

Sermon preached at Old Baptist Chapel, Chippenham
by Mr. G. D. Buss
on Lord's Day morning, 13th June, 2010

Text: *“And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved.” Matthew 10, verse 22.*

In this chapter, the Lord Jesus Christ is commissioning His twelve disciples to go forth and preach His gospel. I would just remind you that for any minister to rightly stand in a pulpit and proclaim Christ's gospel, he must have Christ's commission. That is a point that those of us who stand in the pulpit need from time to time to examine ourselves again and again. Have we Christ's authority to be where we are and engaged in what we are doing? May God ever keep Old Baptist Chapel free from uncommissioned ministers, because they will be of no profit to either you, or themselves.

Having commissioned His twelve disciples, as recorded in the former part of the chapter, the dear Saviour then describes the reception that they are going to receive. It wasn't an attractive picture to those who like popularity, or to those who like an easy and smooth path, with no hindrances in it. It was not an attractive future to those who wanted to be flattered by men, and to be, as it were, fawned by their hearers. The Lord Jesus Christ said that the opposite would be true: the more faithful they were, the more opposition they were likely to meet. Bless His holy Name, there are those – and bless God for it – who, by grace “receive with meekness the engrafted word, which is able to save your souls.” But, generally speaking, the dear Saviour said they were to expect opposition, they were to expect tribulation, they were to expect persecution and they were to expect hatred. It may have been so with those disciples who feared God's name. Remember, eleven of them did and one did not. Certainly, in those who feared God's name, there would have been a trembling within. ‘If this is the cup we are called to drink, if this is the path we

are called to walk, “who is sufficient” for such a path as this, and to drink such a cup as this?’

The dear Saviour, very precious, says this: “Fear them not therefore,” in verse 26 and again in verse 31: “Fear ye not therefore.” That implies that He was watching over them. As their days, so would their strength be. As their need, so would their supply be. As the deep waters faced them, as the fiery trials came upon them, so they would find His presence all sufficient. What is true of all of God’s servants – not just the eleven faithful disciples, leaving Judas to one side – what is true of the God-fearing servants of God is true of all their hearers who are likewise given the same grace and the same fear. They too will find a path of opposition, difficulty, trial and tribulation. They too will know something of what our text says: “And ye shall be hated of all men for My name’s sake.” There are joys in a Christian profession: sweet joys, blessed joys, joys the world knows nothing of. But while we are on this side of the grave, (there is no use in us pretending otherwise) there are sorrows and there are difficulties. If there is one here (and I hope there is more than one) contemplating openly confessing the dear name of the Lord Jesus Christ, we would be faithful to you. It is a cross, and a cross is a cross. The cross that the dear Saviour meant: ignominy and shame. It meant humiliation, it meant opposition and it meant persecution.

You say, ‘Why did He cling to His cross, then?’ Because He loved those for whom He was bearing it. That is why, in another sense, God’s people cling to the cross God lays on them: because they love Him who first loved them. They love Him who bore the cross for them, and that little cross they are called to bear for His name’s sake they count not a disgrace, not dishonour, but a privilege. We read, in the Acts of the Apostles, of when the disciples were scourged. That was not just a mild slap, it was a scourging with thongs that had metal in them, and it left deep and sore wounds in the bleeding back. We read that “at midnight Paul and Silas prayed, and sang praises unto God.” We also read of Peter and the apostles who were beaten by the Jewish council. We read that they rejoiced “that

they were counted worthy to suffer shame for His name.” Friends, that was great grace!

In our right mind, those of us who are called to take up the cross – and every believer (not just some) is called, in one way or another, to take up the cross and follow Him who has done so much for them – will find, from time to time, such a sweetness in the cross, such a sweetness in the path, that difficult though it is, they would not have it otherwise.

“There’s something secret sweetens all.”

J. Hart

It is that expression in our text: “for My name’s sake” – for Jesus’ sake. “And ye shall be hated of all men for My name’s sake: but he that endureth to the end shall be saved.”

