



## BREAKTHROUGH FAITH PART 1

Revival | 2.1.26

Libin Abraham

(The following text is automatically generated and has not been edited)

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I don't about you, but I'm kind of ready for the snow and ice to be over, and let's get some Texas weather back. Yeah, some of us, some of us, mixed reviews. It was good. We enjoyed a few extra days with kids at home, and we had a blast. We actually loved hanging out with our kids, and we we cooked a lot. We did a lot of puzzles. They played ice hockey, and they had to practice piano more than they wanted to, which is really sanctifying for me, because it can be sometimes frustrating to teach your kids anything new, but we had a blast. But I did see this Facebook post on our neighborhood Facebook on Thursday, when school was closed yet another day and mom said, Anyone have a teenager who wants to come entertain a six year old for a few hours today, I'll be home. I just can't play Barbies or baby dolls any longer. Name your price. Name your price. Well, what was even funny was that over 100 some people were just commenting like standing in solidarity with this mom. And I don't know if this person goes to our church. If you do, I'm sorry, but I just thought it was funny. I feel you. We all feel you. It was it was funny. We've been in a series on Revival the last few weeks, and I got a picture from Hunter, our HSM pastor, of about 40 of these high school students at midnight in the chapel, worshiping and praying for revival. Can we just thank God for the hunger that we see in our students? Two weeks is united weekend, and we just believe in great things for that weekend. So now, in the sermon handout today, you got a lot of notes, and here's the deal. I was a bit over ambitious about the sermon and trying to cover it all in one service. So here's what I'm gonna do. I'm gonna cover half of the notes today, but bring it back with you, and we'll finish the next half next week. All right, I know some of you will drive be driven crazy by a few fill in the blanks that are not filled in, but bring it back with you, and we'll finish the sermon. It's a two part message, so we'll finish it next week. Hey, last week, Pastor Steve Frizzell talked to us about what the book longing for revival calls the breakthrough you curve. And here's the breakthrough you curve, whether you are longing for revival, personally or collectively, revival begins with a holy burden. It is that Holy Spirit infused dissatisfaction of the way things are, because he's given you a vision for the way they should be a holy burden. But once you found this holy burden, you climb the curve up, and you have this untested faith. You search the Scriptures, and you pray, and God gives you bold, excited, eager faith, and so you begin to believe. You pray, you believe for the impossible, and then sometimes nothing happens. Sometimes you wait and wait and you long for the answer to what you've been praying for. You're carrying the burden, and it seems like your hope has been crucified, and you might even enter a crisis of faith. Now, last few weeks have been actually emotionally heavy for me, and as I'm seeing what's happening in our country, we've been praying for revival, like you, I have been as well, praying for unity in our nation, but it seems like we're just getting further and further apart, and the division isn't just growing in our country, it's actually growing among the church in America about what to do in moments like this. And I, I grieve over the increased dehumanization of immigrants, whether they're here legally or illegally. And at the same time, I grieve about the resentment and hatred being built towards law enforcement, which I believe most of them are doing the best they can to do their job. We uphold law and order as long as it holds back evil, and at the same time, we uphold the human dignity and rights of every single human being, no matter who they are or where they're from, and sometimes in the climate we're in, it feels like you have to pick and choose. Which of those can we just agree that we can do both, that we ought to strive every day to uphold order from chaos, and the dignity and life of every person no matter who they are, that we don't have to choose. We can do both. But sometimes you feel pulled apart, and you praying for unity, and you see a crucified hope and crisis of faith. And you wonder, man, is this ever going to get better? And you find yourself in a loop of despair. Will the brokenness ever heal? Will this sickness ever go away? Would this relationship ever be fixed? And we find ourselves in this loop of despair, and this is why a lot of people deconstruct their faith. They give up on God, because life doesn't make sense, and they end up going the other direction. But as Steve said last week, if you can just press in to that loop of despair, God will revive hope, and he will lead us to what we call a breakthrough faith, a faith that breaks

through the noise and trust in God. See mentioned last week that as we come out of this loop of despair, what happens is that sometimes expectation. Expectations die, but expectancy arises. Expectations die, but expectancy arises. And here's the difference between those two, as Ryan and James put it in the book, here's how they describe the differences. Expectation next slide, expectations demand a certain result. Expectancy trusts and hopes. Expectations create anger and disillusionment in our faith when they aren't met. But expectancy is an openness to any outcome God desires next slide. Expectations force God into a box to act as we want. Expectancy allows God to be God in our lives acting on his own will, broken expectations on their own lead us to despair. But expectancy takes our broken expectations back to God to rebuild our faith. And sometimes, when we place expectations on God that he hasn't placed on himself, it

