

One of the things that has been refreshing, humbling, and challenging to me is the idea that God's ways are not our ways. The writer Luke here is writing this book, and he sees this truth consistently.

Like, here's an example. Luke is a medical doctor, alright? He knows a high level of Greek. He's a very good writer. He was a well educated person. He likely even was a medical doctor for the Apostle Paul on their missionary journeys when Paul got beat up and stoned. You have Luke who's taking care of his wounds.

So he's a guy who's seen a lot of things, but I have the guess that he is likely a skeptical guy. And here's why we know this, because Luke enacts. Luke is writing to this guy named Theophilus. We see this in Chapter 1. And he's writing really to prove an excellent and thorough work of the Gospel to this guy.

And so what he's doing – I'm imagining here – Luke is hearing stories like, "Okay, this guy, Jesus, right, he walked on water. Okay, Jesus walked on water. Really? I want to know how that went down. I want to talk to someone who actually saw that happen. Okay, Mary? Okay, okay." So Mary is His mom. He's born of a virgin. "Yeah, I want to go talk to her. I want to hear how this thing went down."

So Luke is going around, and he's asking people exactly how this took place. And what he does is he's all about getting the facts so that he can prove an excellent work, a thorough work, of the Gospel.

It's very interesting here, because he is this skeptical guy going in and trying to gather the facts. So he's not this easy faith guy. And I think that's why I love Luke, because he's not the guy that says – when you ask Luke a question about something deep theologically or something challenging in Scripture, he's not like "Just pray about it. You'll figure it out." Right?

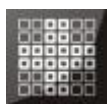
Luke's like, "I'm going to find the information so that you will know rightly how God works and operates. I'm going to gather all these things so that you can see that God is good."

And so Luke right away, he begins to talk about some very challenging and yet ironic things that happened in Scripture. So what you see here, even in Chapter 1, how Christ is going to come into the world, what does He do? He sends His angel Gabriel to talk to the first person. Who? "Oh, let's see. Let's go to the bitter priest and talk to him first. Yeah, he's a good candidate. He's real angry at me, so maybe this will work well, right?"

So he goes to the bitter, angry priest who can't have a child for his whole life. And his wife Elizabeth, they've been trying for years, and they can't. So he goes to this guy hoping that something good will happen. Okay, so he has a prideful response. God mutes him and makes him deaf for nine months.

And then, you have him, "Okay, who's going to be the mother of Jesus? Let's choose this peasant girl who's in her teenage years. And, you know, it's got to be a virgin birth. That's the way this happens."

So you have an angry priest, a 13-year-old girl or 12-year-old girl. Then you have further this concept of when people begin to doubt, because it's very absurd when you look at the story. You go, "How in the world did this happen?" A bitter priest. A young teenage girl. Christ was in womb. You know, it was an immaculate conception.



So then you see how all of these things take place, and you go, "This seems like the strangest thing." And then what you see is this constant thing of, when this strange thing happens, someone either responds with pride – that's Zachariah – or humility – that's Mary.

So you have all these unusual things. And what we're going to see is Luke moves further into the way that God works, that it's different than the way that we work, because we would never write a script like this. I mean, we wouldn't. We wouldn't go, "Oh, let's see." We would make it look like us, like, "Oh, let's go to the most powerful person in the world, and let's go to the most popular girl in the world to be the mother of Jesus." We wouldn't go to the humble. We wouldn't go to the proud and the arrogant. We would never do that.

So God's ways are clearly not our ways. And so the way that I see Christ is one who challenges our ways. And this is essential if we want to worship Him rightly. Like, we've got to get this in our minds that God's ways are not our ways.

So some of us, I think, when a difficult circumstance comes, and when life really kicks you in the rear, and you're struggling, or there's things in Scripture that you go, "There's no way that God would do that. God just wouldn't do that."

And so basically, in the end, what we do when that happens, when we end up going into circumstances saying, "There's no way God did this to me," or we end up reading a passage of Scripture saying, "There's no way that God really means what He says here," and we end up creating a world where God is at the center of our universe that we say, "Okay, you're subject to my reason."

