God fulfill His promise. Here is my handmaid, Hagar, of Egypt. I will give her to you that through her I may get a seed."

Instead of waiting upon God, Abraham accepted this human reasoning. He thought by doing that he would be helping God fulfill His promise. Dear brothers and sisters, the God who promises is the God who fulfills. The Father who promises will provide what He has promised. He does not need any help. The more we try to help God, the more trouble we create. So instead of trusting God to fulfill His promise, Abraham and his wife tried to help God to fulfill His promise. In so doing, they created trouble.

It was when Abraham was in Egypt that he got Hagar who became a real problem in that family. Oftentimes, we find the same thing in our lives. We know that the flesh is not able to wait. To wait is most difficult for the flesh. So whenever there is a promise of God, instead of waiting for God to fulfill it, the flesh will rise up and try to help God in bringing it to pass. But what the flesh has brought to pass is not acceptable to God.

DISCIPLINE IS FOR GOOD

So Abraham failed in his life of faith and Ishmael was born when he was eighty-six years old. During those years, until he was ninety-nine, there was complete silence from God. God was completely silent to him. In other words, so far as God was concerned, those years were wasted; they did not count. Those years were years he had departed from the way of faith and he was put under God's discipline.

Brothers and sisters, whenever we find God is silent to us and does not appear to us, remember, we are most likely under His discipline. Discipline is a hard thing. But in Hebrews 12, it says, "Do not despise or faint under discipline because discipline or chastening comes from God our Father."

Being God the Father, He will chasten his sons. Now if one is not being chastened, he is a bastard and not a son. When earthly fathers discipline their children, they chasten them according to what they think is right, and it is just temporary. But when God our Father chastens us, it is for our eternal good that we may be made partakers of His holiness. And when we are under discipline, it is a time of sorrow. It is a time of grief, but afterwards it will produce the fruit of righteousness.

Again, you find in the life of Abraham, during those years from eighty-six years old to ninety-nine, God put him under discipline. Discipline is for good. Discipline is to mature us. The word *chastening* means, "child training." Because we are His children,

therefore the love of the Father wants to train us, wants to complete us, wants us to grow up to maturity. Discipline is absolutely necessary.

Today, among God's people, discipline is something that is despised. We despise it as if it is no good. So we reject discipline from God. On the other hand, there are people who faint under the disciplining hand of God. When God disciplines us, we faint. In other words, we are not able to accept God's discipline and be benefited.

When we are under the disciplining hand of God, what should our attitude be? Our attitude should be that we submit ourselves under the mighty hand of God, that in due time He may exalt us. Whenever we are under discipline, remember it is the Father's hand, and behind the discipline is the love of the Father. I believe this is something that we need to understand. If we know that it is the Father, if we know that it is the Father's hand, then we will love to be disciplined because we know that it is for our good.

In the old days, there was a sister whose name was Madame Guyon who said that she would kiss the hand of God's discipline. What is our attitude towards God's discipline? Do we despise it? If we do, we will not be profited by it. Or do we just faint under it? That means we cannot be disciplined and then we will not be matured. But if we submit ourselves under the discipline of God, then thank God, one day He will exalt us. So discipline is also showing us God the Father.

If God has never disciplined you in your life, if He allows you to do whatever you like, then you are a bastard and not a son. So thank God for discipline.

THE ALL-SUFFICIENCY OF GOD

After being disciplined for a number of years, when Abraham was ninety-nine years old, we find in Genesis 17: “And Abram was ninety-nine years old, when Jehovah appeared to Abram, and said to him, I am the Almighty God: walk before My face, and be perfect.”

In due time, God came to him to exalt him. And God said to Abraham: “I am the Almighty God. I am the all-sufficient God. I am the God who is able. I am the God who supplies your every need. Walk before Me and be perfect.” In other words, God told him that in the past he had not walked before God. He was not perfect. The reason was that he did not know God was the Almighty God. He did not know that God was all-sufficient. He thought that God was not sufficient enough, so he had to find other ways to fulfill the promise. Through his failure, God gave him new revelation. God showed him what a God he is. He is not only the beginning, He is not only the one who promises, He is the Almighty God, the all-sufficient God. And if you trust Him, you can walk before His face and be perfect.

Here you find a further revelation of God Himself. Our God is all-sufficient. There is nothing too hard for him. He can do anything, everything. And He can supply all our needs. This is fatherhood.

When you are young, your concept of your father is that your father can do anything and everything. Whenever you have a problem you go to your father. Sometimes when your friend has a problem, maybe he has something that needs to be fixed, you say, "Oh, my father can do it." That is fatherhood. We need to know that God is Father. There is nothing that He cannot do. He is all-sufficient. And if you just go to Him you will find ample supply.

