

FORGIVE TO BE FORGIVEN

Sunday Morning: February 22, 2004

Text: 1 John 1:7-10 "But **if we walk** in the light, as he is in the light, we have fellowship one with another, and the **blood** of Jesus Christ his Son **cleanseth** us from all sin. 8. **If we say** that we have **no sin**, we deceive ourselves, and the truth is not in us. 9. **If we confess** our sins, he is faithful and just to **forgive** [send from] us *our* sins, and to **cleanse** us from all unrighteousness. 10. **If we say** that we have **not sinned**, we make him a liar, and his word is not in us."

We've been doing serious studying about the walk with the Lord, that it does make a difference how you live. Salvation is secure in the Lord Jesus Christ and that He died on the cross for the sins of the whole world and anyone can be saved. It's simple and like I've told you many times before, Paul expressed it as simple as it could be expressed in Acts sixteen thirty and thirty one. The only place in the Bible where 'saved' is in the question and 'saved' is in the answer. So you don't have any problems finding our how to be saved. Believe on the Lord Jesus Christ and thou shalt be saved. An interesting thought to me is how the Holy Spirit expressed that when Paul wrote it or told it and Luke wrote it! He used the aorist tense of the verb 'believe.' And the aorist tense of the verb is an event - believe, event! It's not in the present tense. If he had used 'believe' in the present tense then it would mean that as long as I believe I would be saved. But when I believed in the Lord Jesus Christ as my personal Savior, and if you have, then you are born into the family God and God's DNA is in your veins and that can never change. But it does make a difference how you live. And it will make a difference where you live when you get to be with the Lord and one of the things that is important to us is to be forgiven.

Popular teaching today is that when Jesus died for your sins- that's past, present and future, you don't have to worry about your sins, you don't have to confess your sins, but you know, beloved, that simply is not true. Otherwise First John one verses seven through nine wouldn't be in the Bible. And I want to read First John chapter one verse seven through nine when it says

"But **if we walk** in the light, as he is in the light, we have fellowship one with another, and the **blood** of Jesus Christ his Son **cleanseth** us from all sin. 8. **If we say** that we have **no sin**, we deceive ourselves, and the truth is not in us. 9. **If we confess** our sins, he is faithful and just to **forgive** [send from] us *our* sins, and to **cleanse** us from all unrighteousness. 10. **If we say** that we have **not sinned**, we make him a liar, and his word is not in us."

Notice that it says "if we confess." That simply means that we may not confess our sins and if we refuse to confess our sins, we're living in a state of lawlessness. A state of lawlessness simply says that I have a right to break the law; I have a right to rebel against God. I have a right to do that which is right in my own eyes. And that's what they did in the Old Testament. They were doing those things which were right in their own eyes, particularly between the end of Judges and the beginning of First Samuel when God gave them a king, but anyway. Confession of sin is important and there's also another thing that's important and that has to do with forgiving other people. Confession of our sins and forgiving other people go hand in hand. If we don't forgive, we will not be forgiven. So this past, present and future stuff that people talk about doesn't apply with the rest of the Word of God. So, but there's also an interesting thing too that I want to bring out in Hebrews chapter nine verse twenty two

ALMOST ALL THINGS

Hebrews 9:22 "And **almost all things** are by the law **purged** with **blood**; and without

shedding of blood is no **remission** [deliverance, forgiveness, liberty, remission]."

Notice that it says 'almost all things are by the law purged with blood.' There are some things that are not forgiven by the blood in the Old Testament looking at it from the Old Testament perspective. And it's without the shedding of blood, there's no remission. That word remission has to do with liberty, deliverance, forgiveness, and without the shedding of blood that's not possible! But there are some things that the shedding of blood does **not** take care of. And that has to do with willful disobedience. In Leviticus chapter twenty four verse fifteen

BEAR HIS SIN

Leviticus 24:15 "And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall **bear his sin.**"

That sin is not covered by the blood. What it means to bear your sin means that you're going to bear the consequences of that sin, period! And in type, many of those who bore the consequences of their sin were stoned to death, or put to death. In Numbers chapter nine verse thirteen. The willfully disobedient young man that will not participate to keep the Passover we find here in Numbers nine thirteen