Now, let us ask a question: why is it that there is such hatred for Christ and for His people? This is something really very mysterious, is it not? The Word of God speaks of more than one mystery. We have the mystery of godliness: “God was manifest in the flesh.” Who can explain *that* deep mystery? He, who is the Lord Jesus Christ, is both God and Man in one glorious Person - two distinct natures and yet one Person. God over all, “blessed for evermore.” Who can explain it? We are not called to explain it. Bless God for it, and may God give us the grace to embrace it by faith.

Another mystery is the mystery of the resurrection. The Lord says, through Paul: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye.” As quickly as that! “For the Lord Himself shall descend from heaven with a shout, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” This is a great mystery. Again, we are not called to explain it or to ask how it shall be done. He that created the earth

and created you and me has infinite power. We know from His holy Word that it shall be, and we bless His holy Name for the resurrection of the just. May God grant that we may not have the resurrection of the unjust which shall follow: solemn, dreadful, awful mystery that! A body raised fit for misery to all eternity. Friends, that is a deep, deep mystery. Again we cannot explain it. A fathomless mystery, that is, but nevertheless it is a truth that God's Word and the Saviour clearly spoke of.

But then, friends, we have another mystery, called the mystery of iniquity. Why is there such a thing as sin and what is the principle of sin? It is rebellion; rebellion against whom? An all-wise, all-kind, all-loving Creator. Think of it! What more could God have done for our first parents, Adam and Eve, when He placed them in the garden of Eden? He gave them everything for their natural satisfaction, happiness and joy. There were no weeds in the garden, there was no toil, there was no sweat and there were no tears. It was the ideal environment for man to dwell in, and, above all, it was crowned with the privilege of fellowship with their Creator. Friends, what more could He have done to give our first parents happiness!

Yet, we know (deep mystery it is) the temptation of him who had been cast out from heaven: the prince of the fallen angels, Satan, and that is another mystery – how that could be. But the Word of God says it is so. Again, we are not called to explain it, but there it is. He, who hated the Son of God and was cast out from the realms of bliss and will spend eternity in the bottomless pit; he, who has for the moment a liberty, used that liberty in the garden of Eden to deceive our first parents, and to inject and infuse into their heart and mind a hatred – no other word can describe it – a hatred for their Creator, for the truth, for godliness and for holiness. You say: 'that seems a strong word to use.' Well, I will use Scripture to prove what I have to say. The Lord says to His servant Paul "The carnal mind is enmity." Those that are at enmity with each other hate each other. It is a solemn thing to be a hater of God, isn't it? But that is what sin is, that is what your carnal mind is, and that is what your natural mind is.

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Part of the hatred mentioned in our text that a child of God has to endure is what he is by nature. In fact, I would venture to say that perhaps nine tenths of his trouble comes from within; from that old nature, from that fallen nature and from that corrupt nature which hates the things he would love and loves the things that he would hate. Yes, that is a deep mystery, but a truth that some of us here painfully know. So there is this mystery of iniquity. The Lord said, through His servants the apostles in the New Testament, that this mystery of iniquity would, in the latter days, rise to a degree unheard of, unseen before, to a degree that will herald the coming of our Saviour. Then we read in the Word that it says antichrist shall appear. This is another mystery – antichrist. Some have exclusively applied it to the apostate church of Rome, and there is no doubt that the apostate church of Rome bears all the marks of antichrist – that I have no doubt about. But friends, every false religion, and everything that denies God and His truth is of antichrist. It is very much at work in our generation. It is the source of the persecution and the enmity that the Church of Christ endures. Antichrist! It was present as soon as our first parents fell.

Follow me through Scripture, just for a moment, and you see how this hatred that springs from the principle of antichrist is at work, even in the Old Testament. What was it that divided Cain and Abel? Abel’s offering was obedient. There was blood in it, because without the shedding of blood there is no remission of sin. Abel, by faith, was looking to the coming Saviour, whom he knew alone could put away his guilt. Cain brought a bloodless offering. He thought he knew better than his Creator, and could do, as it were, something different than what had been commanded. As for the remission of sins through blood, it was something he didn’t know anything about, because he did not know himself as a sinner. But, when he perceived that Abel’s sacrifice was received and not his, hatred and bitterness welled up in his heart against the Truth. We know that was so, because we read that Abel spake with Cain in the field, – no doubt Abel was setting forth before him the necessity of the blood concerning sacrifice and

concerning the coming Saviour. What happened? Cain rose up and slew his brother. That is the spirit of antichrist.