Our problem lies in this: we think that God is not sufficient, therefore we have to go somewhere else to find fulfillment. When you read the letter to the Colossians, you find that they had a good beginning, and yet as they were seeking to be perfect, they thought God was not sufficient, the Lord Jesus was not sufficient. They could enter through the door by Christ Jesus, but to find fulfillment they had to go somewhere else to complete it. They went to ritualism. They went to philosophy. They went to mysticism. And because of this they were led astray.

GOD'S COVENANT WITH ABRAHAM

Brothers and sisters, we need to know God is the Almighty God. Our Father is all-sufficient. If there is any need in our life, we go to Him. All that He has promised us, He Himself will fulfill.

Again, God exhorted Abraham. God said, "I will make a covenant with you. You shall no more be called Abram, but you shall be called Abraham." Abram means "high father," but Abraham means the "father of multitudes." And God said, "I will give you a

sign for the covenant. And that sign is circumcision. Every male in your family should be circumcised. That is the sign of My covenant with you.” In other words, it is the cutting off of the flesh that you can inherit the covenant.

And God also said to him, “Your wife should not be called Sarai anymore. She shall be called Sarah.” You know, *Sarai* means “my princess” and *Sarah* means “princess.” My princess is just in the eyes of Abraham. It is just within that family. But prince is the prince of the nations. Isn’t it strange that at this time Abraham only had Ishmael, and Sarah did not have any sons? So naturally, Abraham said to God, “May Ishmael live before You.” And God said, “No. Sarah shall give birth to a son; and that will be the seed that will inherit the covenant.”

Thank God, Abraham believed in God. He circumcised all the males in his family. To the world this seemed to be a thing to laugh at. Abram, the one who had no sons, was now to be called Abraham. Isn’t that a funny thing? But the natural man does not understand the things of God. It is a life of faith. Abraham believed in God and because of that, he circumcised his family.

ABRAHAM KNEW GOD’S HEART

Then again, in his life of faith, God appeared to Abraham and showed him that He would destroy Sodom and Gomorrah. And Abraham interceded for Lot before God. He became a friend of God because through the years he had built up such a friendship with Him.

God said, "What I am going to do, I will have to tell him." God would not hide anything from him because He said, "I know Abraham; he will instruct his sons and the sons of his sons." So God told him that he was going to destroy Sodom and Gomorrah, and Abraham pleaded with God. He knew God. He knew God in a living way so his prayer was according to God. He said, "God, You are the righteous God. Will you destroy the whole city if there are fifty righteous persons? Certainly, You, the righteous God will not do it."

And God said, "If can I find fifty righteous men, I will not destroy the city." And Abraham said, "Lord, if there are five lacking, only forty-five, will you do it?" And God said, "I will not do it."

Then Abraham said, "Lord, do not be angry." He knew God was compassionate. So he said, "If there are only forty, if there are only thirty, if there are only twenty, if there are only fifteen, if there are only ten, will you do it?" And God said, "If there are ten, I will not destroy it." And God left him.

Here you find a person who had followed God for so long that he knew the very heart of God. In a way, he began to take upon himself that father's heart. Lot had given Abraham so much trouble, and yet Abraham could intercede for him before God.

Brothers and sisters, the more you know God the Father, the more the Father character will be built up within you. You will be drawn to be like Him. That is why we say Abraham is the father of faith.

GOD CONTINUES TO PURIFY ABRAHAM

There were not ten righteous persons in Sodom, but when God destroyed Sodom, He remembered Lot. It was because of the prayer of Abraham. But after this incident again you find something very strange. Abraham rose up in the morning, and when he saw the smoke in that area, he knew that something had happened. Strangely, it had a kind of effect upon his life. A fear began to grow within him. He began to move to the south, further away, as if he were afraid there would be more judgment. He went to the land of the Philistines in the south. He was still in Canaan, but it was a place where the Philistines were in control. And again he committed the same mistake.

But thank the Lord; God again rescued him. And it was only after that, in chapter 21, that what God had promised Abraham was fulfilled. Isaac was born. When Isaac was weaned, Sarah noticed that Ishmael, the son of Hagar, was mocking. So Sarah told Abraham, "You have to cast out Hagar and Ishmael because they cannot inherit together with my son." Abraham, of course, was grieved because he had a natural affection for Ishmael. But God told him, "You listen to your wife. Only Isaac will inherit."

So, Hagar and Ishmael left. Again you find the Fatherhood of God. God was purifying Abraham. Anything and everything that he had picked up through his life, that he had picked up from the world, that he had gathered to himself during his failures, would be attached to him and hinder him from following the Lord completely. They

had become weights in his life of faith. But thank God, God began to relieve him of these weights one after another until he was completely free in his obedience to God's command. God was complete in him.

