

Thanks. Oh, gosh, I'm kind of tall. Can you hear me? Yeah. By the way, I was looking at my driver's license, Jim, and you ought to tell Skip. But you know what my middle name is? It's James. You didn't know that? You had no idea? Does anybody else see what's going on around here?

Yeah, these talks might be disparate, but you watch, they're not going to be that disparate, those four talks, even though John and I haven't talked to each other at all about our themes, what we're going to talk about. And tomorrow I'll tell you why I'm doing my two talks in this order, but I won't talk to you about it now. I can just say what I'd like to say today and tomorrow, it's not going to be lite fare. It's not going to be lite fare intellectually, it's going to be lite fare spiritually, because the issues are life and death issues.

Tonight I want to talk about identity. Identity is the moral absolute, the only one in our culture today, and that is you've got to be yourself; that's the only moral absolute there is. On the other hand, it's kind of at the heart of what it means to be a Christian, because Christians are not people who are just trying to be better people, Christians are people who have gotten a new identity as a gift. We're going to get back to that. So what I want to do – and by the way, there's two things. Identity is sort of at the heart of what makes our culture what it is now, identity is kind of at the heart of what the gospel is all about, too.

I want to talk first about our late modern culture's approach to identity, and then the Christian alternative. But I'm going to spend plenty of time on our culture's approach to identity. And you know why? Because most Christians are affected by it in a very deep way and don't know it. They subscribe the doctrines, they believe the Bible, and yet they're operating out of the cultural narrative of identity that the late modern culture has given. It's one of the reasons why tomorrow when I talk about change, it's one of the reasons why we don't change, it's one of the reasons why we very often embrace the Christian faith, but we don't change, because we're actually more conformed to the world's understanding of identity than the Christian understanding. So I've got to spend half my time on the culture's understanding of identity and what's wrong with it. Then I'll spend the other half of my time on the Christian alternative, the Christian understanding of human identity, and the glories of it.

So, first, just for like 90 seconds, what's an identity? An identity is a stable self-understanding. It's like this is the core, this is who I most fundamentally am. Yeah, I'm a father. Yes, I'm a son. Yes, I work here. Yes, I do this. Yes, I have all these different – but what am I most fundamentally? What am I really about? Who am I really? That's the stable core,

And then self-regard: self-understanding and self-regard. Self-regard is, "Well, how do I feel about that? Am I happy with that? Do I feel good about that?" So

identity is your self-understanding, who you really think you are most fundamentally, and then whether you feel good about it or not.

Now let me give you the culture's approach to identity, and then the Christian. The first, the culture's approach. Look, every culture without calling it this gives you an identity formation process. Every culture says, "This is how you can determine who you are and how well your self-worth, your self-value, how well you should feel about yourself." Every culture does that. You know, no culture uses the term, and every culture pushes an identity process on you as the only one.

In our culture you'll understand it better if you contrast it with other cultures. In traditional cultures, in ancient cultures, and in non-Western cultures today, basically your identity comes from the role in your family and in your clan and in your community that's assigned to you, and then your self-worth and esteem depends on how well you fulfill that role. So in non-Western, in traditional, in ancient cultures, who are you? You're a father or a mother, you're a son or a daughter, you know, you are a husband or a wife first. Who you are in the group, who you are in the family, that's who you are; and if you fulfill that role, then you should feel good about yourself. Then the culture bestows honor on you. You're an honorable person, you should feel very good about yourself. You have high self-esteem because you're a good son, a good father, a good husband, because you fulfill your role in the clan, in the in the community.

Now modern culture reverses that. Listen carefully. Modern culture says your identity and your self-worth is not based on sublimating your interests and your desires, for they go to the family. No, identity happens; you become yourself when you assert. When you assert your desires you assert your interests and you live the way you want to live in spite of what your family or anybody else tells you. It's exactly the reverse.

In ancient cultures, identity and self-worth was based on self-sacrifice. In our culture is based on self-assertion. In ancient cultures it was self-renunciation: deny yourself in favor of the greater good of the community. In our culture you're told, "No, no, no, you must never do that, you must be yourself. You have to look into your heart and you see what your desires are and your dreams, and you must follow those dreams no matter what anybody says to you." So you see, the two cultures are utterly and absolutely different.

