



Sermon – March 6, 2022
Dr. Phillip Bethancourt

Verses Covered This Week

Genesis 3:7 - 13

Hebrews 12:2

Romans 8:1

Romans 5:15 - 18

Let me invite you to open your Bibles with me to Genesis chapter 3. Genesis 3. And as we prepare our hearts for God's word, I want to remind you that this Sunday we are recognizing the Lord's Supper. And so during the response time, if you haven't already picked up your elements, if you're going to be partaking of that, I want to encourage you to do it. And as you turn to Genesis 3, I want you to think about a reality. It was 2 years ago. This weekend was the last Sunday we gathered as a church before the pandemic shutdown hit. Can you imagine that? It's been 2 years. And I remember in those first weeks following that, when we were separated, there was this longing to be back together. This hunger for the church. We could sense this void that we were missing. And I just can't help but wonder today, have we lost some of that hunger? Have we begun to take church for granted again? Have we begun to take the fact that we can gather around God's word and His Spirit can change our life for granted? And if that's the case, if you find that sense of stagnation in your hearts, we shouldn't be surprised by that. Because Genesis 3 is speaking to the heart of this issue. The way that satan is at work through a sin cycle. The last couple weeks we've been talking about how seduction drives us to sin. And I want you to notice on the screen that I put this in a visual form for you. We've been talking about how, that satan works in our life by beginning with suspicion. And then over time, he drives us from that doubt to deception that seduces us towards sin. And then there's that moment of decision where deception because disobedience and that takes place at that point of submission to sin. We've seen that over the last few weeks. Well, now as we continue through Genesis 3, beginning in verse 7, we're going to see the last two stages of this sin cycle. The way that satan takes us all the way from suspicion through to his final intention in our life. And we need to understand that if we're going to find last, excuse me, lasting victory in the Gospel. So let's turn our attention now, Genesis 3:7, let's read together.

⁷Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. ⁸And they heard the sound of

the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Let's pray together now.

Lord, in this moment, as we turn our hearts to You. Would You show us more of Yourself, God, would You show us more of the way that we are so prone to wander? Help us feel that in a fresh way so it will draw us back to Your Gospel. Draw us back to Your grace. Draw us away from the shame that so often creeps up inside our hearts and set us free to walk in a manner worthy of the Gospel. And we pray these things in Christ's name. Amen.

Well, it felt like a special moment for a woman named Helena Alati. Helena lived in Australia and last fall, during one of the height of the lockdown moments in that country during COVID, she finally was going to get out of the house. Even though they restricted movements, you were allowed to go to the grocery store. And I don't know about you, I don't love going to the grocery store, but she couldn't wait to be there because she finally got to go out into public. But as she was shopping through the aisles, getting those essentials that she needed, she came into the spice rack. And as she turned to look at the spices on one of the shelves, she was met with something that shocked her. Now if you've been to the grocery store lately, you probably are just assuming I'm talking about the higher prices as a result of inflation. But it was worse than that. Because what she was staring at in the spice aisle, there in her grocery store in Australia, wasn't higher prices, it was a snake. A 10' python was sticking its head out between some of the spices on that. Could you imagine that moment? You feel like you're safe, you're surrounded by abundance, everything is going the way you want it to, and then you come face to face with a serpent. What would you do in that moment? I mean, I'd be out of there as fast as I could. Maybe I'd run over and tell a manager on the way out so that they could try to deal with it. But I'm not getting in the middle of that. But what did she do? Well, it turns out, she was ready for the moment. Because she is an experienced animal rescuer. In fact, she'd already rescued in her past, 20 different snakes. And as soon as she saw this, she was able to size it up and see it for what it was. She knew as a python it was non-venomous. That it wasn't going to be attacking; only wired to defend. And because she knew it's approach, she knew what to do. She alerted the managers. Of course, she captured some video for her Instagram feed, I'm sure. And then she went home and she got her snake bag. I guess that's a think if you're a snake rescuer. Brought it back up there, coaxed that snake into the bag, and removed it from the store.