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leads to resentment and disillusionment, but breakthrough faith is having a full and total confidence in who God is, even what he even if what he chooses to do isn't what you had hoped for, you're trusting in the person of God and who he is, even if The outcome isn't what you had hoped for, that's breakthrough faith. It is confidence in who, even before the what. And today, I want to unpack this, this element of breakthrough faith, by looking at a story in Second Kings, chapter four, where we find breakthrough faith in the life of a woman from a town called shunam So she's called the shunamite woman, and we find breakthrough faith in the life of a prophet by the name of Elisha. Both people, we find breakthrough faith today we're going to lean into her breakthrough faith, and next week, we're going to lean into elisha's breakthrough faith. So here's how the story begins in Second Kings, chapter four, verse eight. One day, Elisha went to shunem, a prominent woman who lived there persuaded him to eat some food. Now, the word prominent means she was influential. She was of a high family, caste or order. She was likely wealthy, had a lot of means, so she had influence and power and wealth. She was prominent. Well, what's noteworthy about her isn't necessarily her influence or prominence. It is actually her heart of generosity. So notice what she does. So she convinces Elisha to come eat. So whenever he passed by, he stopped there to eat. Then she said to her husband, I know that the one who often passes by. Here is a holy man of God. So let's make a small walled in upper room and put a bed, a table, a chair and a lamp there for him. Whenever he comes, he can stay there. What a generous heart she wants to build a fully furnished room for the Prophet so he can rest, have respite and be cared for in his journey. So that's what she does now. The next verse says, One day, Elisha came there and stopped at the upstairs room to lie down. He ordered his attendant, Gehazi, called this shudamite woman, so he called her and she stood before him. Then he said to Gehazi, say to her, Look, you've gone to all this trouble for us. What can we do for you? Can we speak on your behalf to the king or to the commander of the army? Elisha wants to repay her generosity, and essentially he's offering the world to her. He said, Hey, can I speak to the king, even to the commander of the army? What do you need? I'll give you whatever you need. Do you need more affluence? Do you need more money? Do you want to relocate? I'll give you whatever you need. But notice her response. She answered, I am living among my own people. That's all she says. What she's saying is I'm home and I'm happy. I'm home with my family members. I'm living among my own people. I'm home in my own native land. What more could I want? I don't need more favors. I don't need more positions. I'm good with where I am. She have learned the art of being content right where she was. So he continues. Well, Isaiah isn't giving up, so he is asking, then what should be done for her? Gehazi answered, well, she has no son, and her husband is old. In ancient times, if you didn't have a son, that means you didn't have security or promise for your lineage to continue your whole family line, and lineage was directly contingent on having a son. And here this family is prominent. They have wealth, they have a home, they have a state, but they have no one to pass it on to. So Elijah's servant says, look, she doesn't have a son, and her husband is old, meaning it. Is out of the cards for them. Surely, as any woman in ancient times, they would have longed for a son. They would have wanted a son, but it's out of the cards for them. So Elisha continues, well call her. Elisha said, so Gehazi called her and she stood in the doorway. Elisha said, at this time next year, you will have a son in your arms, Elisha is actually doing for her more than what he initially asked her, which was to speak to the king, because now, instead of speaking to a king, he speaks to the King of kings, God Almighty, and he asks God to give her a son. And God assures him she will have a son. And so Elisha says, Hey, by this time next year, you're going to have a son in your arms. This has happened multiple times in Scripture, and just about every time a woman who receives this good news that she was going to hold a baby, a son, they rejoice. They praise God. They stand in awe and Thanksgiving and excitement, but not her. Look at her response. Then she said, No, my lord, man of God, do not lie. To your servant. Do not lie. What an interesting and even odd response. Some translation says, Man of God, don't mislead your servant. Don't deceive yourself. Don't lie to your servant. What she's saying is, look what you what you promised. Sounds really nice. Thank you for the offer. But don't lead me on. What she's saying is, I prayed for that son, just like any other woman in our village would do. For decades, I had hoped for a son, and now I have learned to live content without him. What she's saying is, I've learned to settle for disappointment. I've closed that prayer chapter, and I've moved on. Please don't reopen the wound. Don't cause me to be disappointed again.