So in modern culture, the way we talk is, "No one has the right to tell me who I am." I look into myself, I see my deepest desires and my dreams, and I'm becoming myself as I realize those, no matter what anybody tells me." Now there's lots of – just to give you all kinds of both of examples to show how it works.

You know, for example, I remember some years ago watching an episode of *Star Trek: The Next Generation* – not that I watched many of those, but there's one place where Jean-Luc Picard is talking to a young guy who wants to go into Starfleet Academy and he says – I forget what the guy's name is, the character's name. But he says, "Son, if you want to go to Starfleet Academy, if you aspire to that, great. But don't do it because I want you to do it, don't do it because your mother wants you to do it, don't do it because I'd be proud of you, don't do it because your mother would be proud of you. Do it because you want to do it, because you decide it's a good thing. Only you can determine what is right or wrong for you, and only you can bestow honor on yourself." That's what he said.

A completely different example, but just to show you how overwhelmingly, how much consensus there is about this, in 1970s – a lot of you are too old to remember this – but there was a woman – no, the other way around – the woman – it's late, I was trying to catch you. Gail Sheehy wrote a book called *Passages* in the 1970s, it was a major best-seller, and it was really one of the ways after World War II in which this approach to identity became popularized; and at one point in it, for example, she says this, here's a quote. She says, "When you are moving away from institutional claims and other people's agendas, when you're moving away from external valuations and accreditations, you are moving out of roles and into yourself." Now her whole idea was – you hear that: "Don't worry about what other people say about you: external evaluations, external accreditations. You move away from that. And the way you become a self, as you say, 'I accredit myself. I don't care what you think, I don't care what you say, I determine who I am.'"

And this is the only heroic narrative practically we've got left in popular culture. Watch the sitcoms, watch the Walt Disney movies, going back even to the '80s, over and over and over again what you have is not quests. Now if you have something like *Lord of the Rings* or something like that – that was based on a man's, the author who understood stories from the ancient times – but by and large most of the moral narratives, the heroic narratives, are some individual saying, "I don't care what my family wants me to do, I don't care my society wants me to do, I have to set out on my own course.

Littlest mermaid, for example, *The Little Mermaid* was an example of that, one of the first ones. But the most recent perfect example of this is *Frozen*, right? There's that great song – it's a great song, by the way – that Elsa sings, and she says what? She says, "You've got to let it go. Can't hold it back, whatever's inside. Don't be the good girl they always want you to be. And I don't care what they're going to say."

Robert Bellah wrote a book called *The Habits of the Heart* with a bunch of other people, 1980s, *Habits of the Heart*, extraordinarily important book. He says that the modern understanding of identity is based – he called it expressive

individualism. You have to look in your heart, see what you most want to do and express that, or you're not becoming yourself. And you couldn't possibly have a better theme song written of expressive individualism than *Let It Go*, because it's all about the fact that I completely reject identity through self-sacrifice, I completely reject identity through renouncing my self-interest and sacrificing for the greater good. I'm going to be who I want to be. I'm going to be who I am. I'm going to express what's inside – expressive individualism. And that's how modern culture is telling you, "You get an identity, how you figure out who you are, how you get self-worth, that's how you do it."

You know, twelve hundred years ago there was a poem written called *The Battle of Maldon*. It's in Old English, Anglo-Saxon, and it's about warriors. I think it's the Anglo-Saxons are fighting the Danes and they're losing, and the Anglo-Saxons instead of running away and, you know, saving their own skins, Byrthnoth shakes his spear of ash and says to the remaining survivors, "Here lies our king, all slain. I will not away, but I myself will die here beside my lord, so loved a man." You know, that's the old approach. In other words, here's how you get honor is you give your life for your people, for your king, for your family.

More recently, this poem, "Climb every mountain, ford every stream, follow every rainbow till you find your dream," and that's sung to a woman who's leaving the convent who took vows; remember, Maria in *Sound of Music*. She's taking vows, and she's renounced; but now she said, "No, I've got to go out into the world and find myself." By the way, I like *Sound of Music*. I like Julie Andrews. I like all those, I mean, and I like the movie. And I'm not trying – and I liked *Frozen*. You know why? I've got granddaughters. If you have granddaughters, you've got to like *Frozen*, you have to like *Frozen*, and you know that. But the point is the cultural narrative is incredibly strong.