I want you to think about a reality this morning as we turn our hearts to Genesis 3. We see a similar thing taking place in this text where here are Adam and Eve, surrounded by abundance. Everything going according to plan and they are met face to face by a serpent that changes everything. And what happens is they're drawn into sin as they don't recognize the approach, the method, the movement of that serpent. And because of that, they are drawn away into sin. And as we turn our hearts to Genesis 3 beginning in verse 7 and onward, we're going to see the way that this sin cycle comes together. The way that satan completes his work in our heart. And the only way we're going to find lasting victory in this life, lasting freedom from the shame that grips us, lasting freedom from the condemnation that we feel is if we see the work of the serpent. Understand how he moves and then turn our eyes to Jesus as the only hope of deliverance. And that's what we're going to find playing out here in the text. There's two realities I want you to see unpacked here in these verses that bring this sin cycle to completion.

And you'll notice the first ones in verses 7 and 8. You're going to see the fourth dimension of the sin cycle is the shame of sin. The shame of sin. So look back with me up on the screen. You'll see in this next slide here the way that this sin cycle keeps going. It moves from seduction, from suspicion to seduction, seduction to submission, and now that submission drives us to shame. That in that moment of sin, we are brought with it, shame. It changes us. What happens in a moment reshapes us for a season, a season of shame that comes after it. And what's happening here with Adam and Eve, they've got their first taste of forbidden fruit and now they get their first taste of shame. And what is that shame? The way I like to define shame is it's disgust over our disobedience. Shame is like the aroma of sin. It's the aroma of death in our lives. When we disobey God's design. Have any of you gone out to your favorite restaurant, maybe it's a Mexican food place or a barbeque place and you come home or you come back to work. And the moment you walk in the door, a spouse, a family member, a co-worker, says, "Oh, you were just at Chuy's, weren't you? Because they can smell it. You were in there for a moment but that aroma stays with you from there onward. That's the way that Genesis 3 is showing us that shame is at work in our lives. What happens is, that in this moment, when you move from step 3 to step 4 in the sin cycle, you're moving from satan's power of deception now to his power of accusation, condemnation. First, he deceives you, now he wants to devour you. First, he allures you, now he wants to accuse you. And that's precisely what we see taking place in Genesis 3. And what happens as a result of that is Adam and Eve seek to hide their shame. To cover it up. And what we're going to notice this morning is that that approach, that method from them, causes them to seek to hide their shame in several ways. You'll notice in verse 7 that we try to hide our shame from others. So look at how it says it there.

[⁷Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.](#)

So, how does this shame show up? And what is it that they try to do in order to cover it up? Well, you'll see there in the text. It first begins with their eyes. Their eyes are opened. They now see themselves in a new way. But then go on in the text. In the middle of the verse. They knew they were naked. It moves from their eyes to their mind. They don't just see themselves in a different way, they view themselves, they know themselves in a different way. And what do they do? What happens as a result of that? You see at the end of verse 7. They sewed fig leaves together and made themselves loincloths. In other words, it moves from their eyes to their mind and now to their hands. Their hands are invested in covering themselves up. And what they see now when they look at one another is no longer just the image of God they're intended to reflect, they now see a reminder of their own mortality. That with sin comes death. With sin comes shame. And with that shame, there's this desire to cover things up, to hide, to put a mask, to pretend as if what is going on inside you isn't real, and to put on a front to hide it from others. I had a friend a few years back, a person I knew that was getting ready to sell their house. And they were doing the punch list, getting everything ready, fixing things up around the house. And when they came to the back door of their home, they knew they were going to have to figure out a way to deal with it. See, this was an older home and this door had gotten some water damage in it and the wood on the bottom of it had begun to rot. It had gotten damaged. And this person knew that it would require hundreds of dollars to replace this door. They were just trying to look for the cheapest way out possible. And so they thought, "Maybe if I just put enough paint on it, it'll cover it up." So they put some paint on it, didn't work. They were trying to wrack their

