



## GENEROSITY & PRAYER

Countercultural Practices | 8.3.25

Libin Abraham

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Libin Abraham 0:00

Welcome to Bent Tree, whether this is your first time or you come here every Sunday. We're so glad you're here, online and in the room, and I'm honored to serve as your lead pastor. I've been away from teaching for a few weeks, and it's just really good to be back with you. I've missed you, man. I've really missed seeing you and being with you. But aren't you thankful for the great team of teachers you had in July? Come on. Let's appreciate our team who brought the Word of God to us in beautiful ways, pastors Steve and Caleb and Hunter Haley, Tammy and my friend reward, we just had some incredible communicators of God's word pouring out there. Come on, let's give a huge hand to them. Once again, we're so thankful for all of our staff members and our friends who brought God's word to us. Sabbatical is a sweet gift of the elders give me and July to break, taking a little break from teaching every weekend and all those kind of things. And it's a chance to reset and get ahead of some content and think about the next calendar year and be with family. And one of the things I did during sabbatical was read some documentaries, read some autobiographies, and watched a couple of documentaries. And I watched the new movie documentary around Dietrich, bot heifer, the Bonhoeffer moving in, Bonhoeffer was one of the few pastors in Germany during the Nazi regime that he refused to compromise what the Church believed in and the truth of the gospel and worship only to God in The face of earthly power and governmental institutions and such an inspiring story, just to be reminded of the unique prophetic witness of the Church of Jesus, wherever we are, whatever country we live in, whatever time frame we occupy, the privilege and responsibility of the Church of Jesus to be a prophetic witness among any and every earthly power that is around us, no matter where we are, what time frame we exist. One of the things that the movie reminded me, though, was how in World War Two, one of the key things that allowed the the allied forces to succeed in winning World War Two was the breaking of the enigma code. The enigma code. See, Nazi Germany had a complex, complex encryption device called the Enigma machine. It was their way of transferring military communication to their troops. So this is how they deployed the army, how they conducted submarine operations, and all of those things were based on what they thought was the most unbreakable coding device called the Enigma machine. However, some British code breakers were able to break the enigma code, and because of that, the allied forces were able to predict German attacks, and they were able to reroute convoys and exploit the very enemy's strategy, the strategy of the enemy. And historians say that because the allied forces were able to break the code, the war was shortened two to four years, and millions of lives were saved because they could decode the enemy's strategy. I want to remind you church, we have a real enemy, and by the way, that enemy isn't your spouse, it's not your teenager, it's not your boss, it's not even the opposing political party to your convictions. Amen. That's not the real enemy. Our real enemy is Satan, who steals and kills and destroys. We have a real enemy. But the good news is that across the story of Scripture, God has decoded, he has broken the code of Satan's strategy. Our enemy actually has a limited playbook. He's not all that creative. He's got a limited playbook that he just keeps rinsing and repeating on human history. But the scriptures decode the tactics of the enemy so that we can be alert of his schemes and combat his strategy and his lies with truth. Today we're covering the last of the two counter cultural practices, which are prayer and generosity. I'm going to get there eventually. I promise you, I'll get there. But before I do, I want to paint a picture of the enemy's strategy for your soul, because prayer and generosity are not just some cute, optional aspect of our private devotion. They're actually weapons in the hands of the church that that decode the scheme of the enemy and unravel our soul from his grip. So I think some of us, we have struggled with some things, and we have not named the struggle. We have not recognized the tactic and the strategy the evil one. But today, I'm hoping you're able to name it and walk away with a strategy to combat it. Here's how John, In First John, chapter two, describes the. Three specific strategies of the evil one. John says it like this, for everything in the world, and he lists three specific things, the lusts of the flesh, the lust of the eyes and the pride of life, is not from the Father, but it's from the world, and the world,