Now, is there any problem with this? Let me take five minutes to say there are enormous problems with this. By the way, the narrative works itself into Christians lives all the time, all the time. But therefore, let me just give you a couple reasons why this doesn't work. I'll give you three really big reasons why this approach to identity doesn't work.

Number One: It's incoherent. You know why? Because if you look into your heart of hearts and you find your dreams and you find your deepest desires, you'll find they contradict. You know, I would love to have this wonderful career, but I'd also love to have this wonderful relationship. But if I have this relationship, I give myself to this person, I won't have this career. Well, what is my deepest desire? Give me a break. What would make you think your deep desires are in harmony?

Francis Spufford wrote a great book called *Unapologetic*. He's a British Christian writer and he says this at one point. He says, "You are a being whose wants make no sense. They don't harmonize. Your desires deep down are discordantly

arranged so that you truly want to possess, and you truly want not to at the very same time. Human beings are equipped, you eventually realize, for farce, or even tragedy more than for happy endings." In other words, if you look into your heart and say, "I'm going to find out who I am by looking at my desires," they contradict. So which desire are you going to choose? I'll get to that in a second.

They're also unstable. The whole idea behind an identity is you want a core, you know, what I'm a father, when I'm a husband, when I'm a minister, when I'm a friend. I need a core that makes me the saint, to have integrity. I don't want to be completely different in every group of people, there's got to be something that is most fundamental to me. Part of my identity is being a father. Part of my identity is being a minister. Part of my identities being all these different things. But I'm like, "I've got have a core," and if it's my feelings, my feelings are going to change in every one of those environments, and there won't be a me. It's incoherent.

Secondly, it's an illusion. The idea what Gail Sheehy says, what Elsa says, "Don't care what other people say," you know, what Jean-Luc Picard said, "Don't care what other people say, you decide what is the right or wrong for you; and if you are happy with yourself, then you can be happy with yourself. Don't worry about what other people say. You look inside." That's an illusion. There is no way to live like that. Let me give you a quick example.

Twelve hundred years ago an Anglo-Saxon warrior is walking around Britain – he wouldn't have walked around New York – and he looks in his heart and he sees two very strong impulses. One of them is he likes killing people, you know. When people get in his way, he just like smashing them. He just wants to go, "Ah," you know. So aggression.

And he looks in his heart and he sees something else. He sees a sexual desire that doesn't fit in with what the rest of the culture says is okay. So here's what he's going to do. He's going to look at his aggression and he's going to say, "That's me. That's me. It's a shame and honor culture, it's a warrior culture, it fits in fine. That's me." But he's going to look at that sexual desire and he says, "That's not me, squelch that."

Okay, scroll forward twelve hundred years later. A young man walking down the street in Manhattan. He looks into his heart and he sees two very strong impulses. One is aggression; he likes smashing people. What's he going to do with that? He's going to go to therapy, he's going to go to anger management classes, or he's going to go to jail.

But the other thing he looks and he sees a particular kind of sexual desire. He says, "That's me, that's not me." Why? Because your culture twelve hundred years ago told you aggression is a good thing. In other words, both the Anglo-Saxon warrior and the modern person who says, "Oh, that sexual desire, that's

truly me, because any sexual desire is me," you are not being yourself, you're not liberated, you're doing what your culture told you. And by the way, you're no more liberated than that Anglo-Saxon warrior twelve hundred years ago, because each of those guys has received a grid, a value-laden moral grid that they've laid down.

Now a grid, by that I mean the culture's saying, "This is good, this is bad. This is who you should be, this is who you shouldn't be," and you're laying it down and you're looking at your heart through it, and the emotions the impulses that you don't like that don't fit in with the grid, you say, "Well, that's not me; I have to do something about that." And the impulses that the culture says, "Those are good, that's me," and you're really not actually looking into your heart and just being yourself. You're doing what your culture tells you. And you're no more liberated today than the Anglo-Saxon warrior was twelve hundred years ago. You know why? You can't bless yourself, you can't validate yourself.

Whenever I see people on social media say, "My parents said this, my church said this, these things. But this isn't who I am, this is who I am, and I determine who I should be." You're not actually saying, "I'm going to bestow blessing and validation on myself." You know what you do? You're going and getting another group of cheerleaders, a different group, because on social media they're going to say, "Wow, yeah, heroic. You're willing, you're courageous." In other words, I've got another bunch of people over here who are telling me how to live. You can't bless yourself.