Don't mislead me. Have you ever settled for disappointment? And it seemed more risky to believe in God, even unsafe to hope in God. And it's safer to settle in the disappointment it's settled to say it's safer it feels to say that chapter is closed. I don't know if that'll ever happen, and settling into disappointment and even living content and disappointment, that seems like the safer option. It's not that this woman lacked faith in God. She just lacked faith in God for herself. She believes in God. She has faith for other people. She is serving the prophet of God, believing in His ministry, but when it came to this need, she had this part of her journey of disappointment, she's closed the chapter, and she's moved on, and now she's pleading with the Prophet, please don't mislead me. Don't cause me to reopen this old wound and pain. But you know what's amazing about God? Our amazing God. He is so good that even when we lack faith, he still does miracles for us. He's so gracious, so kind, even when we lack faith to believe in what he could do, he still shows up, and that's what he does for this woman. The next verse says the woman conceived and gave birth to a son at the same time, the following year, just as Elisha had promised her, God worked a miracle, even with her lack of faith. As I said, these kind of moments have happened, both in the Old Testament and New Testament, where God has opened up once closed to wombs, but this miracle in the Shunammite story, I think, is unique, and here's why, when God opened up the womb of Sarah, it was to continue the covenant line through Abraham. When God opened up the womb of Hannah, it was to provide a much needed prophet. In one of Israel's most critical hours when God opened up the womb of Elizabeth, it was to provide a forerunner to the Messiah, Jesus, the Christ. So what you see in multiple of these instances, God does this very miracle, opens up a previously closed womb because the story of redemption, the history of God's people, necessitated it, it required for that child to be born and continue the lineage historically and redemptively, of what God was doing. But here in the Shunammite woman's story, we're actually not doing. Even any more information about this son who is born, what ultimately becomes of his life like? There is no lineage to trace. There's nothing significant or noteworthy that he accomplishes in the redemptive story of God. And that absence is actually the point. And here's what I mean, God didn't do this miracle because he had to. He did this miracle just because he wanted to.

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He didn't do this miracle to merely continue a promised lineage. He did this miracle for her, even in the lack of faith, to show her that God had seen her, that God had observed her quiet faithfulness, that God has seen her generosity, and what God was doing in this moment, showing his power and kindness wasn't just to continue a lineage, it was to restore her faith in God and to heal her heart. He did this not because he had to to keep a covenant. He did this because he wanted to not out of covenant obligation, but out of covenant compassion. God had mercy on her. He was kind, and he did this. This would be an amazing place to end the story and to end the sermon. The bow has been neatly tied. We can all go home and get out early. But the only Hey, don't say amen that I heard you. But the only problem is, the story takes a tragic turn. The story doesn't end here. It's actually just beginning. So the next verse says the child grew, and one day went out to his father in the harvester. So the child grew, meaning he got older, and most commentators say he was probably between the ages of five to 10, because he's old enough to go join his dad at work in the field, but as we'll see in a moment, he's young enough to be carried home. So the child grew five to 10 years of age. He's joining his dad in the harvesters. Suddenly, he complained to his father, my head. My head. His father told a servant, carry him to his mother. He's doing what I would do. I have no clue, buddy, what to do. Go to your mom. Okay, so he said, carry him to his mother. So he picked him up, took him to his mother. The child sat on her lap until noon and then died. So he carries this five or 10 year old boy back to his mother. His mom holds this baby, this boy of hers, on her lap, lets him take a nap, thinking maybe a nap will fix this, but he never wakes up. This boy was just fine in the morning, and by noon, he dies, what would you do if this mom was you? I know in this room and online, many of you felt the unimaginable pain of losing a child, even today, you remember that vivid moment of holding your baby, boy or girl or child, or even your adult kids until their last breath, and if you have felt the passing of loved ones even recently, I think all of us, we've felt the Broken Heart of a long awaited dream that has come crashing down prayers we've prayed faithfully for decades, never being answered. And we feel like this hope has died, this vision has died. Something has come to an end in our own hand. But what makes this pain for this woman even worse is because she didn't ask for this. She had learned to move on without a son. This is precisely what she was warning the prophet of, don't reopen this. Don't deceive me. Don't lie to me. I'm good living in the disappointment. I'm content having no son. Just don't give my hopes up, and now she has had five to 10 years of making memories, creating sweet moments with her baby bullet, and she has imagined, re imagined, her whole rest of her life with the sun in mind, and here she is holding in her hands on her lap, the Son and He is lifeless. He is dead. But what's remarkable about the woman's faith is that even in this moment of tragedy, she refuses to go back to that loop of despair. Knows what that place is like, living with disappointment and living with discontentment, perhaps, but she goes in this moment and she decides, I'm not going to go back to the loop of despair. I'm going to keep pressing forward into God. I'm going to keep going forward to break through faith and notice what happens in