WILLFUL DISOBEDIENCE

Numbers 9:13 "But the man that *is* **clean**, and is **not** in a journey, and forbeareth (refuse) to keep the passover, even **the same (lawless) soul shall be cut off from among his people**: because he brought not the offering of the LORD in his appointed season, that man shall **bear his sin.**"

One of the commandments of God is we keep the Passover or refuse to keep the Passover every year. And if you're clean, you could keep the Passover. If you were unclean, you couldn't keep the Passover, you were not allowed. But if you were clean; and it says here "and he's not on a journey," in other words, he's not fifty, sixty, seventy miles from Jerusalem or a hundred miles from Jerusalem, and he refuses to keep the Passover, even the same soul shall be cut off from among his people. "Because he brought not the offering of the lord in his appointed season. That man shall bear his sin". You're guilty; you're going to bear the consequences of that sin. In Hebrews chapter ten there's another passage that deals with lawlessness. It's called the willful sin and to me a willful sin is a sin that you refuse to confess. A willful sin is a sin that you say by not confessing it that you have the right to do it and there are no sins that we have the right to commit – none! Two wrongs don't make a right. Just remember that, okay?

LAWLESSNESS

Hebrews 10:26-28 "For if we **sin wilfully** after that we have received the **knowledge** [knowledge upon knowledge] of the **truth**, there remaineth **no more sacrifice** for sins, 27. But a certain **fearful looking for of judgment** and fiery indignation, which shall devour the adversaries. 28. He that **despised** Moses' law **died without mercy** under two or three witnesses:"

By the way, this word, 'knowledge' is knowledge upon knowledge. It's **epignosis**, it's knowledge upon knowledge. In other words, we're not talking about shallow information here. You've grown in the Word and then you begin to live a lawless life, there are heavy and consequences because of it. It says, "there remaineth no sacrifice for sins:" there is not a sacrifice for the willful sin. Now, it doesn't change your salvation. It doesn't change that relationship, you're in the family, it's just that you have rebelled against your father and there are consequences to pay. And it tells us that in verse twenty- seven. "But a fearful looking for of judgment and a fiery indignation which will devour the adversaries and he that despised Moses'

law died without mercy under two or three witnesses.” In other words, he was cut off from his people. He bore his iniquity. And ‘the fiery indignation which will devour the adversary’ is nothing in the world but the Lake of Fire. Jesus told, well actually John the Baptist said He is going to baptize us in the Holy Spirit and fire and He will, as far as I know, will use the Lake of Fire as a baptismal lake and our works will be burned and we will suffer loss if our works are wood, hay and stubble. Now in Luke chapter thirteen we have the Lord dealing with those that were lawless.

THE LAWLESS BEAR THEIR SIN

Luke 13:27-28 "But he shall say, I tell you, I know you not whence ye are; **depart from me**, all ye workers of iniquity [lawlessness]. 28. There shall be **weeping and gnashing of teeth**, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, **in the kingdom of God**, and **you yourselves thrust out.**"

The word ‘iniquity is **anoma** meaning lawless. This has to do with the Kingdom, this has to do with the Millennium. This doesn’t have anything to do with the great White Throne Judgment. The Great White Throne Judgment is where the lost are cast into the Lake of Fire. This is talking about His coming Kingdom where He will rule and reign and Abraham and Isaac and Jacob will be there. These are men who lived by faith. These are men who pleased God. Well, let me tell you, the lawless are not pleasing God! They are rebellious and it says here, “depart from me.” It doesn’t mean that you’re going to hell. It just simply means that you’re not going to be up here where my glory is. You’re going to be in Outer Darkness, you’re going to be set apart from me. So they will be thrust out. So that’s what’s going to happen with the lawless. Now, when it comes to confession, there are several places where we can look in the Old Testament as well as the new but I like Daniels’ confession. Daniel, he laid it out there for us!

DANIEL CONFESSED

Daniel 9:3-6 "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4. And I **prayed** unto the LORD my God, and made my **confession**, and said, O Lord, the **great and dreadful** God, keeping the covenant and mercy to them that **love him**, and to them that **keep his commandments**; 5. **We have sinned**, and have **committed iniquity**, and have **done wickedly**, and have **rebelled**, even by **departing from thy precepts** and from thy **judgments**: 6. **Neither** have we **hearkened** unto thy **servants the prophets**, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."