brain with what else they could do and finally they had an a-ha moment. And they went to the local home goods store and they bought one of those metal kick plates that you'll often see on industrial doors or commercial doors. Where you can basically screw metal into the frame of the door in order to cover up what's underneath. See, they didn't want to take and do what was necessary to fix the underlying issue; they just wanted the appearance of being fixed. They wanted to cover up the rot. They wanted to hide the flaws instead of confronting them and dealing with them as they should. And what Genesis 3 is showing us is that outside of Christ, that's the way we all want to respond to the shame of our sin. To hide it. To cover it up. To put on a mask. We'd rather keep our shame behind closed doors than we would to put it to death. And what happens is we move from destroying our sin and seeking to find victory over it, we move from killing sin in our lives to managing sin in our lives. To controlling it. To covering it. To hiding it. We find that here in Genesis 3. And that shows up in our lives today. We're living in a culture facing a crisis of shame, guilt, disgust, disgrace. And the reason for that is because we know we've strayed from God's designs. We haven't lived up to His expectations. And then that's fueled by the fact that we know so often we don't live up to the designs of other's expectations. And if we're being honest, we often don't live up to the design of our own expectations for ourselves. And we carry that constant way to shame. It's exhausting. And what we try to do is just cover it up in any number of ways. Maybe not through fig leaves but through a fake smile. Maybe by never letting anyone into your life, no vulnerability. Or maybe you throw yourself into your work, try to stay busy, try to prove yourself, validate yourself through performance. Or maybe you just wallow in that shame on your own. I don't know the way that you seek to cope with it. But Genesis 3 is showing us that in our flesh, what we long to do is hide that shame from others. But that's not all that's happening here.

See, the shame portion of the sin cycle doesn't just cause us to hide our shame from others. Look back at verse 8. Because we'll also see it pulls us to hide our shame from God. So here's what it says.

⁸And they heard the sound of the Lord God walking in the garden in the cool of the day, and then the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

And so we see not just an alienation from one another but an alienation from God. You can imagine by the way this text reads that Adam and Eve might have experienced a moment like this many times in the garden. Where God and His presence comes and dwells among them for a moment and they have fellowship and communion with God. And so you're going through this thing that is normal, normal, normal and now this time everything is different. Why? It's because they are now hiding the shame of their sin from God. Why do they run? Why do they turn away? It's because they're seeking to hid their shame from God. And where do they go? Do you see what it says there in verse 8? They went and hid among the trees of the garden. So just think about that. They turn away from those trees to forbidden fruit to pursue their sin. And now because of their sin, they return to those trees that they rejected to seek to hide their shame. Shame in the midst of abundance. Shame in the midst of God's provision. That's what they are encountering. They seek to hide their shame form God and that same temptation is true for each one of us today. Think about it. They are in the presence of God seeking to hide their shame from God. And maybe we do the same thing. Even in a place like church.

So the reason you come in a few minutes late every week and slide out as soon as you can when you come in is because you don't want to interact with people because if they knew what was going on in your life, that shame might be laid bare. Or the reason that you have pulled back from serving or run from that calling that you think God has put on your life is because you know the depths of your sin. You know the shame burden that you carry, and your guilt keeps telling you, that serpent keeps whispering, he keeps accusing, you're not good enough, you're not ready. And you disqualify yourself, putting yourself on the sideline. And what you're doing right here in a church setting like this is hiding in the presence of God your shame for your sin in this exact same way that Adam and Eve were doing in this text. The shame of sin is real. But the grace of God is too. That's what I want you to be reminded of. If you'll look at the screens, notice with me Hebrews 12:2, an important passage when it comes to shame. Because for each one of us, we need to understand a key reality. We have two choices in our life. Will we run to God or run from God? And what happens is when we run to sin, it causes us to run to God. And that's why Hebrews 12:2 brings us some hope. Notice what it says here:

²looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross,

Now notice this next phrase.

despising the shame, despising the shame, and is seated at the right hand of the Father.