And it's very clear in Scripture, too. Isaiah 55:8-9, one of my favorite passages, it says this:

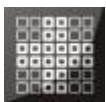
For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than our ways and my thoughts higher than your thoughts.

Notice what He says. The difference between our thoughts as human beings on this earth is the difference between heaven and earth. That's the distance that we deal with when we try to understand who He is.

So we start sentences like, "Well, He wouldn't work like that," or, "I wouldn't believe in a God who would do these things. I wouldn't believe in a God who would create this type of suffering," or, "I wouldn't believe a God who wouldn't" what? Who wouldn't think the way that you think? Who wouldn't do things that you would do? You wouldn't believe in that God?

Well, that's dangerous, because what we end up doing is we say, "Okay, now God is now subject to our actions and our rationale, and He's subject to that. Therefore, He can't be conceived. He can't even possibly be understood, because it's not in my mind. So then, we're the center, and God is subject to us.

That's what we end up doing. And then, we end up not really worshiping Him. We end up saying, like,



“Okay, He’s my genie. He does what I tell Him to do. I’m over Him. It’s supposed to make sense to me, because in my imagination and my pride, this is the way He’s supposed to work.”

So thankfully and gratefully, He’s not like us. I mean, I walk away from this going, “I am so grateful that He’s not like us. I’m so grateful that He sends His Son humbly in the form of a man to do life with us to dwell among us to show us who He really is, because if I wrote this script, it would not look like this. If I wrote Luke 2, it would not look like this, alright?”

So let’s go to Luke 2, and let me just show you some very interesting things here. And hopefully, we can walk out of this humble and thankful that God is not like us. Luke 2:1-3, it’ll start:

In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration when Quirinius was governor of Syria. And all went to be registered, each to his own town.

This guy here is a ruler here named Caesar Augustus. Octavian was his name. If you are not familiar with history, Octavian’s the guy in *Night at the Museum*, alright? He’s hanging out with Owen Wilson, who’s a cowboy. I mean, I hate that I have to do that to explain who he is, but that’s who he is, alright? He’s the little guy, alright, the little figure.

Octavian is this powerful leader. He really restored Rome to where it was. He added more commerce, more trade. He added more peace to Rome. He was very arrogant about his accomplishments in Rome. He would say, “Well, when I found Rome, it was made of bricks, but I made it into marble.” I mean, this is the arrogance of this leader.

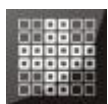
And one of the things that was very interesting is he was seen as really a divine person. I mean, you’d have some ancient writings and scriptures that would talk about him being divine or as literally Savior of the World. They would call him that.

So his demand over the people of Rome were to worship him. So guess what? Believers in Christ, it was a rub, right? It was a challenge. They worshiped Jesus. They worshiped God of the Bible. And so he is coming in saying, “No, worship me. I’m divine. I’m the one who made this city look like that. Not God, I did that.”

So this is a guy consistently at war with God. “I’m the one who made Rome look like that. I’m the one who needs to be worshiped. I’m the one who needs the respect.” So God’s people are withdrawing from this.

And so Luke even talks about it. He says, “There was a decree going out in all of the world.” He’s literally saying all of the Roman Empire is now seeing this guy’s decree that’s being sent out, a census that is being made.

So if you want a dominant ruler – and which, by the way, he’s trying to tax people – if you want a dominant ruler, and if you want to really control the world, you’re going to need money. So what does



he do? He taxes the mess out of people. He's going around to believers, unbelievers, and taxing them so that he can continue this revolution of his own pride, of his own self-worship.

And so what you have is him continually, kind of, going in, and he's saying, "Okay, we're going to do a census. We're going to find out exactly what these people are making and how they're going to give me more money so that I can control more and more of the world."

So you have these Christians that are pulling out and saying, "Okay, we'll render to Caesar unto Caesar's. We'll do that. But we are going to pull out of this. We're not going to worship him. That's where the buck stops here. We're not going to worship him."

So this is a dagger to these believers in Christ, to the believers in God, rather, to these Jewish people that are coming into this and saying, "Ah, this is more and more oppression that now we have to give to this evil, evil cause."