Brothers and sisters, God will do the same with us. On our way of faith, in our failures, we begin to gather things into our lives. These will be weights to us. And these weights have to be laid down; otherwise we are not able to run the race. Sometimes we find that we cannot lay these weights down, but God will enable us to do it. God wants to perfect us that we may be pure before Him.

A STRANGER AND SOJOURNER ON EARTH

God promised Abraham two things—a seed and a land. But Abraham, by faith, sojourned in the Land of Promise as a stranger and a sojourner. So far as the land is concerned, throughout his life he did not get a piece of it except the burial ground he bought. He was a sojourner in the Promised Land. As far as the seed is concerned, it was not until almost the very end that he got just one son—not nations. But Abraham sojourned in the land by faith. Why?

When you read the book of Hebrews, you find the land and the seed were only shadows. Canaan was but a shadow. By faith, Abraham could see through the ages; he could see a city built with foundations whose designer and builder is God. He could see a country, a better country afar off by faith. And because he had seen it, he could live in the shadow without really possessing it. What he

really longed to possess was that city with foundations. He longed for that better country. That is the reality. And with that reality in view, he lived in the Promised Land as a sojourner and a stranger.

Even with Isaac, his son, he saw that the nations would be blessed through that seed. But Isaac to him was also just a shadow. In John 8:56 our Lord Jesus said, "Your father Abraham exalted when he saw My days. When he saw Me he rejoiced." By faith, in Isaac Abraham could see far off to the reality, who is Christ, the seed—not the seeds.

Paul said in Galatians 3, "It is *the* seed"; when all God's promises will be fulfilled and the seed is Christ. Abraham, by faith, could even see that. It is that seed that shall be like the sands of the seashore, like the stars in the sky. That is the faith of Abraham. So he could afford to sojourn in the Promised Land as a stranger and as a sojourner.

Is that not true with us today? God has already brought us to a place that gives us a better view. He has already shown us the Son. All the fulness of God is in the Son, and we are complete in Him. He has already shown us the New Jerusalem, that city with foundations. It is a better country that we are looking forward to, so we can afford to live on this earth as sojourners and strangers.

The reason we are tempted to make this earth our home, the reason we are rooted to the earth, to the world, is because we lack vision. We do not see Christ and all His fulness. We do not see the better country. Oh, if only we could see that in the Son we will find everything. He will lead us into glory—many sons into glory. If only

we can see the New Jerusalem, if we live for the Son, if we live for the New Jerusalem, we can be sojourners and strangers on the earth. Thank God for that.

ABRAHAM'S FINAL TESTING

In Genesis 22:1-2 it says, "And it came to pass after these things, that God tried Abraham, and said to him, Abraham! And he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, Isaac, and get thee into the land of Moriah, and there offer him up for a burnt offering on one of the mountains which I will tell thee of."

"After these things." In other words, God had brought Abraham so far. He had walked in the way of faith for a long time and God had brought him to be the father of faith. He knew God as the Father. After these things, then God tried him.

God will not try or test anyone before time. It is only after God has deposited enough in us that He will test us. There is a great difference between God's testing and Satan's tempting.

In James 1:13-15 it says, "Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and He Himself tempts no one. But every one is tempted, drawn away, and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death."

God never tempts anyone. God cannot be tempted. If you try to tempt God, as the children of Israel did in the wilderness when they

tempted God ten times, it means that they did not believe God. They tried to tempt God and they were rejected because God cannot be tempted, nor does He tempt anyone. If we are being tempted it is because of the flesh within us. It is because of our own lust.

Satan tries to draw out the lust of the flesh from within us, and that is temptation. So temptation is aimed at the flesh, the lust in us, and tries to draw it out. When one is tempted, then he commits sin and sin fully completed brings forth death. But God does not tempt anyone.

But thank God, He does test us. What is God's testing? First of all, He deposits something of Himself into our lives and then He tests what He has deposited in us. He tries to draw out that which He has deposited in us. When that is being brought forth, it will be righteousness, our righteousnesses, the righteousnesses of the saints. It will be something that will glorify God, because when we are tested, then what God has put in will be manifested. The result will be that God will be glorified and we will be blessed.

As our heavenly Father deposits so much of Himself in us, then He will begin to test it. So God said to Abraham: "Take your son, your only son, your beloved Isaac, and go to the land of Moriah. Offer him up as a burnt offering."

The testing is very clear. God knew that of all the things He had given to Abraham there was nothing more precious to him than Isaac. God even reminded him of that when He said, "Your son, your only begotten son, the son that you love, Isaac. There is no mistake. I want you to take him to the land of Moriah. On one of the mountains

that I will show you, offer him up as a burnt offering, a whole offering." In other words, offer him completely.