Listen, here's how identity comes. The praise of the praiseworthy is above all rewards. I need and you need somebody that you respect and adore to the skies respecting and affirming you; and then and only then will I start to get a stable identity and a positive self-regard. I need to have somebody who the praise of the praiseworthy is what I need. I need someone who I respect and adore to the skies to come and say, "I affirm you. I love you. I accept you." I've got to have that, and everybody has to have that. And if you say, "Well, I'm giving that to myself," don't be ridiculous; you're doing what your culture tells you. You're getting a new set of cheerleaders.

And therefore, and one last thing negative to say about the culture, and then turn to what Jesus says, what the Christianity gives as an alternative, one of the scary things to me about this whole approach is that the culture's approach weirdly enough is supposed to be liberating, but it's actually quite crushing, because it can be suffocating, it definitely can be suffocating to live in a culture where you're told, "Well, your self-worth is based on, you know, being a good family member, being a good son or daughter, husband, wife, and all that." That can be pretty suffocating, the expectations of your family.

But I got to tell you, in our culture where you're supposed to be able to define yourself, that means you look into your heart, you find your dreams, and then you have to go out and achieve it. You have to achieve it. So you know, work is a good thing, in most work. You know, in every culture work is an important thing, and everybody, you know, making money, making a living was very important. But today in our modern culture your work becomes your identity, how much money becomes your identity. It's not just what you do, it's who you are; and that will crush you, because if you are successful, it'll go to your head, because you have this inflated idea of your identity. It's your identity. So if I made a lot of money, I'm going to have this inflated idea, I'm going to make all kinds of bad moves because I'm going to think of myself as being more able and wise than I really am. Frankly, if you've made a lot of money, you know what that means? It just means you've made a lot of money. But not in our culture. What it means is you're great, you're wonderful, you're brilliant, you know, you're wise; and that's what you think, too.

And then, of course, if you haven't made a lot of money, you know what that means? It actually just means you haven't made a lot of money. But not in our culture. It means you're a failure, you're not a man in many cases. You see, there's much more crushing pressure put on you, and as a result, we live at a time in which it's really weird. People don't believe in sin, they don't believe in hell, they don't believe in judgment, and yet people walk around with a sense of condemnation that they can't shake. They hear a voice calling them fools. They hear a voice calling them stupid cowards, not living up. They feel stained.

And yet, you know, Franz Kafka said, "The modern predicament is this," I wrote it down here. Franz Kafka in his book, in his diary, wrote this down: "The modern problem is we find ourselves today sinful but independent of guilt," and what he meant by that – and he is Franz Kafka, he needs a little bit of translation – we find ourselves sinful. What he says is, he says, "Even though we're not supposed to feel guilty – you can't make me feel guilty."

You know, Rob Reiner in *Bullets Over Broadway*, that Woody Allen movie. It's a great play. The Rob Reiner character says, "Guilt is petit-bourgeois _____. A true artist creates his own moral universe." That's what he says. And that is the essence of modern culture. But here's what's so funny. Franz Kafka says we don't believe in guilt. Why? Because who's to say whether that was right or that was wrong. You have to determine your own right and wrong; and yet we still feel sinful. We don't have a definition for sin, but we still – we don't believe in hell. I'll say it again: we don't believe in sin, we don't believe in judgment, and yet we have a sense of condemnation we can't shake, and there's a voice telling us we're fools, that we're stained, that we're bad. And so we really are in our modern culture, really stuck.

What's Christianity gives an alternative. Oh my goodness. First of all, as you already heard, and you know I'm going to say this, but think this out. I am not going to say to people who are struggling under the incoherent, illusory, and crushing burden of the modern understanding of self, trying to have an identity in that. I would never say just get religious. You know why? Traditional cultures where you've got to live up to your family's expectations, modern culture where you have to achieve and perform and compete in order to feel good about yourself, and religions that say, "If you're a good person, then maybe God will take you to heaven."

All of them are the same. In what way? What they're saying is your identity is achieved, not received. It's achieved, not received. You have to do it, you have to perform. And so you can only say whether you're religious or traditional or even – you know, even though modern agnostic or secular person, your identity works like this, "Because I've performed, because I've obeyed, because I followed the rules, because I've achieved, then I can feel good about myself, see. I obey, therefore I'm accepted."