meaning the systems and values of the evil one that is embedded into the world. These three things come from the enemy. What are they? The lust of the flesh, the lust of the eyes and the pride of life. The lust of the flesh speaks of physical or emotional appetites and cravings we have that are more aligned with our old, crucified self than they are with our newly created self. In Jesus Christ, they speak of impulses and urges that the enemy will trigger and use to lure our soul away from God's design and desire for us. It might be a disordered sexual appetite. It could be an obsession over food. I know don't want me to go there. But it could be that it could be some other form of addiction or obsessive behavior that is harmful and destructive to our well being and to our soul. Ultimately, the lust of the flesh seeks to satisfy the soul and the body outside of God and void of God and apart from him. That's the lust of the flesh. Second of all, John says, there is the lust of the eyes, the lust of the eyes. The lust of the eyes is okay. I see something that I don't have, and I must have it. And most often, there's things we shouldn't have. We shouldn't run after, but the lust of the eyes is okay. I gotta have what I see. It is this temptation to covet and possess whatever we get our eyes on. And you'll run after it, no matter the price you have to pay. So you see power or authority or position, and you'll decide, You know what, I want that position, no matter how many people I got to run over, because I've seen it, and now I want it. I've got this, this all encompassing passion to have it. Oh, you'll see. Okay, I can make more money, and I'm going to offer my family at the altar of making more money so I can have that. Essentially, the lust of the eyes is fixing our eyes on the idols of our day and giving it our devotion could be the idol of comfort or status or pleasure or wealth, whatever it may be, fixing our eyes on it, being obsessed with it, and doing whatever it takes to have it. It's a life of greed and envy. You're never at rest. You're always restless until you just get that one more thing than there is the pride of life. The pride of life, that little phrase is a boastful, arrogant spirit, a showy spirit, an arrogant, boastful showy spirit. And that word life, there is bios, which means physical life. So this is talking about a arrogant, boastful showy spirit, about physical things you have, whether it be possessions or livelihood or lifestyle, it's a person who is not at rest until everyone recognizes how awesome and successful they are. They feel like they cannot rest until they are celebrated by everyone and held accountable to no one that kind of a boastful, arrogant spirit, the lust of the flesh, the lust of the eyes, the pride of life. In a nutshell, here's what they are. The lust of the flesh is a craving to indulge. I want to feed the appetite, feed the feeling. Craving to indulge. Indulge. The lust of the eyes is a craving to possess no matter the price, no matter the cost, I want to possess it. There is this greed that kicks in wanting to possess it, and the pride of life. It's a craving to glorify self, to exalt self, to be self sufficient, self reliant, to exalt self. I don't know about you, but don't you see all three of these things deeply embedded in our culture today. They're not embedded as vices. They're actually embedded as virtues, something to run after. So let everyone know how successful you are, because that's how you make it in this world. Accumulate as much as you can whatever you see. Go after it. If you want it, go get it. Don't let anyone stop you, regardless of right and wrong. If you see it, go after it. Feed the feeling, feed the appetite, whether it be legitimate or not, just feed the cravings of the flesh. And in a very digital and social media world, the opportunities are endless for these things to be pervasive and hidden, and you can find your soul enslaved to any of these three things, and no one knows about it.

#### Libin Abraham 9:54

In the first sin committed in the story of Scripture, Adam and Eve ate of the forbidden fruit of the forbidden tree. So notice how the conniving serpent incorporated all three of these into that encounter. Genesis, three records like this. In verse six, the woman saw that the tree was good for food. This was the lust of the flesh. She had a fleshly body appetite, a legitimate appetite. She said, I want the food from this tree, although I could have any other tree. And God says this is one that I can't touch. This is going to feed me. Meet my appetite, please my satisfy my feeling in this moment, I've got to have it. It's good for food. She was convinced that this was the only food that could feed her appetite was the lust of the flesh. And then it was delightful to look at. She saw it, and saw this deceptive beauty about it. Adam and Eve were given the abundance of provision in Eden they could have of any tree, of any fruit, except this one. But somehow, for Adam and Eve, it was in that moment, this tree seemed more desirable than any other tree in the garden. Now, that's actually exactly what greed is, isn't it? Like you can have so many blessings, blessings on top of blessings that God has given you, provisions and grace and all of the gifts of God. But greed says I'm going to avoid like nor pretend those aren't even there. I'm going to fix my eye on the one thing that I don't have. And this tree seemed to be more desirable than all the other provisions that God had given. Eve delightful to look at, good for food, and it was desirable for obtaining wisdom. This is the pride of life. Desirable for obtaining wisdom. They decided, You know what, we can be independent of God. We can have our own wisdom. We can discern good from evil. We can be autonomous. We can be in charge. We can dictate our own destiny. We can discern wisdom, lust of the flesh, lust of the eyes, the pride of life from that moment on, anytime you see moral brokenness or social brokenness, whatever the sin is, it all stemmed from someone choosing one of those three. Think about David being consumed with lust over Bathsheba and the brokenness it brought and the pride of not being accountable to anyone. Think about Achan stealing