So how do we stop hiding our shame? How do we find freedom? Well, what Hebrews 12:2 is telling us is that the way forward is not by looking to ourselves, but looking to our Savior. It says there, looking to Jesus who despised the shame. You see, what happens is, shame focuses us on our sin. Freedom focuses us on our salvation. Shame focuses us on our past. Freedom focuses us on our future. Shame hides from God in Adam. Freedom hides with Christ in God. Look to Jesus. When you find shame pulling you inward, instead, look upward. But I want you to see how this text goes on back in Genesis 3. Because beginning in verse 9, we're going to see the last dimension of this sin cycle. It doesn't stop there with shame. The other reality we need to notice this morning is not just the shame of sin, but what we'll call the sabotage of sin. So let's look at it beginning now in verse 9.

⁹But the Lord God called to the man and said to him, "Where are you?" ¹⁰And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit of the tree and I ate." ¹³Then the Lord God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

Notice up on the screens the way that this sin cycle comes to completion. It doesn't stop with shame. There's one final step that's there: sabotage. That our sin destroys and affects and fractures and sabotages everything around us. And that's exactly what we're going to find here as we look at this passage in Genesis 3. That disobedience leads to damage. I mean you just think about what's happening in Ukraine. We talked about it, we prayed over it last week. And what we find is as that invasion continues, you don't see the Russian forces staying

compartmentalized and limited to military targets, high-value assets. What do you see? You see widespread damage, civilian casualties, damage to infrastructure. And we need to recognize that the serpent that wars against us, carries it out through a guerilla warfare. There are no limits, no boundaries, no compartments. His mission is to sabotage everything in your life including your most important relationships. And that's what sin does. And so look at how that plays out. We see the way that sin sabotages two of our most important relationships right here. You'll see the first one beginning in verse 9 that sin sabotages our relationship with God. So notice what happens when God asks this question in verse 9. We can see the way that that sabotage is taking place. It says:

The Lord God called to the man and said to him, "Where are you?"

Now why does God ask that question? It's not because He is unsure; it's because He is undone. When that sin enters into the world, it fractures God's design. And He responds to that by confronting Adam with the question that echoes through the ages. Where are you? That our flesh has taken us off course from the design that God has given us in our life. Now I know some of you have cell phones with map apps and what you might do with family or close friends is share your location. Anybody have their location being shared with somebody else right now so they can keep up with where you're going? I know I do. And I can imagine a setting, we don't have yet teenage sons who are driving, but I can imagine in the future when they do and we know they're going from point a to point b, we might want to track that on the map to make sure they successfully get from one place to the next. And as they're driving, we might be staying attuned to that. And if we see them off course, if we see them heading in the wrong direction, if we see them going to a destination that was not the design, then as loving parents, we would call them and say, "Hey, what are you doing? What's going on? Are you lost or are you making a bad decision?" In other words, we as loving parents, would reach out to them in that moment and say, "Where are you? We know where you've come from, we know where you're going, we know the way, and you are not on it." That's the heart of God's question to Adam right here in the text. Where are you? And that same question radiates to each one of us, even today as we deviate from God's design. And look at how Adam answers there. Look back at the text. He answers with a response that shows the way he recognizes sin has sabotaged his relationship with God. Look at it in verse 10.

¹⁰He said, "I heard the sound of You in the garden, and I was afraid, because I was naked, and I hid myself."

So Adam sees the sabotage and with that sabotage comes a shift. He goes from ruling with God to now running from God. He goes from helping God's design to hiding from God's design. There is this work going on in his life that draws him away. And at the heart of it is Adam's fear of failure when it comes to approval. That when others see him, when God sees him, they will know He is in the wrong and he will be brought low because of it. So what does he do? He hides. Sin sabotages his relationship with God. But there may be a key reality that you brushed right over in the text that you may have missed back at the beginning of verse 9. As we looked at the question and Adam's response and the way it shows how God has, our relationship with Him has been sabotaged. Look at the way verse 9 begins. It shows us the way that even in the midst of our sin, God still pursues us. Notice that phrase at the start of verse 9. But the Lord God called. God didn't give up on Adam. He came to them. He called to them. He pursued

them. Even in their shame, even in their sabotage as they're running, as they're hiding, as they're covering, He is relentless in His pursuit of them. He pours out His grace in His pursuit, even when we run from that grace in our shame. And what's true with the way He pursues Adam and Eve is true for each one of you. That's why you'll see on the screens these important words from Romans chapter 8 in verse 1 where the apostle Paul is writing and talking about the condemnation that so often can come with shame, with the sabotage of our relationship. And what does he say in Romans 8:1?