Go a little further on in history and you find we have the home of Abraham and Sarah. In it two sons: one born of Hagar, Ishmael, and one born of promise unto Sarah; Isaac. We find there is strife. Why is there strife? We could give many reasons for it, but one reason is very clearly given in Scripture: that Ishmael scorned the promise that had been given concerning Isaac. That was the spirit of antichrist.

Go a little further into history, and you find Jacob and Esau warring, even in the womb, and then having lives so different! In a sense, Jacob brought many of his troubles on himself by his misbehaviour, that must not be confused with our text. Nonetheless, the bitterness that was deepest down in Esau's heart was a hatred of the Truth that Jacob loved. That was the spirit of antichrist in Esau.

Again, you go to the Book of Esther. Why was Haman so bitter against Mordecai and the Jews? Because he hated the Truth. Why was Saul so bitter against David? Because he hated the Truth. So we could go on.

Then, dear friends, you come to the climax of it all: you go to the judgment hall, and you see that baying crowd crying out: "Crucify Him, crucify Him." "Why, what evil hath He done?" says Pilate, "I find no fault in this Man." "Away with Him," they said. Why? They hated Him. Why did they hate Him? Because of the Truth. His light showed up their darkness. His life showed up their solemn love for and league with Satan, their refuge of lies. They hated Him for it. They hated the upright life He lived, just as Joseph's brethren hated him for the life he lived in their midst. We read: "They hated him yet the more," because of the life he lived as a God-fearing lad in that home among ungodly brothers. Hated for the Truth's sake.

So you see, dear friends, this principle has been there for a long time. It was that which nailed the dear Saviour to the tree. It was that which induced Judas to sell Him, and the Jews to deliver Him, and,

in the end, got Pilate to agree to His crucifixion. Hatred! “Ye shall be hated of all men.” The Word of God says the hatred did not end there. You read the Acts of the Apostles, and you see dear Stephen preaching the gospel of our Lord Jesus Christ. We read his face was as “an angel.” It seemed that the glory of God seemed to shine in that dear man’s face as he preached Christ. They drew him out of the city and stoned him, while he cried, “Lord Jesus, receive my spirit.” ‘Forgive them, Lord!’ Forgiveness was on his lips, but his prayer was, “Jesus, receive my spirit.”

It was the same spirit of antichrist that put John Baptist in the prison, because Herodias was so angry that he had said her marriage to Herod was unlawful – and it *was* unlawful. It was the same spirit that beheaded James and would have beheaded Peter. Friends, this is the spirit of antichrist, and it is abroad in the world today. It is more and more so, and we must expect it to be so. “Ye shall be hated of all men for My name’s sake.”

As I have already hinted, this hatred comes from more than one quarter. Its root is in the antichrist of the fallen nature of man, and you must remember that you have, by nature, a spirit of antichrist within you. How we need that to be conquered and to be kept under! Legions have fallen prey to it and made shipwreck of faith like Demas did, who went out, having loved this present world. Like Judas who betrayed his Master; like Ahithophel who turned traitor against David. Friends, how we need to be guarded and to be watched over against this spirit of antichrist within us! Remember, what you see in others; their hatred and their enmity; remember, it is also in you by nature. Remember that. Do not think that you are holier than they. Do not hold up yourself – you cannot. That virulent spirit they show, you have the root of in your fallen nature, and, but for grace, that is where you would be.

You think of that man, Richard Dawkins, in our generation, who is so vehement against the Truth. He has written a book called, ‘The God Delusion’, and was the inspirer of those London bus posters that

said: 'There's probably no God. Now stop worrying and enjoy your life.' Wicked, evil! Antichrist! Remember dear friends, that is the spirit in all fallen nature. Let us be clear about that. Let us not be under any illusion about that. Peter had to learn that. He thought it was not in him when he said, "Though all men shall be offended because of Thee, yet will I never be offended." He did not know what dwelt in his old nature. He found that, when left to himself, he was ready to curse the dear Saviour who was about to die for him, and deny that One who was about to lay down His life for him. Peter even added oaths and swearing to it. Friends, what is man? What is he? Left to himself, he is deceitful, unjust and full of this spirit of antichrist.