He acknowledges that God is faithful, God is true, God keeps His promises; that’s the reason why Daniel was where he was, because God kept His promises. You don’t keep the years of Jubilee, I’m going to make sure you do! I’m going to kick you out of the land and the land’s going to rest for seventy years and Daniel found that out by reading what? He was walking in the light as He is in the light. He was reading the book of Jeremiah and he found out that the land had to rest for seventy years because Israel could not trust God to take care of them every seven years. So, he is praying to the God that keepeth the covenant and mercy to them that love Him and to them that keep His commandments. He says, “We have sinned and committed iniquity.” We’ve committed lawlessness, “we have done wickedly and have rebelled even by departing from Thy precepts and from thy judgments. Neither have we hearkened unto thy servants, the prophets which spake in Thy name to our kings and our princes and our fathers and to all the people of the land.” This is confession. He says we have sinned and we have done a grievous sin. We have ignored your precepts and your judgments; we have shut our ears to the preaching of the Word of the prophets. And Daniel is basically acknowledging the

fact that we are getting what we deserve and so Daniel's confession can help us. Our confession of sin is to **name it**. To confess is to admit guilt. Nobody is doing that today. Everybody is pleading not guilty. Well, that may give them a few more days out of jail, but anyway! Not guilty, blame somebody else, you know, it's not my fault, it's my parents fault, but anyway, we can take courage in the Lord.

TAKE COURAGE

Psalms 103:9-12 "He will **not always** chide: neither will he keep *his anger for ever*. 10. He hath **not dealt** with us after our sins; **nor rewarded us** according to our iniquities. 11. For as the heaven is high above the earth, so great is his **mercy** toward them that **fear him**. 12. As far as the **east is from the west**, so far hath he **removed** our **transgressions** from us."

I like that! I sure don't want to get what I deserve, I don't want justice, friend! People say, 'all I want is justice,' well, let me tell you, I don't want justice, I want mercy and that's what the Lord is, He's a merciful God. It says, "for as the heaven is high above the earth, so great is his **mercy** toward them that **fear him**". Did you know that if we don't have the fear of the Lord, we're going to do what we want to do? We're going to live like we want to live. And it's through the preaching and teaching of the Word of God that the fear of God is **learned!** We need to learn that! That is a lesson to be learned. And the fear of God is not learned by lightning striking real close. Although that might put the fear of God in you, or an earthquake! I've heard that earthquakes put the fear of God in you more than anything else, I can understand that! But anyway it's the teaching of the Word of God that helps us to learn the fear of the Lord. "As far as the east is from the west, so far hath he removed our transgressions from us". So, we can take courage! We know that God is ready to forgive in Psalm eighty-six verse five

READY TO FORGIVE

Psalms 86:5 "For thou, Lord, *art* good, and ready to **forgive**; and plenteous in mercy unto all them that call upon thee."

When we start thinking that we can live like we want to, you know what happens to our prayer life? It goes to the tubes! We're not calling upon the Lord. And so therefore it's hard for Him to be plenteous in mercy for those that will not call upon Him. And part of calling upon the Lord is confession of sin, admitting your guilt, admitting that I've done wrong. Now it's interesting the notes in Mathew chapter six verse twelve in the Lord's Prayer or the Lord's example of prayer

FORGIVE DEBTS

Matthew 6:12 "And **forgive us our debts, as we forgive** our debtors."

I often wondered why he used the word 'debts'. You know, why is the Lord saying, "forgive us our debts as we forgive our debtors"? In other words, debt has to do with something we owe and that somebody owes us and we want to be forgiven what we owe and that's based upon how we forgive other people, what they owe. Obviously, this does not necessarily mean money but it has to do with how people treat each other and further down in chapter six verses fourteen and fifteen it says

OUR FATHER WILL ALSO FORGIVE

Matthew 6:14-15 "For if **ye forgive** [send + from] **men** their trespasses (debts), your heavenly Father **will also forgive** [send + from] you: 15. But if **ye forgive not** men their trespasses (debts), **neither will your Father forgive** your trespasses (debts)."