the silver and gold that was forbidden because they were spoiled from war. Think about Nebuchadnezzar exalting himself even above God, saying, Look what I've built. Look at the achievement. Look at the kingdom I've got. Think about the Pharisees, who wanted to be seen by all in their self righteousness, elite status, exalted by all or Judas, who sees and feels a 30 pieces of silver in his hands and decides it's worth betraying Jesus for what I see, what I can have, what I can possess, spend The rinse and repeat strategy of the evil one against the human soul. There Jesus is in the wilderness, being tempted by Satan for 40 days. He's fasting, hungry, and Satan appeals to the humanity of Jesus by throwing these same three hooks. The first one, the tempter, came to him and said, If you are the Son of God, go tell these stones to become bread. Jesus hadn't eaten in weeks. He's legitimately hungry. So the enemy begins to us. For Jesus, what if these stones became freshly baked hot buns that you can have and they had honey butter all over it? Don't you want to eat it. Jesus was legitimately hungry, but the enemy was wanting him to meet his legitimate need in an illegitimate way. This is the triggering of the lust of his human body and appetite, but Jesus didn't give in to that. So then second temptation, Satan takes Jesus to the holy city, has him stand on the pinnacle of the temple, the highest place in the city, and he says this, If you are the Son of God, throw yourself down. He goes on to say, look, if you throw yourself down, guess what, the angels are going to catch you, and your foot won't strike against a stone. And when that happens, people will celebrate you. They'll recognize that you're pretty special, that you've been anointed and chosen from God. He's saying, glorify yourself before due time. Jesus, don't wait till the cross. Do it now. But Jesus refused to perform this miracle for some public display to exalt himself before due time. And then lastly, notice what Satan does. Again, the devil took him to a very high mountain and showed him all, showed Him all the kingdoms of the world and their splendor. And this is what Satan said, All this I will give you, if you will, just. Bow down and worship me. Look see lust with your eyes. The kingdoms you can have, the glory you can possess if you just, just bend one knee. You don't have to bend bow, just even one knee. Just Bow it down a little bit, and I'll give it to you. You don't have to go to the cross. You don't have to suffer. You can reign and rule over all these kingdoms. And he showed him the splendor, beauty, appealing to his human appetite. Yet in all of these things, Jesus did not succumb to the temptation of the evil one. Jesus chose the father's way, the Father's will and the father's timing. Surely, in his full humanity, he had the appetite you and I have every temptation that we have. He's been tempted with but he was committed. What's beautiful about Jesus is where Adam, the first Adam, failed, the second and ultimate Adam conquered, and he was victorious. Amen, isn't that good news? Jesus conquered where Adam and Eve filled, and where every Adam is filled, Jesus stands as victorious always and forever. Amen. Thank you Jesus that He was sinless, perfect. And here's what I want you to know, as long as we're in this earthly body and in this world, we will all be tempted ongoing with one or more of these three, it'll be a part of our story until we get to heaven. These are ways of the enemy is constantly looking to lure our soul away, even in the story of Jesus, it says the enemy waited for an opportune time to come back. But today you may feel like you're crushing it, but it'll flare up on Wednesday, one of these like right now, I feel like I got a good handle on all this, but even from my own soul, I gotta be mindful, because there are moments the enemy will want to kick it into gear, one or more of these. And there are some days you are victorious and you overcome it, and there are moments you give into the weakness and you give into the plan of the enemy. And here's what I want you to know. First and foremost, our hope is in the fact that Jesus is our Victor. Before Jesus is a model to follow. He is our victorious king. He overcame what we could not overcome where Adam failed, he succeeded. So hear me, on your worst day or on your best day, your hope of salvation is not in your imperfect record. Your hope of salvation is in his perfect record, always for us, however morally good or bad or great we feel, what pulls us across the finish line is not our self will or self power. It's the fact that we are clothed not in our righteousness, but in his righteousness, that his perfect record has been credited on our behalf. So regardless of our performance or behavior, if we are in Christ, he's our Victor and our only hope. And that's why Paul would say in Romans seven, there are days that I do what I don't want to do and I don't do what I do want to do. And Paul asked this question, who will rescue me from this body of death, and His only response is, thanks be to God through Jesus Christ, our Lord, thanks be to Him. So that he flips the chapter in Romans eight, verse one says, Now there is now no condemnation for those in Christ Jesus. So if you feel like you've owned it, you are invited to the table of Jesus to experience grace and no condemnation. Why? Because he is your Victor, and his perfect record is accredited to you. That's the good news of the gospel, of the gospel. Now here's second thing I want you to know. Not only is Jesus our Victor over every human temptation, Jesus is also our power to live in victory. He is our power to live in victory. Because Jesus didn't just give his life for you. He gave his life to you, and now he lives his life through you. So Paul was saying, I've been crucified with Christ, no longer I who live, but Christ who lives in me and through me, I live faith now in the Son of God. I live by faith in the Son of God. Here's what I know to be true about you and about me. We don't just want to be saved eternally because Jesus is our Savior and our Victor. We want our soul to be free from the things that are harmful and destructive, like we want to live in the freedom for which Jesus came to bring us. We want to have victory. I have not met an addict who is truly happy in their addiction. They long for freedom.