But the Christian gospel is the only system in the world of thought that gives you a radically and totally different identity than what the secular world will give you, what any other religion will give you, what traditional cultures will give you, because Christianity says your identity is received, not achieved. Every other system says, "If you follow the rules, if you compete, if you perform, then you're accepted." But Christianity says, "No, I'm accepted, and I have accepted in Jesus Christ, therefore I perform."

"I perform because I'm accepted." Christianity says, "I perform, and therefore I'm accepted." Christianity says, "No, I'm accepted, therefore I perform." Or put it another way: every other system says, "If you follow the rules, whether the rules you created or whether the rules from the family or the rules of your religion, if you follow the rules, then you can have a stable sense of self. But Christians get a stable sense of self, and then follow the rules, because they already know who they are in Jesus.

Do you know how radically different that is? Let me count the ways, until my time runs out; let me count the ways. It means, Number One: "Every other approach to identity means you're either going to be bold and confident or you're going to be humble and understanding, but you can never be both at the same time," right? In other words, let's just say you're living up to your standards, you're living up to your standards. Okay, what does that mean? It means I feel good about myself, I'm confident and bold. But if I see somebody else who's not living up to standards, I look down at them and say, "Oh, gee."

See, if you get your identity from being a hardworking person, you have to look down your nose at anyone who's lazy. If you think of yourself as being a liberal,

open-minded person, you have to feel superior to someone you consider a narrow-minded bigot. See, whatever your identity factor is, in every other approach to identity you have to feel very superior, condescending, disdainful of people who don't have your identity factor, because you've achieved your identity, and anyone else hasn't achieved isn't worthy of honor. So you're either confident because you lift up the standards, or maybe you're actually because you've failed, you've failed your standards.

See, people who fail, they're trying to get their identity by living up to these standards, but they failed. Then they're humble, and then they're kind to people. And then they're very open-minded, and then they talk about, "Hey, you know what; I'm a failure, too; you're a failure, too." But they don't have that incredible confidence. See, if you are a sinner saved by grace, if you have your identity in Jesus Christ, if it's been given to you by grace, then on the one hand, you're humbled into the dust because you were such a sinner that Jesus had to die for you, and you weren't able to achieve it; but at the same time, you're affirmed to the skies because he accepts you and loves you. And that means you're bold and humble at once. No other system of thought, no other culture, no other approach to identity can create that kind of person. None.

Now where does that come from? How do you get it? Here's how you get it. Now, wait; I'm going to give you two words. Before I give you those two words, I want you to know that the way a person changes is by changing what they worship. You see, I believe that essentially the way you've changed is not through thinking or through feeling, but by taking truth and bringing it into your heart. That's what I mean by worship. Whatever you love the most – you may say, "Well, I believe in Jesus Christ." But if you love making money the most, that's the basis of your identity. And if you know you love making money too much, and if you know your identity's too much in this or that, then the only way you're going to change that is not by saying, "No, no; I'm a Christian, I'm a Christian." You don't just talk to yourself, you've got to change what you worship. What does that mean? You've got to take theological truths, gospel truths, and you've got to pray them, sing them, counsel them, worship, corporate worship, you have to meditate on them, you have to get them in your heart till they catch fire down there.

Now let me just give you two truths and let me show you how that works. One is substitution, one is justification – two doctrinal words that have meant the most to me that have been basically my lifesavers. First of all, substitution. What I mean by substitution, 2 Corinthians 5:21, "God made him sin who knew no sin, that we might become the righteousness of God in him."

Think of that verse: "God made him sin." Now what does that mean when it says, "God made Jesus Christ sin"? Does that mean he made him sinful? No. Was he up there on the cross snarling with self-centeredness? No. Well then, what does it mean when it said, "God made him sin"? It means God made him legally sinful.

That is to say God treated Jesus Christ as if he was a sinner on the cross. That's what it's got to mean.

When it says, "God made him sin," that means he's legally sinful, even though in himself he was perfect. He was legally treated as a sinner, and he died on the cross for our sin, which means that we might become the righteousness of God in him. What does that mean? It can't mean that many become a Christian. Then you start to grow, and you start to become more and more righteous. Well, that's true. And then someday God will love you more and more the more righteous you get; and at the end of your life, if you're really righteous, he'll take you to heaven. No, no, no. If Jesus Christ became legally sinful on the cross, then when you say, "Father, accept me because of what Jesus Christ has done for me," at that moment you become the righteousness of God in him. In other words, that means right now God looks at me and he sees a beauty, he sees righteousness.