Secondly, this spirit comes from the world. It comes from those around us: the profane world in which you and I are living. This world is growing more and more profane. You see it in the laws that are enacted that make sin to be legal and righteousness to be illegal. You find that on every hand in our generation: That is the spirit of antichrist. You find it in the hatred of God's Word. I read, only recently, that in Glasgow the Holy Word of God was left exposed in a library, and people were invited to write their own comments about what they did not like in it. It was terribly abused. That is what men think of the Word of God that you and I love – at least, I hope you love it. It is our meat and our drink. It is the revelation of Christ to many of us here this morning but the world does not love it. The world does not believe it, and the world has no time for it. Why has the world no time for it? Because, dear friends, had the world any time for it, it would know that it would have to change. Its sins would have to be left, its pursuits would have to be forsaken and its idolatry would have to be abandoned. The natural man does not want that, and the carnal mind does not desire that. The natural man will have anything rather than the Truth. Just like that ungodly king who hated Jeremiah's prophecy. 'Cut it out, throw it to the fire,' rather than listen to it and obey it. That spirit will grow more and more till the day when our Lord returns. Yes, there was a generation when the Bibles were gathered in Smithfield Square in London near the time

of the Reformation and they were burned. That day may yet come again. I can almost see it happening. “Ye shall be hated of all men for My name’s sake.”

Thirdly, there is also a hatred, strangely enough, in the professing world. The most bitter things our Lord endured were from those who professed to follow the God of Israel; from those who claimed Abraham as their father, and Jacob and Isaac as their ancestors. They were those who claimed they had the Truth, and laid claim to the law of Moses and the prophets. They were the ones who cried, “Crucify Him, crucify Him.” Friends, you will find that the dead professor hates real religion and has no greater despising in his heart than for those who truly know a precious Saviour. Why do they hate them? Because they see that they have something that they themselves have not got, and rather than seek it themselves, they would rather that it did not exist. You will find that from the professing church – those who know not the Saviour they profess to be serving – much opposition will come. The spirit of antichrist. So, when there is a call for separation from the world, the true believer realizes that it must be so and desires it to be so; but to the dead professor ‘it need not be so,’ they say. ‘We can serve God and mammon.’ They hate any ministry that declares we must leave the world, and we must flee from this evil world, its evil pursuits, its evil companionship, its idolatry, and we must turn our back upon it. ‘No,’ says the dead professor, ‘I can as well serve Christ with one hand and the world with another. I have that skill!’ Whereas the dear Saviour said: “Ye cannot serve God and mammon.”

Fourthly, this hatred comes from Satan himself, and from time to time he shows his cloven fist. Why did Job endure what he endured? What was there in Job that Satan hated so much? You think of it. He feared God, he eschewed evil and he was upright. He lived a godly, moral, praying life in the generation in which he was living. But Satan was itching to get hold of him; to break in on Job’s life, and Job’s soul, if he could. Why? He hated Job. It is a great mercy that the Lord shields His dear people, in large measure, from Satan, but

there are times when He permits His people to come into Satan's sieve, like Peter, like Job and like David. They are difficult, perilous times for the Church then, but, blessed be God, they shall endure to the end. Yet there is no more solemn a thing for a child of God than to feel to be in Satan's sieve, especially if God hides His face for a moment. You find that not only Satan is busy, but the world is busy. Not only is the world busy, your wretched heart is busy. Oh, you will wonder where the scene will end! You will even take the words of the dear Saviour – who uttered them in very different circumstances – but nonetheless these are the words of a child of God sometimes: “My God, my God, why hast Thou forsaken me?” “Ye shall be hated of all men for My name's sake: but” – oh, bless God for that word “but” – “he that shall endure unto the end the same shall be saved.”