They desperately want it. I know people who started with good ambition, and ambition is a good thing, but what. It turned to greed. They became slaves of greed. They can't rest at night. Their mind can't rest. Their soul cannot rest because it is constantly running after the next thing, there's a deep void. It's people who like it's good to have, like healthy celebration and thankfulness and gratitude of the blessings of God. But when that kicks into the pride of life, you now become enslaved to the opinions of people. You feel like you can't be joyful unless everyone's celebrating you. So it is this volatile experience. No, no, we don't want that kind of life. Our soul wants to be freed. So yes, Jesus is our Victor, and yes, Jesus is our power to live in victory because he lives his life through us. Now, by a long way of introduction, we've come to prayer and generosity, but don't worry, the rest of the message won't be as long as my introduction. How do we avail ourself to living in the victory? Jesus gives us three antidotes to these three strategies of the enemy, lust of the flesh, lust of the eyes, pride of life. Three antidotes Jesus gives us all in one chapter, Matthew, chapter six. I started talking about Matthew six like four weeks ago, so I'm now completing my message from three, four weeks ago. Okay, part two. First of all, the antidote to the lust of the eyes is giving in secret. The antidote to the lust of the eyes is giving in secret. Remember, the lust of the eyes says, Whatever I gotta see, whatever I see, I need to possess. I'm coveting. I'm running after, trying to accumulate, to get more, I believe the lie that the value of my life is dependent on the accumulation of things I have, and Jesus would teach us. No, no, the antidote to be freed of that for your soul to experience life and liberty. The antidote is actually to give in secret, you. Notice what Jesus says in Matthew six about giving in secret. Jesus says, when you give to the needy, do not announce it with trumpets as the hypocrites do in the synagogues and on the streets, because even those who give still want to hold on to the pride of life to be recognized and honored by all. Jesus says, That's not the kind of giving that the Father desires. So don't do that kind of giving to be honored by others. Rather, he says the next verse, Truly, I tell you that they've received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in what secret, then your Father, who sees what is in secret, what is done in secret, will reward you. You say, Look, when you give simply to be noticed or to be honored or to be celebrated, you've already got your reward on Earth. But when you give in secret, your father rewards you see, the lust of the eyes has been I want to be honored. I want to be celebrated. So if I give, I want I want people. I'm going to post it. I want to be admired for my goodness. But Jesus says, Don't even let your left hand know what your right hand is giving. Why? Because giving in secret isn't just meeting the need of somebody else. Giving in secret loosens our soul from the grip of greed. Giving in secret says, I need to give so that my soul is freed from greed, from the lusts of the eyes, from wanting to possess. Giving in secret is a quiet revolution against the lie that life is about accumulation, giving in secret teaches your soul that the real treasure is not what you keep, it's what you give away. The real treasure is not in what you gain and hoard for yourself and finding worth and value, the real treasure is how you bless others and give your life away, give your time away, give your resources to bless the needs of others. Giving in secret has a way of dismantling the power of greed in our life. Ask yourself this question, am I giving to be seen or simply to serve like what is the underlining motivation some of us, we may just want to ask ourself, am I even giving, not to the church per se, but am I marked by a heart that wants to give, by a heart moved by the generosity of God that for He so loved the world, he What He gave His Son. That is who God is. So we need to be a people who are marked by a heart to give. Not have to be big. It doesn't have to be financial per second. But what do I have that I can bless somebody else with and when I give, is it to be seen, or is it to serve? If no one else. Ever knew what you gave Would you still give? Alfred Nobel in the 1800s he invented dynamite, the kind of stuff that blows up. Here's the picture. What a cool beer. That's life goals, right there. Invented dynamite in 1888 he opened the newspaper and read his own obituary. See what in the world. What happened was his brother died, and the newspapers mistook that for him die. So they thought Alfred Nobel died instead of his brother, so they wrote his own obituary. Imagine reading your own obituary one day, and they entitled The obituary the merchant of death. Alfred read this, and he decided, yeah, I created dynamite. I guess I am the merchant of death, but that's not the legacy I want to leave behind. That's not what I want to be remembered for See he read his obituary, and this became the turning point in Alfred Nobel's life. So after reading the obituary, he went into his private office where nobody could see him, and he rewrote his entire will to give away all of his wealth, to give away all of his wealth to causes that promoted peace and sacrifice and advancement in the world, and because of that, today, we remember him by the Nobel Peace Prize. Alfred realized I don't want to be remembered for the dynamite I've created or the dynamite things we've worked so hard to acquire and keep and fight to protect that's not worth leaving a legacy for, but rather, what makes a lasting difference is not what we create and accumulate and produce, it's what we give away to bless others, out of love for God and love for others, recognizing that it's giving in secret that frees our soul from the grip of greed. Second of all, the antidote to the pride of life is praying in secret. The antidote to the pride of life is praying in secret. Remember, the pride of life says, I don't need anybody. I'm self sufficient. I've got her all on my own. I want to be autonomous. I want to be independent. I don't want to be connected, tethered to anyone else. But when you pray, that is the very antidote to pride. Why? Because when you pray,