GOD IS ALL AND IN ALL

Why did God do that? It is because God is not only the beginning; He is also the end. He had a beginning in the life of Abraham; He wanted to show that He is also the end in the life of Abraham. In other words, He wanted to show that He is everything. He wanted to be above all things to Abraham, that Abraham would love the Giver more than the gift. Everything that came from God would return to God and Abraham would not retain anything for himself. "Thou shalt love the Lord your God with all thy heart, with all thy soul, with all thy strength."

We need to see that God is all and in all. What comes out from God returns to God and there is nothing being kept back. There is absolute love toward God because His love towards us is absolute. He loves us so much that He gave His only begotten Son to us and with Him all things. He does not reserve anything for Himself. And He wanted Abraham to show the same thing.

By faith, Abraham offered up Isaac. He fully understood. He knew that Isaac was his only begotten son. Not only that, he also knew that all God's promises centered upon that son. How could he offer up Isaac? Even if he was willing to offer Isaac, how about God? What about all the promises of God? How could God's promises be fulfilled? If he depended upon his own rational reasoning he

could go back to God and say, "You must have made a mistake. It is all right for *me* to give up Isaac, but how are You going to fulfill all of Your promises? For Your sake I will not offer Isaac."

Here again you find a person who knew God. Because Abraham knew God, he knew there was no mistake. According to the book of Hebrews, even before he offered up Isaac, he knew he would receive Isaac back in resurrection. It was as if he had already received Isaac in resurrection because he knew that all God's promises to him would be fulfilled in Isaac. God would not contradict Himself. God was not only the beginning to Abraham, He was the end. Everything must go back to Him.

Look at the way he reacted. Early in the morning he got up and made all the preparations. He took his son Isaac and two young men with him. He prepared the wood; he prepared the fire; he even prepared the knife. Then he started the journey, which was to be a three days' journey. Why was it three days? Was God just giving him a hard time? No, it was as if God said, "Do not do it by impulse. I will give you plenty of time to think and reconsider."

But Abraham was determined. They arrived at the land of Moriah. They saw the mount afar off. Abraham left the two young men behind because flesh and blood could not understand. If Abraham tried to bind Isaac and put him on the altar, these two young men would certainly say that Abraham was wrong and try to rescue the situation. So Abraham left these two young men behind because they did not understand. He put the wood upon the

shoulders of Isaac, and Abraham handled the fire and the knife. Then he and Isaac walked to the mount.

GOD WILL PROVIDE

Then there was another testing. Isaac said to his father, "You have the wood, you have the fire, but where is the lamb, where is the sacrifice?" It was like a sword that cut into the very heart of Abraham. Truly, the way of faith is the way of the cross. Along this way of faith, Abraham was actually walking through the way of the cross—a continuous cutting off, cutting off, cutting off. And now this is the last cutting. Abraham said, "God will provide."

They went to the mount, built an altar, put the wood on it, and Abraham bound Isaac. Isaac, at that time, was a young man, and Abraham was a very old person. If Isaac did not agree, Abraham could not fulfill his promise to God. But Isaac cooperated. He was willing to be offered. Abraham was not pretending. He actually lifted up his knife to slaughter his son. But then a voice from heaven said, "Abraham, Abraham, stop your hand. I know that you fear Me. You do not hold back anything from Me. You have passed the test." And Abraham looked around and saw a ram caught in the thicket, so he offered this ram instead. *There* he worshiped God.

TRUE WORSHIP

What is worship? Worship is giving God what He deserves, putting God in His rightful place. Worship is taking your proper place before God. Abraham worshiped God. He would not retain anything for himself. What God had given, he gave back to God. He believed that God the Father is all and in all. He deserves to have all. God was glorified and he received the blessing. God even took an oath. You know that when God says something it must be true. But God even took an oath that He would bless him and all the nations would be blessed through his seed.

Here, the life of Abraham seems to have come almost to the end. He knew God in a very unique way. God became the God of Abraham. Through Abraham, we know what kind of God He is, that indeed He is the Father.

So dear brothers and sisters, as we see that God is the God of Abraham, God wants to show us that He is our Father. He is our beginning; He is our end. He is the One who promises and He is the One who supplies. He is love, and it is His will to perfect us. So, by faith, may we just put ourselves in His hand, trust our Father, trust in His hand. He will mold us and fashion us that we too will begin to take upon us that father character and be a blessing to others.

Let us pray:

Dear heavenly Father, we do thank Thee that Thou art the God of Abraham and Thou art our heavenly Father. We do pray that by Thy grace we may come to know Thee as Father, that we may all know Thee as Father, that we may come to honor Thee as Father. We ask in the name of our Lord Jesus. Amen.