Some of you may say, ‘You have painted such a depressing picture this morning; such a black picture of a profession of His dear name! Is it worth taking up?’ Let me pause here a moment, dear friends. Just look forward to the day of judgment. There are two ‘hands’ of almighty God, a right hand and a left hand. On the left hand will be gathered all those who lived and died in the spirit of antichrist: those who lived and died in their sins. On the right hand will be gathered those who, by God's sovereign grace and mercy, were born again by the Spirit, and were given that precious work of grace in their hearts, and in some little measure were brought to follow Him on this side of the grave. On which side do you wish and desire to be? ‘Oh,’ you say, ‘we have no doubt we would desire to be on the right hand on that great day!’ Then, dear friends, how can you expect to be at the right hand of the Saviour in that great day if, on this side of the grave, there is no desire and no exercise to be found among the righteous and among His dear people, however despised and rejected they may be?

Good George Rose said that ‘when a believer dies he goes home, but when a worldling dies he leaves home.’ A child of God knows where home is: it is “to be with Christ; which is far better.” He knows what the anticipation of home is this side: it is outside the

camp. That is where home is to a believer. “Let us go forth therefore unto Him without” (that means outside) “the camp, bearing His reproach, For here have we no continuing city, but we seek one” (yet) “to come.”

The worldling’s home is this world in which we are living. He is quite happy with its spirit, its company and its pursuits. True, he does not like some of the vileness he sees on the streets. True, in many ways he does not like the decay around him, but, when all is said and done; he has no desire to get to the root of the matter, which is sin. As long as they can live a quiet, peaceable life, satisfy their flesh to their last day and, as is so often the expression in our day, ‘have a good life,’ they think all will be well, but dear friends, what will a good life be if there is not a good eternity to follow it? I say again, there will be only two sides at the great day of judgment. Even on the face of this earth this morning hour, in God’s eye, there are but two classes: the sheep and the goats. True, some of the sheep are not manifest yet. Some are not sitting in Old Baptist chapel; they may be wandering, maybe as far from God as any sheep could go, maybe so filled with the spirit of antichrist, and you think, ‘Will they ever become sheep?’ But they will be, in God’s time; if He has a favour toward them, they will come. Nothing will hinder them. “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.” That will be fulfilled. Dear friends, this Sabbath morning I ask you, on which side of this vast divide are you? On which side of our text are you? “And ye shall be hated of all men for My name’s sake: but he that endureth to the end shall be saved.”

Now, how will they be saved? How will they endure? Well, bless God for this. That word went through my mind time and time again in meditation concerning this text: “My grace is sufficient for thee: for My strength is made perfect in weakness.” I know not – I just draw a bow at a venture, as the saying is – is there one here this morning suffering for Christ’s sake in one way or another? Maybe it is inward. Maybe it is that interminable quarrel between the flesh and the Spirit that you have endured for so long. Maybe it is in your

home. I hope it is *not* in your home, but in this very chapter we read of homes divided: mothers and fathers at variance with children, and daughters-in-law and mothers-in-law. It is a solemn picture described there: the Truth has come between them. It's very painful! It may be that, I know not. I don't throw any stones, I don't draw any conclusions. God draws the conclusions. He knows that which is going on. Maybe in your workplace you are having to suffer for Christ's sake. The dear Name of Jesus mentioned by you is scorned by others. You may be ostracised. You may be, as it were, cast out as an evil thing, because you stand for what the Word of God says.

True, you are a feeble branch in standing for the Truth. True, you have often said what you ought not, and not said what you ought to have said. You have been ashamed of your profession, but nonetheless you feel that there is a distinction, and, for one reason or another, this Sabbath morning you are facing difficulty, perhaps this coming week. Well, "My grace is sufficient for thee: for My strength is made perfect in weakness." "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." I think it was Samuel Rutherford who said that God's children would not go to heaven in slippers. You could not walk up Ben Nevis in slippers; before you got a quarter of the way up they would be in shreds. You have to have suitable shoes for climbing a high mountain like that and, in the way of faith, you need proper shoes. The prodigal son was given shoes by his father, for a way now to be walked out that was so different to his impenitent ways before. Paul speaks of being "shod with the preparation of the gospel of peace." Moses speaks of "shoes of iron and brass" that will last, that will stand and that will not wear out. One of the miracles of the travels through the wilderness, of the Old Testament Jews, was that their shoes did not wear out. Now you think of it: they walked the whole way and their shoes did not wear out. That was one of the miracles God kindly performed for them. Now, child of God, He gives *you* shoes to walk in. It may be some sweet and precious promise; some exceeding great and precious promise that He will fulfil every step of the way. A word like this: "Fear thou not; for I am with thee; be not dismayed; for I am thy