You know, there's an old NCIS – not NCS – there is an old NCIS episode in which I think Charles Durning played this old broken-down 85-year-old World War II vet, and he's wanted for a crime. And these big snarling JAG, you know, these Navy police officers are coming after him, and they're ready. They're looking down at him and they're snarling, they're about to take him into custody. And Charles Durning is sitting there like this, doesn't know what to do, and his friend next to him opens his tie, pulls open his shirt, and shows that he's wearing the Congressional Medal of Honor underneath.

Now the way the story worked, he had the Congressional Medal of Honor because of something he'd done. The minute these snarling enormous military police see the metal, they snap. That's their job. Why? They're saluting the metal. Why? They don't know what the guy is like, they don't know what he's like; maybe he did do the crime. But they're saluting the metal.

When it says, "God made him sin that knew no sin, God made him sin, the one who knew no sin, that we might become the righteousness of God in him," there is a sense in which when I become a Christian, when I say, "Father, accept me because of what Jesus said," at that moment Jesus' medals are pinned on me, everything that Jesus accomplished.

Richard Hooker, seventeenth century Anglican theologian, writing about the doctrine justification by faith, says this: "Let it be counted as folly or frenzy or fury whatsoever. This is our comfort and wisdom. We care for no knowledge in the world but this, that God has made himself our sin," – that's Jesus – "that we might be made his righteousness." We are in the sight of God the Father as the very Son of God himself.

And John Bunyan in his spiritual biography *Grace Abounding to the Chief of Sinners*, he struggled a great deal with understanding the gospel of grace. He felt

like a sinner, but he couldn't really grasp, "Well, how in the world could God ever love him?" And this is what he says in his autobiography. He says, "One day as I was passing into the field, passing through the field with dashes on my conscience," – struggling in his conscience – "suddenly a sentence fell upon my soul: 'Thy righteousness is in heaven.' And suddenly I thought I saw with the eyes of my soul Jesus Christ at God's right hand. There I thought was my righteousness, so that whatever laws or whatever things that I had broken and laws I had broken, and whatever else I was doing, God could not say to me, 'John, where is your righteousness today?' because it's ever before him in Jesus Christ.

"I saw moreover that it was not my good frame of heart that made my righteousness better, nor could a bad frame of heart make it worse, for my righteousness was Jesus Christ himself, the same yesterday, today, and forever. Then the chains fell off my legs indeed. I was loosed for my afflictions and irons, and I went home rejoicing for the grace and love of God, because now I saw that all the imperfect character of my heart was like the four pence halfpennies that rich men carry in their purses when their gold is safe in their trunks at home. I saw that my gold was in my trunk at home in Jesus Christ my Savior."

Substitution and justification changed my understanding of my identity, and what it has meant was freedom. And if you have an identity based in Jesus Christ, success bothers you a little bit, because you say, "Wow, I've got to be careful here, it might go to my head." But it never does completely. Failure upsets you, because you say, "This is going to discourage me." But you know, it's just a job now, it's just money. It's not your righteousness, it's not your identity; and now you're free, and now you're free.

Here's how you get an identity that's radically different than the identity the culture gives you or any other culture possibly can give you, and it's one of the most wonderful and unique things about the Christian gospel. We'll continue to work out the implications of that. Right now I'm going to close us in prayer.

Our Father, we thank you that you have given us your Son. And what does that mean? What does it mean that he died for us? Tonight we see some of the radical nature of what that means. It's radical psychologically. It would be radical sociologically. What would a society look like that wasn't turning work or beauty or money into these big cultural idols that people literally bow down to? How different it would be.

Lord, we can't spread the good news of the gospel if we don't live into it in our own lives, if we're just as irritable and proud and greedy and driven by a desire for success, if we're just as addicted to pleasure as way of trying to console ourselves and quiet that voice of condemnation, if we don't live into the glorious new identity we have as children of the King, as justified in Jesus Christ, we can't

spread this gospel. So teach us how to do that. Teach us how to do it this weekend in a way we haven't done it before, we pray in Jesus' name. Amen.

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