the next verse. She went up and laid him on the bed of the man of God, shut him in and laughed. It's not what I would recommend you do if you find a tragedy like this. It's not what normal parents do. But that's for her, That's what faith looked like in that moment, in that certain circumstance for her, she goes and lays her son in the bed in the room she made for the Prophet, lays him there, shuts the door and leaves. And here's what we find out about our breakthrough faith. Breakthrough faith does not deny reality. It refuses to finalize it. Breakthrough faith does not deny reality. She's not ignoring the fact that he's dead. She's not denying the fact that is that he's dead. What she's doing is she's refusing to finalize her reality. She lays him in the room, and she shuts the door and leaves because she doesn't want her neighbors to know what happened. In fact, she doesn't even want her husband to know what happened. Why? Because if people start finding out, the professional mourners will come. Her whole village will show up to the house, and they will bury this child, and she doesn't know what will happen next for this child, but she knows God enough to believe that if God could open up my womb and give me and my husband a child when he was old, perhaps God could even raise the dead. She has a sense of expectancy, perhaps God could do something. And therefore, the Shunammite woman plans for a resurrection instead of a burial. She plans, she hopes, she believes in a resurrection instead of a burial. Burying him would have been the next logical step, but she doesn't do so. She's pressing in. She's pressing forward to what could be, and she begins to see through eyes of faith. Pray through faith. Ryan and James in this book, they have this quote that says, hope is faith applied to the future like real, substantial hope, not wishful thinking. It is actually the combination of faith and hope. Hope, right now is imagining the future with faith. And over the last 2000 years, Christians have been the ones who refuse to look at the future with a fatalistic mindset. Christians have been the ones who saw their cities, they saw the condition of the world, and they pressed forward in prayer and in action, believing that something more beautiful could emerge. They didn't settle for the reality of brokenness. They didn't bury their world as it wasn't in them. They prayed, believing and seeing their future with eyes of faith. They began to see their world through the eyes of Jesus, that anything could be possible, so they refused to bury what could have been resurrected. So as you look at your future and our future as a world, have hope that sees a future with faith in mind. And I don't know for certainty, but I wonder the writer of Hebrews was thinking of her when he penned down these words. By faith in Hebrews, 11 women received their dead, raised to life again by faith, by breakthrough. Faith, a sense of expectancy. I don't know what God will do, but I know who he is. I know how he's come through before, and I'm just going to take one more step, believing and pressing in when it doesn't make sense. I wonder if there's something you have buried, but maybe God wants to resurrect. It could be a vision. Could be a ministry. It could be a dream. It could be a relationship God is inviting you to reconcile. I wonder. Just wonder, there's something that you have finalized. You don't have to deny the reality, but you also don't have to finalize it. That's what we learned from this woman so far. The next thing we see in her journey, even in the myth of tragedy, is the breakthrough faith runs toward God when hope is disappointed, pray through faith. Run towards God, not away from him, but towards God, even and especially, when hope is disappointed. Verse 22 says she summoned her husband and said, please send me one of the servants and one of the donkeys so I can hurry to the man of God. It and come back again. But the husband said to her, why go to him today? It's not a new moon or a Sabbath. Usually you only go to consult a prophet doing those two times new moon or Sabbath to get instruction. But it's neither of those times. She replied, It's all right, I'm good. I'm fine. Then she saddled the donkey and said to her servant, go fast. Don't slow the pace for me, unless I tell you. So she came to the man of God at Mount Carmel. She saddled her donkey and took off. Maybe before