It's changed now to 'trespasses', so debts and trespasses go together. The word 'forgive' here means 'to send away.' Send your trespasses away. As far as the east is from the west; but you know, you've got to compare scripture with scripture. We're going to run into that in just a little

bit. You just can't take one passage of scripture and base everything you believe on that one passage of scripture; that's the reason why it's 'line upon line, precept upon precept.' So he says if ye forgive men their trespasses, your heavenly father will also forgive **you**, but if ye forgive not men their trespasses, that is their debts, neither will your father forgive your trespasses or debts. So that means that there are sins that God will not forgive you and it's based upon our relationship with other people and how we forgive them. If we will not forgive others the debt they owe us, in that they've offended us or they have maligned us or they have persecuted us, then our Father's not going to forgive us. So if he doesn't forgive us, you know what means? We have to answer to God for that sin or those sins. Our slate isn't clean; particularly if we will not forgive other people. It's important for us to forgive each other. In Mark chapter eleven it talks about un-forgiven trespasses again.

UN-FORGIVEN TRESPASSES

Mark 11:25-26 "And when ye stand **praying, forgive**, if ye have ought against any: that your Father also which is in heaven **may forgive** you your **trespasses** (debts). 26. But if ye do **not forgive, neither will your Father** which is in heaven **forgive** your **trespasses** (debts)."

And notice that the word, 'may' is in there, He may not. It's dependant upon **your** forgiving other people, okay. But if you do not forgive, neither will your father which is in heaven forgive your trespasses or your debts. Now, I'm keeping the word 'debt' before us, because what I'm going to close this message with it has to do with a story of man who had a debt, okay.

REGARD INIQUITY?

Psalms 66:18 "If I regard iniquity in my heart, **the Lord will not hear me:**"

One of the things that can happen to us when we stand to pray and we have ought with another, the Word of God says if I regard iniquity in my heart, the Lord will not hear me. If we're not forgiving other people, the Lord's going to have hard time listening to us. First thing that I do when I pray is I claim the shed blood of the Lord Jesus Christ for cleansing from sin. Then I begin to list the sins and I try to keep that list short because I deal with those sins moment by moment as I am convicted as I know that my thoughts, my words, the things that I do that are not pleasing to Him, I can confess them as I go. I don't have to wait until the end of the day. In fact I think it would be to our advantage not to wait until the end of the day to confess sin. Confess it as it happens and that way the list is short. But I claim the shed blood of the Lord Jesus Christ for cleansing from sin. I claim the shed blood of the Lord Jesus Christ for deliverance from the bondage of my imaginations. Did you know my imaginations can insult the knowledge of the Word of God? I can imagine things that the Word of God says isn't so! That's wrong! Now, this is a stronghold and every high thing that exalted itself against the knowledge of God. Hey, we're living in the day of high things. I just think about what's going on in this movie that's out on the passion of Christ. It's very interesting what the networks are doing to discredit that movie. I'm telling you, it's just pathetic, and the scholars. And they talk about 'these scholars' that believe that these are myths about Jesus. It just amazes me what man esteems as a high thing. And you know what, we can bring our thoughts into captivity by believing that myth. So we need to bring our thoughts into captivity into the obedience of Christ and so therefore regarding iniquity in our hearts, the Lord won't hear us. It will affect our prayer life. It also will affect our confidence toward God as well in First John chapter three verses twenty-one to twenty-two

CONFIDENCE TOWARD GOD

1 John 3:21-22 "Beloved, **if our heart condemn us not, then** have we **confidence toward**

God. 22. And whatsoever we ask, we receive of him, because we **keep his commandments**, and **do those things** that are **pleasing** in his sight."