what happens is you get on your knees and you say, God, I am incredibly needy. I am not God. I don't have what it takes. In prayer, we humble ourself, and we tell our soul, and we humble our soul in prayer, and we recognize man, I cannot do a single thing apart from him. So it is prayer in secret that is an antidote to the pride that creeps into our heart. There have been some days that I've excused myself from praying because I decided I'm too busy today, too many meetings, too many things to do, too many things to get done, but I was going to the realization that my prayerlessness on those days was not due to my busyness, it was due to my pride, because I didn't realize on that day how much I need him, that I can't do a single thing apart from him. I can't breathe today apart from God being gracious and giving me breath in my lungs, nothing worth doing can be done apart from his grace, his wisdom, His power. It's humility that calls you to desperation and prayer. And in prayer, you're reminded It is God who's on the throne. He is the great I AM, not I, but him. The very antidote to the pride of life is secret prayer, praying in secret. I'm so thankful for this platform, but it's not the platform that moves the heart of God. It's private spaces of calling out in desperation to God. That's where Heaven touches Earth, at least, that's where heaven touches your soul. That moves the heart of God. Jesus said about prayer in the same chapter in Matthew six, whenever you pray, not if you pray, whenever you pray, you must not be like hypocrite, like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people truly, I tell you, they have already received their reward. But when you pray, go into your private room that could look like a physical room for you that could be your prayer,