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anybody could catch her, she just, I gotta go, and don't slow down. She decided to pursue God instead of retreating from it, what I'm going to recognize in the lives of our life and the lives of those I know is that disappointment is a crossroads for faith. Disappointment is the crossroad that determines what will you do with your faith? And the crossroad has two options here at this crossroads, we can choose pursuit or retreat. You've been given that choice at the crossroads of your pain and tragedy. It's really a crossroads of what will we do with our faith? Will we press in and pursue or will we retreat? And so many people at the crossroads of disappointment and pain and tragedy, they've chosen to retreat and step away and go back down the U curve. But that's not what this Shunammite woman does. She chooses the path of pursuit. Now this is the Old Covenant. It's the Old Testament. This is before the cross. It's before the veil was torn in two and we were given equal access to God. Any one of us at any moment could approach the bull across the throne of grace boldly. So in those days in the Old Covenant, your only access to God was through mediators like a prophet or a priest. So her determination to get to the prophet of God is actually her determination to place her tragedy at the feet of God, her running to the prophet as soon as she can represents to us, her getting her issue, getting her problems, right into the presence of God. And this is what she chooses to do. Look at Verse 25 when the man of God saw her at a distance, he said to his attendant, Gehazi, look, there's a Shunammite woman. Run out to meet her and ask, Are you all right? Is your husband All right? Is your son? All right? And

she answered, it's all right. Notice that it's all right. That's what she told her husband, and that's what she told Gehazi, it's all right. Let me ask you a question. Is she all right, though not at all. She's not all right, but she tells at least two people, I'm all right. But here's what I think she's doing. I think she's choosing very carefully who she opens up her heart to. She's choosing carefully who she opens up her heart too. When tragedy strikes, it's crucial who the people in your circle are. But she knew perhaps her husband wouldn't understand. She knew Gehazi probably wouldn't understand. So she doesn't disclose what's happening. Her determination is, I got to go straight to the prophet who can take my issue to God. That's the only place where I can find hope. So when tragedy strikes, be careful who is in your circle. Will the people in your circle take your broken heart to God or away from him. Will the people in your circle that you divulge your issues to and circumstances to? Will they help you in pursuit of God, or will they cause you to retreat? Will they take your pain and the things that don't make sense, and will they say, Hey, come let's go to God. Actually, he welcomes you with all of your frustration and anger and pain, let's go to him. Let's dive into the scriptures. Let's pray together. Let's fast together. Let's pray for a miracle. She determines I'm going to go straight to God by going straight to the Prophet. And that's what she does when she came up to the man of God at the mountain, she clung to his feet. Gehazi came to push her away, but the man of God said, Leave her alone. Let her be. She is in severe anguish. She is not all right. She is in anguish. And he sees her. She is in severe anguish, and the Lord has hidden it from me. He hasn't told me. So she finally gets to the prophet that resembles for her the presence of God, and she runs. And she falls at his feet. She clings to her feet. That word is she grabbed the whole line of his feet in a way that nobody could pry her out of it, and she clings. Wings in great anguish and pain and weeps, and Elisha realizes the level of the heaviness of her anguish. Gehazi, the servant, tries to push her away because she is breaking protocol. She is breaking decor where women weren't allowed to touch the feet of a prophet so he's doing what makes sense, what fits protocol. And can I just tell you sometimes church people with all good intentions push hurting people away. We try to stick to the protocol while ignoring the real pain. We have a hard time understanding the heartbreak behind the behavior, and when it makes no sense, we try to pry people away from their raw and desperate response. But how many of you are thankful that we have a great high priest who empathizes with us in our weakness. He sees us. Jesus knows you, and he says, Come Come to me. You can cling to Me with your broken heart, come to me with your pain. Come to me. Are you burned out on religion? Are you tired of life? Come to me. All of you who are weary and heavy, loaded waiting later and you will find rest for your soul. God never rebukes the desperate faith we come with. He always makes space and he says, Leave that person here, leave her here, leave him here, because I see the anguish in her heart and his heart. So while Gehazi tries to pry her away, Elisha says, no, no, keep her here, but notice the stated depth of her anguish. Then she said, Did I ask my lord for a son? Didn't I say, Do not lie to me. She's saying this is what I feared my whole life, Elisha, this is why I ignored your request in the first place. This is not necessarily accusation against God, but this is her honest prayer. She doesn't come to the presence of God with a polished, cute prayer, no, no. She brings the full nest of her disappointment right into the presence of God. She says, Look, I try to move on, then I trust it again. Now I'm hurt again. Here's the real story. Here's my honest heart. I warned you of this, and here's where I fear I'm at heart broken a child that's dead. But at the same time, though, she is verbalizing her pain and her heartache, guess what she's done so far? She has refused to bury her child. She has saddled on the donkey and ran to the prophet as quick as she could. She has fallen at the feet of the Prophet, clinging because somehow, somewhere beneath all her pain, she still believes that our child will live. So what we learn about this story is that the shunammah woman carries grief without surrendering hope. Yes, she's filled with anguish. Yes, she's got a lot of questions and a lot of heartache, but she carries grief without surrendering hope. And to me, that is breakthrough faith. You don't deny the reality. You don't avoid the pain or the grief. No, no. You bring all of it straight into the presence of God. You carry the grief into His presence, and you don't let go of hope. You cling, and you say, I'm not leaving you. Yes, this hurts. Yes, this is painful. No, this doesn't make any sense, but I'm clinging to you with my whole life. She refuses to surrender hope, all the while she's carrying deep grief. And this is where I'm going to end the sermon today. So we're placed to end the passage, isn't it? But isn't it, also where we live a lot of our life, feeling the anguish, not yet feeling the resolution, having the heartache and the pain you're sitting in right now, not yet seeing the miracle, seeing the resolution, but trying to make sense of it.