If we're not holding grudges, if we're not well, holding grudges against people for what they've done to us. You know what? Our heart's condemning us! We're in bondage to that, I'll say that if you are living with anger then you are in bondage and I know that there's somebody out there right now in the twin cities that's living in anger. You know why? Because I get a prank phone call from that individual maybe two or three times a day. I mean daily. Yesterday, the tape machine quit several weeks ago and I was finishing a message up that didn't finish on the tape machine and while I was praying at the close of the message, I forgot to turn my cell phone off, (and the church calls come to the cell phone) and you can hear the thing croak, croak – that's the ringer on my cell phone, it's a frog! It croaked and you know what? It was the individual that was trying to get my goat or whatever and he didn't call just that one time, he called two more times! Real close right after that. Well, I'm glad there's that little button on that phone that I can silence it and decline **[24:43]. But anyway, you're in bondage if you are struggling with anger for someone. So if our hearts condemn us not, we have confidence toward God and whatsoever we ask we receive of him because we keep his commandments and do those things which are pleasing in His sight. So what a joy it is to know our sins are forgiven because we have been forgiving. Now, we need to forgive a brother

FORGIVE YOUR BROTHER

Luke 17:3-4 "Take heed to yourselves: **If thy brother** trespass against thee, rebuke him; and if he **repent, forgive** him. **4.** And if he trespass against thee seven times in a day, and seven times in a day **turn again to thee**, saying, I repent; **thou shalt forgive him.**"

Notice that there's a responsibility on the part of those who are forgiven, to change. People need to change. We need to change, other people need to change! And there are times when a brother will not repent and it's not going to make the relationship harmonious because you're not going to gain your brother if there's no change in your brother's attitude toward you.

FORGIVE HOW MANY TIMES?

Matthew 18:21-22 "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till **seven times?** **22.** Jesus saith unto him, I say not unto thee, Until seven times: but, Until **seventy times seven.**"

So we need to forgive how many times? Well, seven times in a day but we know that we need to forgive more times than that. Seventy times seven. And who's keeping count? That's not the way it works! We're not keeping count, we just need to forgive people who want to be forgiven and you know what? We need to forgive people whether they know it or not because it will help us, okay. Now, there's an interesting story in Mathew chapter eighteen verses twenty-three though thirty-five. It says

UN-FORGIVEN DEBT

Matthew 18:23-35 "Therefore is the **kingdom of heaven likened** unto a **certain king**, which would take account of **his servants**. **24.** And when he had begun to **reckon**, one was brought unto him, which **owed** him **ten thousand talents**.

Here is a king. This is a reference to the Judgment Seat of Christ. It has to do with the coming kingdom of our Lord and it's the Kingdom of the Heavens. It's the rule of the heavens over the earth and it's the judgment of the servants of this king of how they served. And obviously this servant was like that wicked servant of Mathew twenty-five not only did he hide his talent, he lost that and he was in debt. And that's the reason why I want to keep that 'debt' before us. If

we don't forgive those that are in debt to us, God's not going to forgive our debts, okay? Now, this guy owed ten thousand talents and in verse twenty-five he couldn't pay

HE COULD NOT PAY

25. But forasmuch as **he had not to pay**, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. **26.** The servant therefore fell down, and **worshipped** him, saying, Lord, **have patience** with me, and I will pay thee all.

Here's a man that's in debt. We all are in debt, really when you think about it, to the Lord. And it's a debt we can't pay and Jesus Christ paid for that debt, we know that. But this passage of scripture is dealing with our relationship to each other. Because in verse twenty-seven

THE LORD HAD COMPASSION

27. Then **the lord** of that servant was moved with compassion, and loosed him, and **forgave him the debt.**

He loosed him of the debt. You don't owe me anymore. Maybe. Now, I'm throwing that word 'maybe' in there because it's interesting what happens.

THE SAME SERVANT

28. But **the same servant** went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. **29.** And his **fellow servant** fell down at his feet, and besought him, saying, **Have patience** with me, and I will pay thee all. **30.** And he would not: but went and cast him into prison, till he should pay the debt.

When you think about ten thousand talents and a hundred pence, what a joke! In other words, he didn't take the example that his Lord had forgiven him a great debt; and this guy would not forgive a few pence.

THAT SERVANT REPORTED

31. So when his fellow servants saw what was done, they were very sorry, and came . In other words, the other servants reported, the other servants told on him. This is what happened and told unto their lord all that was done.

DEBT REINSTATED

32. Then his lord, after that he had called him, said unto him, O thou **wicked servant**, I forgave thee all that debt, because thou desiredst me: **33.** Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

Well, the answer obviously is yes, he should have had pity on this servant.