So it gets further, and it goes from a universal kind of truth that's what's happening in the Roman Empire to something very interesting in Verses 4-5. It says this:

And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David to be registered with Mary, his betrothed, who was with child.

So now, Joseph, who's in Galilee with his pregnant girlfriend, who he's betrothed to, he now has to go back because of this census, because of this leader who really wants to build his empire of pride, he has to now go back to where he came from, Bethlehem, Nazareth, right?

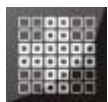
And Nazareth is like – I mean, the only way I can explain it is like Tarboro, okay? And I'm sorry. If I capped anybody in here, I'm sorry. I'm from Rocky Mount, so I can say that. I mean, there's nothing that happens there. It is a hick town, right? A lot of Allman Brothers fans. I'm just saying, right? A lot of Allman Brothers fans.

So he comes out of this, and he's got to go now back to where he came from with his pregnant wife, pregnant woman who he's betrothed to, Mary. And he's got to go now back to where he was risking the shame of that, because everyone thinks that he got her pregnant out of wedlock.

Now, everyone knows that he's got to come back, and now he's risking her pregnancy. It's an 80-mile travel on foot, pregnant. He's risking that because he loves her. He's not going to leave her in Galilee. He's going to take her with him. He loves her.

So imagine the amount and level of trust here. They have to really trust God in this. God, we want to believe that you're sovereign over this census. We want to believe that you're in control over even this evil Roman authority, very challenging.

So they have to move 80 miles, 90 miles, to this location, and it seems like on the surface that Octavian is the sovereign over all things, that he's the one making these things happen. But let me just show you



what is under the surface. Because on the surface you go, "This is a prideful leader. These are the horrible things that are happening. Where is God in this?" would be our response probably if we were living in that time. "Where is God in this?"

But under the surface, it's God moving in a direction we don't even see. Okay, Micah 5:2, it says:

But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you –

Here it is.

– from you shall come forth for me one who is to be the ruler in Israel, whose coming forth is from of old, from ancient days.

Let's read the text. What happens further in 6?

And while they were there, the time came for her to give birth. And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

What happens here? Who's working hundreds of years before? God said, "This is going to happen in this way at this place." But what do we see on top of the surface? So that's under the surface. God's saying, "That's what's going to happen. This is where it's going to go down." The God of the universe is going to come in human form into the world, and this is where it's going to happen. It's going to happen in Bethlehem." It's going to happen in Tarboro, right? This is where it's going to go down.

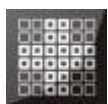
On the surface, you have an evil Roman authority who's really making the thing happen, because he wouldn't be there if it wasn't for him, right? If it wasn't for the sinfulness of this guy, they wouldn't have ended up there.

Now, that's challenging, because you go, "Wait a minute. I thought God was in charge here. Okay, if He really came in the fullness of time as Galatians 5 and Ephesians 1 clearly talk about" – and it seems like God here is using a sinful Roman authority to complete His purpose. I mean, does that bother anyone in here? Is it just me?

Because I look at this, and I go, "How in the world?" I mean, it seems like – okay, I've even heard preachers say this my whole life growing up, "God is in charge of the good things, but the bad things He really doesn't have a lot of control over. Like, God doesn't create bad things. God doesn't allow bad things to happen. That's Satan's job. He does that."

The problem is, okay, let's just talk just normal people here, okay? Like, let's just put it this way. If we want sovereignty in our life, if we want God to be in control, don't we want Him in control of the bad things, too? I mean, isn't it when we're going through something difficult that we want Him? I mean, amen? Okay, good, we got some.

We want Him in the bad things. We want Him to show up. We want Him in control. We don't want Him to go, "Oh, I didn't know that was going to happen. Oh, I'm so sorry. You got cancer? Oh, I had no



idea. I didn't see that one coming. You lost your house? You lost your job? Oh, I didn't see that. I wish I was in control of that." That's a sad place to be. He is in control of that. He plans that. He ordains that, because He's good and He loves us.

So on the surface, it looks terrible, and we go, "Man, I don't even know what's going to happen." But true believers in Christ, Mary and Joseph, they knew God has a plan. "Baby, we're going to move 90 miles on foot, because we trust God is in control of this thing. He's in control of this thing."