¹Therefore there is now no condemnation for those who are in Christ Jesus.

Is that not the greatest news you've ever heard? That your shame can be set free. That the sabotage that your sin has brought can be healed. And God's pursuit of Adam in this moment reminds us of His pursuit of us. But you'll see as the text goes on now beginning in verse 11 that sin doesn't just sabotage our relationship with God, you'll also see how sin sabotages our relationship with one another. It has all sorts of effects for the relationship with Adam and Eve. That alienation with God leads to alienation between you and me. And look at how that happens? It comes clear in the next question the God asks in verse 11.

¹¹He says, "Who told you that you were naked? Have you eaten of this tree of which I commanded you not to eat?"

Now why does God ask this question? Well, it's not because God is unsure of how much sin has sabotages Adam's relationship with himself and with others. God wants to make sure Adam is no longer unsure about the way that his sin has sabotaged his relationship with God and with others. With that question comes conviction. Now Adam sees things in a fresh way. But notice how he responds. Not by owning his sin, but by shifting the blame. You see it right there in verse 12. Look back at how he responds.

¹²The man said, "The woman who you gave to be with me, she gave me the fruit of the tree, and I ate."

And so right here we see the second sin in the Bible. The first one is the taste of forbidden fruit, the second one here is not owning the responsibility for it. Shifting the blame. And who does Adam blame in this moment? He blames Eve. He says, "She's the one that gave it to me." Why should I be held accountable, accountable, if she's the one that did it first? It's like those kids or grandkids in your home that when you confront them, what do they say when you confront them for their mistake? They say, "He did it first." It's the first example of it right here. But that's not the only person that Adam blames, is it? He doesn't just blame Eve, he blames God Himself. You see it back in verse 12? That woman you gave me. Imagine that. Imagine the gall. Imagine the pride. Imagine the blindness that you could look at the God of the universe and when you walk away from Him in sin, blame Him for walking away from Him in that sin. But that's precisely what Adam does. And if we're being honest, so often we can be pulled in that same direction. That we blame our circumstance. We blame our situation. Yes, we even blame God in our attempts to justify or rationalize why this time it's OK to do what we know any other time would be wrong. But this shifting of the blame, this sabotaging of relationship with others doesn't stop with Adam. You'll see in verse 13 it also spreads to Eve. So look at verse 13. It says,

¹³Then the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

I just can't help but wonder in that moment as Adam hears Eve respond to God, does he see his sin in a new light? Does he see the way that his failure to lead, his failure to defend the garden, his failure to resist sin, doesn't just have effects on him but on those he's in relationship with. He sees now Eve confronted by sin, confronted by shame, shifting the blame to the serpent instead of owning that in her own life. And maybe for the first moment he sees the way that sin sabotages his relationships. I won't ask you to raise your hand this morning, but how many of you have had a relationship that was important to you in your life that was broken because of sin? That closeness, that nearness, that intimacy shattered in a moment because of someone's choice outside of God's design. And it might have been them. They may have done something to you you can never forgive, never get over. You had to walk away, things got too toxic. Or maybe for some of you, it was because of you. In that moment, you gave into sin instead of doing what was honoring to God and it cost you everything, it cost you some of your most important relationships. We know what it feels like for sin to sabotage our relationships. That's why I want you to look at one other thing about this sin cycle back up on the screen. If you can put that back up there. I want you to see that there are 5 steps in this cycle. But you'll notice that as you move from suspicion to seduction to submission then to shame and then finally here to sabotage, you'll notice that there is one more arrow in the cycle going from sabotage back to suspicion. Why? It's because each time we find ourselves locked into that sin cycle, it takes us all the way around that wheel of death and puts us right back at that starting point. And what happens is, when that shame comes, when that sabotage comes, it makes us even more vulnerable to the suspicion and to the seduction that could pull us towards submission to sin again. We find that here in the life of Adam and Eve in Genesis 3. We find that in our own hearts as well.