God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” It may be a word like this: “But my God shall supply all your need according to His riches in glory by Christ Jesus.” It may be a word like this: “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD.” These, and many other promises, are the ‘shoes’ God gives His dear people to walk in, and they do not wear out.

Some of us, in this spiritual sense, have been walking in shoes like that for many years now, and we find them still as suitable. We do not need to change them, we do not need to amend them. They have suited the steps God has called us to walk in, and I trust they will do until our dying day. “He that endureth to the end shall be saved.” The child of God endures temptation from within and without; endures opposition and persecution; endures the trial of poverty and the trial of wealth – and that is an exceedingly great trial, because the natural man will covet more and more of this natural life; and friends, unless God intervene, he will destroy his soul in so doing. Oh, he that shall endure to the end! – whose faith will endure, whose repentance will endure, whose hope will endure, whose love will endure. Where does this enduring come from? “All my springs are in Thee,” said the dear psalmist, and that is where your endurance comes from, child of God. “The righteous also shall hold on his way.” That is how you will endure. “Hold Thou me up, and I shall be safe.” Peter said, after he had been through the sieve of Satan, “Kept by the power of God through faith unto salvation ready to be revealed in the last time.”

Some of you who were favoured to be here on Wednesday evening heard a very precious sermon from our dear friend and brother in the ministry, Mr Ramsbottom. “I am a companion of all them that fear Thee, and of them that keep Thy precepts.” Now, you will find some companions in this path: precious companions. Not only in the Word of God, (as our dear friend reminded us) but in two

other ways in particular: firstly, and especially, in the dear Saviour. “For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.” Oh, dear friends, what a blessed Companion Christ is in this path! Oh! If you have got Him, why, then the Lord will bring you through every fire, every trial. I think it was Hugh Latimer, the day before he was burned at the stake, put his finger into the flame of a candle to see if he could bear it. He could not! How ever was he going to be able to bear the flames the next day? But oh, when he came to it, how different it was, because his dear Saviour was with him! In that hour it shall be given thee. “As thy days, so shall thy strength be.” He does not leave them. He is with His dear people.

“When most we need His helping hand,
This Friend is always near;
With heaven and earth at His command,
He waits to answer prayer.”

J. Swain

Further, He will give you some dear companions in your own generation. Only a few, there will not be many of them. God’s people are a remnant. You are not going to be able to unbosom your heart to everybody; but, just as Ruth had a Naomi, and David had a Jonathan, so you will find one here, another there with whom you are companions in this path. Yes, and you will find encouragement. We read, “And Jonathan...went to David into the wood, and strengthened his hand in God.” It is a great mercy when there is one and another who walk the path, and are enabled to strengthen the hand of another in this trial of their faith, but there is no doubt about the outcome. Child of God, there is no ‘if’ with God in this matter. There is no hesitation in the mind of the covenant God concerning the final conclusion of the matter. What is the final conclusion of it? “For I am persuaded, that neither death, nor life,” says the Apostle Paul, “nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

John, in his Epistle, said: “Marvel not if the world hate you.” Our dear Saviour also said: “but I have chosen you.” Oh, blessed choice of love! “Many waters cannot quench love, neither can the floods drown it.” Thus, poor, tempted, tried one here this morning, who wonders how you are going to face this coming week – and I know not who it may be; maybe more than one of you – remember our text. You are in good company, if you are on the right side of it. Blessed company!

“The city to which you are travelling,
Will more than your sorrows repay,
And the toils of the road will seem nothing,
When you get to the end of the way.”

May God safely bring you and me there, whatever the cost, for Jesus’ sake.

Amen.