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And today, my encouragement to you is keep clinging to the feet of Jesus, even with your heart, because this woman in Second Kings four is a foreshadow of many in the New Testament who not just metaphorically or symbolically, but physically clung to the feet of Jesus. In Luke seven, we see a sinful woman who comes to Jesus, and she throws herself at the feet of Jesus. She clings to his feet. She washes his feet with weeping and perfume, because she knows that in Jesus is mercy. See in Mark five, we come across Jairus, this influential, prominent man who comes to the feet of Jesus, collapses at his feet and begs for Jesus to heal his dying daughter, because he knows that in Jesus is life. And on the same day, we find the woman

with the issue of blood who has spent all her money on doctors, but she hears Jesus is passing by, so she runs and clings to the hem of His garment. Literally falls at his feet, because she knows that in him is her only hope. On the morning of the resurrection, we find Mary Magdalene, who is grief struck and can't make sense of life, but she sees the risen Jesus, and what does she do? She clings to him because in him is her faith, and she doesn't want to lose it. All of these people are stepping in with breakthrough faith. They don't know what God will do, but they trust in who Jesus is, and their physical posture of falling to the feet of Jesus is expressing what their words can't what their mouth has no words for. So I think, for you and I perhaps, all that breakthrough faith can look like is refusing to loosen your grip on Jesus, even when your heart is breaking, refusing to lose your grip on Jesus, even when you fall Your world is falling apart, your family is falling apart, your career is in a mess. It's you and I saying, God, I'm not going to sanitize the pain. I'm going to bring it to you as raw as it is, not going to excuse the questions. I'm going to bring it to you as real as it is, but I'm holding on to you still. I'm not letting go. And the longer we hold on to Jesus, you know what? We realize it's him who's holding on to us. It's his grip of grace that never lets go, and that's where our hope is found. Would you pray with me, God? I know that in this room and online today, there are many who find themselves right where she is, the tension of anguish before resolution, asking the right questions and offering the broken heart we feel our family members, loved ones, broken dreams and Today, Holy Spirit, would you just cause us to choose the path of pursuit and not the path of retreat, embolden us to not finalize the brokenness of reality, but to see it with eyes of faith and let hope spring up. We pray that we would cling to Jesus with our doubts and all our questions, our pain and our grief and all even when the world seems so broken, we would cling to Jesus as the hope of the world and the hope of our life. I pray as all week long, we would find ourselves finding hope when it's illogical, refusing to bury things that may be resurrected by the power of the Holy Spirit. Maybe there's some today God who need to give their life to Jesus, Father, would you reveal that the only safe place for us is at the foot of the cross that is actually our safest place to cling to Jesus, to hold on to him. That's where we find life meaning and hope we thank you for this woman's breakthrough faith and how it inspires us to follow you right in the middle of the story, before we see the end. In Jesus' name, we pray amen, amen. Amen.