So where is our hope this morning? If the cycle of sin is something every one of us faces, how do we find freedom from that? I want to show you one more passage today if you wanna turn with me to Romans chapter 5. We don't have to wonder what the answer to that question is. We see Paul giving us the answer. He's writing here in Romans 5 in this amazing passage where he contrasts the work of the first Adam that draws us into sin with the work of the second Adam, Jesus, who leads us out of that sin into righteousness. And I want you to look down with me beginning in verse 15. Notice with me what Romans 5:15 tells us about how we find freedom from the sin cycle in our lives. Here's what it says.

¹⁵But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. ¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

What is Paul saying here? He says, if you want to find freedom from the sin cycle in your life, it's not going to come by hiding that shame any longer. It's not going to come by just a little bit more willpower, just a little bit more time from your last mistake. He says, the way to find true and lasting deliverance from the shame from the sabotage is through the work of Jesus Christ. That this first Adam brought sin, he brought death, but now in Jesus, he brings justification. He brings salvation. He brings newness of life. Think about this reality. Jesus endures the shame of the cross so that we can be set free from the shame of our sin. Think about it. Jesus endures the judgment that we deserve so that we can experience the righteousness we don't deserve. And this text is telling us Jesus endures the sabotage of satan so that we can experience the freedom of salvation. And that's why I love the fact we get to experience the Lord's Supper today as a church in response to this text. Because in Genesis 3, it's centered around a meal, this forbidden fruit. And with the eating of that meal, comes the destruction of the world. But now through the gospel of Jesus Christ, we celebrate through the Lord's Supper. As we partake of that meal, we are experiencing a reversal of that curse, a reminder that the sin cycle has no sway on us in Christ. So just think about this contrast. Genesis 3, when the serpent tempts Eve, the text tells us she takes and eats and all is destroyed. And now as we stand before this table, Jesus is inviting each one of us who knows Him to take and eat so that all might be restored, all might be celebrated. So as we ready our hearts for the table, I just want to remind you what we're doing. This family meal, this chance to celebrate the gift of grace we've received. To taste and see that God is good. We celebrate this each month. For those of you who know Jesus and are walking with Him as baptized believers, this is a feast for you and I that reminds us of the freedom from the sin cycle that we have in Christ. And as we ready our hearts for this moment, before I pray, I just want to challenge you with these words that come from 1 Corinthians 11 where the apostle Paul says this in verse 27.

²⁷Who, therefore, eats the bread and drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸Let a person examine himself, then, and so eat of the bread and drink of the cup.

Let's pray together. And as you bow your head and close your eyes, just want to put out an invitation to some of you this morning. Some of you that feel overwhelmed by shame. I'd like to pray specifically for you. And while it may be uncomfortable, if you're willing to take a step of faith right there where you're sitting, everybody's heads are bowed and eyes are closed, I'd just like to invite you to raise your hand right now if you need prayer for the shame, the guilt, that you are confronting right now. I want to pray specifically over you. Raise those hands so I can know who to pray for. OK, you can set them back down. I see you. Let's pray now as we ready our hearts for the Lord's Supper.

Father in heaven, Your word is truth. Your word changes us. And in this moment, I pray that Your word, Your truth, would work in the hearts of those that are grappling with shame that feel that weight of sin, that feel that hopelessness of guilt. Who are disgusted with themselves, not sure what they can do, not sure if they can make it. Lord, would Your Spirit encourage their hearts today? Would Your Spirit put them on a path to freedom? Would Your Spirit work in their lives so that they can remember the reality that there is no condemnation for those that are in Christ Jesus? Lord, as we ready our hearts for response to the word through singing, through

the Supper, would You help us to examine our hearts? Lay them bare, God. Help us to walk in the freedom that You've given us in Christ. We ask all these things in His name. Amen.