So we got consistently Isaiah 45:7:

I form light and create darkness. I make well-being and create calamity. I am the LORD who does all of these things.

Does that bother anybody? Wait a minute. God, you create calamity? You create light and darkness? That's what it says. That's what it says.

So God is above all thrones, all dominions, all principalities, everything. He's above all of that, and He rules underneath the surface. On top, it looks like an arrogant ruler. Underneath the surface, His sovereign hand is moving Octavian and other rulers like pawns, like pieces on a chess board to complete and fulfill His purpose, because He's that good. Because He's that good.

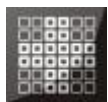
There has never been a ruler that wasn't strategically placed there by God. That's a struggle for us. We can complain all we want about "President bla, bla, bla." We can complain all we want. That was placed there, because God placed him there.

Every president, every ruler, Octavian, he was placed there, because that's what God wanted to happen. It's never happened outside of God's plan. I didn't get an amen there. Where was that one? I mean, seriously.

The boss that is placed over you that you struggle with that you don't want to listen to is placed there by God. The professor that you college students have that's boring and dull that gives you assignments on the last minute was placed there because God is good. And He says, "You know what. You need to worship me alone. You need to see my goodness. So I'm going to give you this guy over you. And you've got to respect him, and he's your authority."

God has placed – okay, I'm just going to say it – God has placed me to be your pastor, alright? God is in control. Alright, He's working underneath the surface. We'll find out how later, right?

He's in control of these things, and we have to understand that He uses these things. Okay, He uses believers in Christ, sinful, disobedient. We reject Him constantly, but He still gives us more and more of His mercy and more and more of His grace. And He says, "I'm going to use you so that the Gospel would press on that many people's lives – I'm going to let you work with dad. You get to go to work with dad today. You get to share the Gospel with people, the work of my one and only son that I gave for you. You get to share that." That's what He does.



The lost people, same exact thing, it's just they don't have the privilege of sharing like we do. He's using lost people as pawns to complete and fulfill His purpose of drawing nations to Himself. He's just that big. He's just that powerful. He's just that good.

So let me just summarize the story, alright? Angel of the Lord tells a bitter, old priest what's going to happen, that his wife who's been barren is going to have a child. He's going to prepare the way for the coming Christ. The coming Christ is going to come from a teenage girl.

Then it moves further that all of this is happening, and all of this is going to take place, in a specific town that God is going to use an evil government to fulfill His purposes. Then you have the next thing. I mean, He's not born in Rome. He's not born in a palace. He's born behind not even a hotel, a motel, right? And literally, it's a manger, but it's a cave. It's a cave.

But then who's going to be the first to hear about this? And this is where it gets really interesting. It says this in Verses 8-9:

*In the same region, there were shepherds out in the field keeping watch over their flock by night.
And an angel –*

And by the way, "an angel" – when you see in Scripture "the Angel of the Lord" in the Old Testament, that's Jesus. When it says "an angel of the Lord," it's not Jesus. Alright, it's not Jesus.

– of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear.

Alright, it uses this one phrase – it's very interesting here – "To proclaim the good news." Who's the first person to share the good news? The angels in Scriptures. They become the first people to proclaim the good news to these shepherds.

And you say, "How is this good news?" because one of the pastors that I love – let me just show you 1 Peter 1:12 real quick. It says this:

And it revealed to them –

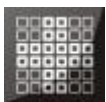
And this is the prophets of old.

– they were serving, not themselves, but you, and the things that had been announced to you through those who preach the –

What?

– good news to you by the Holy Spirit sent from heaven things to which angels long to see.

That's strange. These are angels longing to see more good news. Can you image these angels? I mean, angels are sinless. They don't need a savior like we do. They've been with God since the beginning.



They're messengers of God. They long – this is what 1 Peter says – they long. And it literally means, the phrase in 1 Peter, that they stretch their necks out to see more of the Gospel.