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walking in your neighborhood or in your car, private spaces where no one sees. You're not doing it for public recognition. You're doing it because you want to be with him, shut your door and pray to your Father who is in secret. You're joining the Father in secret, and your Father, who sees in secret, will reward you. And I think that reward is himself. You experience Him, His provision, his presence. We want him in prayer. And when you pray, Don't babble, let the Gentiles and say, imagine they'll be heard for their many words. Don't be like them, because your Father already knows what you need before you even ask, you don't have to try to sound articulate or smart or spiritual when you pray. Just be honest, if he already knows what you need, then why do we pray? Because he wants to be with you. He wants uninterrupted time with his children. He longs for that Edenic experience of just walking with you and ministering to your soul and stirring up your affection for him and for others. That's why we pray. We pray out of humility. Realize that man we cannot do a single thing apart from him. That's the desperation that drives us through our knees. Last week, you heard a great teaching on solitude from Pastor Hunter, and he talked about how Jesus often withdrew from the multitudes and ministry and all of the things, by the way, in the busyness of saving the world, get away just to pray. I've asked myself often, why did Jesus feel the need to pray so much like sometimes when we pray, we're praying for stuff. We're praying for forgiveness or confessing sins or other things. Jesus was God. He wasn't trying to build stuff. He didn't have sins to confess. But I think Jesus prayed because he just wanted to be with his father. He delighted in communing, being with the father in such an intimate way that was his lifeline. Forever, the Father Son and the Spirit had been in perfect unity. And while on earth, the spirit was on Jesus, and yet he was physically apart from the father. So he would sneak away into private mountain spaces because he wanted to delight back in the triune fellowship of the Father, Son and the Spirit, because He was fully human while being fully God, he would experience human weakness and temptations, and I imagine in those moments, he would slip away into prayer because he needed to remind himself of who he was and whose he was, that he belonged to The father that he had a mission on the earth. And if that's true for Jesus, how much more do we need to pull away, even more frequently than Jesus himself, to remind our soul of who we are, whose we are, that we are God's we belong to him. There's nothing more beautiful and worthy of our life than him. The RE foundation of our prayer, it's not petitions or demands, it's friendship with God, longing to just be with him. So ask yourself, Am I praying simply to appear spiritual or because I need to commune with God? My soul needs to hear his voice. My heart needs to feel his presence. I know I'm always with him, but I need to be present, fully engaged, fully awakened and aware to His Presence. That's what draws us in prayer. Lastly, the antidote. This is a bonus we've already covered fasting, but here's a third one. The antidote to the lust of the flesh is fasting in secret. Again, the lust of the flesh just feed what you feel, whatever appetite as soon as it springs up, feed it, give it whatever it needs. But fasting has a way of teaching our body to follow and not lead. Fasting has a way of training our soul that we follow the promptings of the Spirit, not of the flesh. I feel like I need to just say it for somebody who's wondering, please fast in a way that's medically appropriate for you, like we don't need you to pass out. We don't need you to be more grumpy at the end of it. We want you to be more joyful. That's the purpose of fasting. But there is a way that fasting frees us up, frees our soul from these cravings and appetites. Jesus says this about fasting. When you fast, whenever you fast, don't be gloomy like the hypocrites, for they make their faces unattractive, so that their fasting is obvious to people truly, I tell you, they have again received the reward. So when you fast, put oil on your head and wash your face so that your fasting isn't obvious to others, but to your Father who is in secret, and your Father who sees in secret will reward you. So there's three coded strategies for the evil

one, the lust of the flesh, the lust of the eyes and the pride of life. Here's what I'm saying to you today, giving loosens the grip of greed. Giving loosens the grip of greed. Praying breaks the power of pride and fasting quiets the cravings of our flesh and. Giving loosens the grip of greed. Praying in secret breaks the power of pride and fasting quiets the cravings, the appetites of our flesh. Two invitations to you and we're gonna stand and pray together. Choose one act, one secret act of generosity, one secret act of like I wonder how you could, in secret be generous. It may be to pay someone's bill or groceries. It may be not financial. It may be you feel that someone has a need of something you have. How could you bless someone in secret, not to be recognized or celebrated, but because it does good for your soul to give in secret and lastly, enter your secret place of prayer, whatever that might look like for you to express devotion to God and dependence on him. Devoted to him, dependent on him. Would you stand with me? The beginning portion of our worship, we sang a lot about, Oh, Jesus. I want him today. I want us to end with saying we don't just want Jesus. We need Jesus. We need him to be the source of life, the source of power, the source of grace and wisdom. We direly need it. And even if he never did anything for us again, we still need him. We want him. Maybe some of you are triggered with guilt, maybe because you've blown it, or this week, you can go back to times and places and people where you gave into the lust of the flesh, the eyes, the pride of life. And here I just want you to know if you're in Christ, there's no condemnation. And this song says, holiness is Christ in me. It's Christ in you. So lean into the perfect record of Jesus. That's grace. You are righteous, you are holy, you are washed, you are clean. So all of us, equally, are invited to this table with Jesus to express devotion and dependence. So may this be a collective prayer simply, Lord, I need you. Let's sing this as our prayer. You.