CONSEQUENCES

34. And his lord was wroth, and **delivered him** to the **tormentors**, till he should pay all that was due unto him. **35.** So **likewise** shall my **heavenly Father do also unto you**, if ye from your hearts forgive not every one his **brother** their trespasses."

"And his lord was wroth". That is the king, that's the time at the beginning of the millennium, of ruling and reigning in the coming kingdom. His lord was wroth with his servant because he would not forgive his fellow servant his debt. This is the reason why I'm saying it does make a difference how you live. You will pay dearly if we do not follow the Lord's example. Did the Lord forgive when He was being crucified? You know what He said on the cross? Father, forgive them they don't know what they're doing. He forgave them. He was reviled; what did He do? He jumped on them and beat them up? No, He reviled not again. He forgave. And so we need to have the same attitude toward each other. But this servant who grabbed his fellow servant by

the throat, (now, isn't that kind [31:58]) Grabbed him by the throat, did you know that the lord said I'm going to deliver that man to the tormentors. Do you want to experience the tormentors during the millennium? Just don't forgive your servants! He's talking to believers he's not talking to the lost. Now some people apply that to today. Well, the context here is the kingdom. "But the kingdom of heaven is like unto..." And it's true that if we don't forgive other people we live in bondage. Did you know that? We live in bondage; anger, gnawing, stewing over things that a lot of times are not really important but it bothers you. I've had that happen, every one of us has had that happen to us. But here this is saying "likewise shall my heavenly father do also unto you if ye from your hearts forgive not everyone his brother their trespasses or their debt. We need to be forgiving each other. Did you know in forgiving each other we are going to be extending bowels of mercy? This is what we find in Colossians three verses twelve and thirteen

FORBEARING AND FORGIVING

Colossians 3:12-13 "Put on therefore, as the elect of God, holy and beloved, bowels of **mercies, kindness**, humbleness of mind, meekness, **longsuffering**; 13. **Forbearing** (put up with) one another, and **forgiving** one another, if any man have a quarrel against any: even **as Christ forgave you, so also do ye.**"

"Holy and beloved" – those are adjectives describing the elect. "Bowels of mercies" – what comes out of the bowels? That's the place of emotions, feeling. When we are sick, it's usually our bowels that hurt from problems! It's out of bowels of mercy, kindness, humbleness of mind! I tell you, you can't grab another man's throat and be humble. Right? When you grab another servant's throat and demand something of them; that's not humility, friends. Meekness, longsuffering – that's forbearance, patience. Actually the word "forbearance" one translated "put up with." We need to put up with each other. None of us are perfect. You know, we need to allow each other room. I was reading in the paper and a man who's a doctor did something he shouldn't have done and he got caught and you know what he said? He said I hope my patients give me some slack. You know we need to give each other some slack! I'm not sure that he deserves slack from his patients because of the nature of his crime but we need to give each other slack. We need to put up with each other, give each other some room. "If any man have a quarrel against any: even as Christ forgave you, so also do ye."

May the Lord help us to appreciate the fact that we need to forgive each other and we all make mistakes and we all do the wrong thing, we all say things we shouldn't say to each other. We all offend, but we need to extend bowels of mercy and kindness and forgiveness. You know why? Because beloved, I want to stand at the Judgment Seat of Christ and know that when I confess my sins, He's not going to take it back because I wouldn't forgive my brother, because He can do that. He forgave that man his debt and then he turned right around and said, "You're in debt again". You're not forgiven and I don't want that to happen and I want you to be aware of that so that it will not happen to you either. May the Lord help us to stand approved in His presence.

Father, I just pray that you'd help us to appreciate the fact that it does make a difference how we treat each other. We need to be kind to each other, we need to be tender hearted, have bowels of mercy toward each other, put up with some things. Lord, that each of us, we all have problems, we all have idiosyncrasies; we just, Lord, need to love and to care for one another and minister to one another. We know that in ministering to each other, we're ministering to You. We thank you, Lord, that we can do that here on the earth. We know that when we do it unto the least of these your brethren, we're doing it unto You. Bless the message to each of our hearts, Lord. May we stand in Your presence approved and hear, 'Well done'. In Jesus Christ's name we pray, amen.