Hey, listen, when people die, they don't become angels, alright? They don't become angels. Angels look at the story of the Gospel and see, "That person got a second chance? Like, Ben Tugwell gets multiple second chances and third chances and forth. You continue to show him more and more grace by your gospel? That's amazing, God. I want to see more of that. I long."

Because angels, they worship Him by what He does in the Gospel, by what He does through us, and it just bewilders them. Like, angels didn't have a second chance. The ones that committed sin against God are demons. They're separate from God. They will never enter into heaven. They will never worship Him again. They're going, "Okay, we didn't get a second chance, but these guys do? That is amazing, God. We love you for that."

So they delight in sharing this truth. So now, He's going, "Okay, we're going to herald this truth out. We're going to tell people now." God is – you know, I'm added a lot of this here, but God is saying, "We're going to tell people now about Jesus coming into the world."

Imagine these angels. "What are we going to tell them, God? We're going to go to Rome, and we're just going to pass over Rome and say, 'Jesus is coming into the world,' right? We're going to go to Jerusalem, and we're going to say 'Jesus is coming. He's here, guys. Come and see the wonderful Savior into the world."

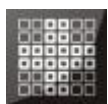
And God's like, "Nope, here's where we're going to go. Outside of Tarboro, there's a wide open field. And there's some old redneck dudes out there, a few of them. I want you to go, and I want you to tell those guys that Christ is coming into the world."

"Are you sure? Like, are you sure this is what you want to happen?" I mean, these are shepherds. These are the lowliest of lows culturally. I mean, shepherds in Palestine were considered the lowest class of people. There were even laws that would permit you to look at them as second class. They were not given opportunities, and they were never trustworthy. That was known in the culture, like, "Don't listen to a shepherd, alright? Don't listen to a shepherd."

And now what you have, the angel is saying, "Hey, we're going to let you give the testimony of Christ coming into the world." That's wild, isn't it? You look at this and say, "That doesn't make sense to me. I would not have written the script that way."

"We're going to use you, the lowliest of lows." This is consistent throughout Scripture, by the way. I mean, you look at, like, God as allowing one person to bring out the exodus, who's He go to? Moses who's tending his what? Sheep.

I mean, you see consistently, even David. Okay, Israel needs a strong leader. Who do we get? Shepherd boy, little shepherd, right? "Okay, we need a priest God. What are we going to do? Oh, who's that little short guy out in the field? Amos, yeah, he's a shepherd. Let's go get him. He's good."



I mean, odd ball cases that God is using the lowliest of lows to herald the most powerful, glorifying message of all time, the most wonderful news that an angel couldn't wait to say it. "I can't wait to share this news. Who am I going to share it with?" Shepherds. It's consistent. Read the Bible, angels, right? You know?

And so you've got these shepherds, and so this message is now going to be heralded through shepherds in the lowliest place with the peasant girl. And all of these things are a part of God's perfect plan. Let's look on Verse 13. I'll start with 10, actually.

An angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all people. For unto you is born this day in the City of David a Savior who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God

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By the way, this angel is the same one they talked about above in Verse 9.

– praising God and saying, "Glory to God in the highest, and on earth peace among those with whom He is well pleased."

Let me just show you one thing about "Glory to God in the highest." God is most glorified through His Son. The highest glory that will ever be seen in God is through His one and only Son to us.

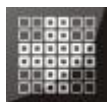
So when God is glorified in your life as a believer in Christ, it's not because of what you do. It's because He sees the work that His Son has already done. It is finished. He sees that work in you, and that is what brings Him glory.

It ain't that you came to church. It ain't that you give. It's none of that stuff. It's He sees His Son in you. That's what brings Him glory. Then He talks about this. He says, "Peace on earth with those with whom He's well pleased."

What does this mean? Well, okay, we talk about this a lot at Christian time, you know, the song, "Ding, ding, ding." You know, you got all that thing going on. You're like, "Okay, peace on earth, good will toward men. We know what that means. No more war, no more poverty." Okay, we buy into the YouTube song, and we're like, "Peace on earth, you know, that's what we want."

But He's saying something more here. He's not talking, "Now war is going to be over. Now poverty's going to cease," because has war ended and has poverty ceased? No. When Jesus lived His life, He even said, "Poverty is not going to cease." Because sin is in the world, it's going to continue.

The peace that He's talking about is kind of two-fold. One is there is peace on earth. There's common grace that He gives the world through His son. He gives us mercy and mercy. We talked about all of that last week.



And then, on top of that, He talks about His favor toward people. These are His divine election that He saves those before the foundation of the world. And through His Son Jesus, now sinners will be now reconciled to God, the Savior of the world. That's the peace that He's talking about between God and man. So verse 15-21:

When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste and found Mary and Joseph, and the baby lying in a manger. And when they saw it, they made known the saying that had been told them concerning this child. And all who heard it wondered at what the shepherds told them.

Is that ironic? They wondered. They're going, "Yeah, right, guys." You know. Verse 19:

But Mary treasured up all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. And at the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb.

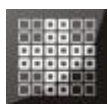
Let me just show you one little snippet here in Verse 19. It says, "Mary treasured up all these things pondering them in her heart." How would Luke know that if he's going to eyewitnesses? How would he know what's in her heart? I think it's because he's getting this account from Mary. She's telling him all these things that went down and took place. She's saying, "Hey, I've kept this in my heart this long. Now it's time for you to write it down, and you can record it and display how God's ways are not our ways. God's plan is perfect."

So He goes to the lowliest of lows, the most uncommon people He goes to and He chooses to proclaim His glorious truth to the nations, to the world. He uses the shepherds. And now they leave. They walk away worshiping God, glorifying and praising His name.

And I walk away from this and go, "What just happened here? Like, what just took place?" If we're like the shepherds, we're the lowliest of lows, and He calls out and brings into His fellowship and really says, "You're the one who's going to proclaim the name. You're the one who's going to tell people about Jesus," that just blows my mind. And I just look at this, and I say – if I look at this whole passage, all I can think of is this. We are clay. We're clay.

Roman 9 says this, Verse 19:

You will say to me then, "Why does He still find fault, for who can resist His will? But who are you, O man, to answer back to God?" Will what is molded say to its molder, "Why have you made me like this?" "Has the potter no right over the clay to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show His wrath and to make known His power has endured with much patience vessels of wrath prepared for destruction –



That's the challenging part.

– in order to make known the riches of His glory for vessels of mercy, which He has prepared beforehand for glory.

So what's happening here? In other words, I'm a piece of clay right now telling other pieces of clay how to understand the Potter. Like, pray for me, right? We're all trying to figure Him out and who He is.

Because you see consistently in Chapter 1 and Chapter 2 a pattern of, "You don't get this, because you're made of clay. You don't get this, because you're made of clay. I'm the Potter. I'm sovereign. I'm good. I'm in control. I choose the lowliest of lows. I go to bitter angry priests. I use wicked and prideful government to complete my purpose. I use Octavian, and I use shepherds, and I use angels, because I'm God. And I'm to be worshiped, and you're to pursue me with all of your heart and trust me, not blindly, but trust me knowing that I am sovereign and good over everything."

And so consistently, Psalm 25:9, it says:

He leads the humble in what is right, and He teaches the humble His way.

So you want to know God's ways, that they're not like ours? Here's what we have to do. We have to walk in humility. We have to understand and look back to the cross. If we're made of clay, we're the human beings here on this earth, and God – since the only way that He can reconcile this difference between man, the only way that this peace can be possibly made, is He sends His one and only Son in the form of a human, in the form of clay, to let us torture His Son and crucify Him on a cross.

That's what He did in order to reconcile. And we would look at it and say, "I would never have come up with that, God. I would have never written the script this way."

But He's saying, "Look, I am good. I'm sovereign. I'm in control. I've proven that I love you so much that I would give my Son to live a sinless, perfect life and to die the most horrifying, horrific death ever so that you can know I love you, so that peace can be made with us."

So God's ways are not our ways, but we need to get to a place where we get that understanding, and we walk in humility and gratefulness that they're not. They're not. When is the last time you thought, "I'm so glad, God, that you're not like me. I'm so glad that you are in control over my life. Now I just want to worship you"? Let's pray that we get to that point this morning.

