

(Romans) Condemnation Justification Sanctification

by Willie Mullan

Willie Mullan's sermon explores the themes of condemnation, justification, and sanctification as outlined in Romans, emphasizing the believer's new identity in Christ and the call to live a holy life.

Duration: 56:13

Scripture: Proverbs 29:18, Matthew 6:33, Acts 3:6, Romans 3:20-22, Romans 6:13

Topics: "Condemnation"

Description

In this sermon, the preacher discusses two important aspects of living for God: identification with Christ and calculation in Christ. He gives an example of a young man who, after being condemned as a sinner, embraces the gospel and is justified by faith. The preacher emphasizes the significance of justification by faith alone and encourages listeners to hold steadfast to this doctrine. He also urges believers to surrender all aspects of their lives to God, including their lips, hands, feet, eyes, and ears. The sermon concludes with the reminder that living for God requires continuous dedication and yielding to Him.

Transcript

Now we're turning to Romans, and after six chapters this evening, Paul's letter to the Romans, and the chapter six, and we're going through the first fourteen verses this evening. Romans six and one to fourteen. Now let me try to recapture for you something that has passed before us in the exposition of this book.

You remember that in the first chapter, and in the second one, and in the third one up to verse twenty, that Paul was endeavouring to prove that the whole world stood guilty before God. You remember how in the first and second, and in the first twenty verses of the third chapter, Paul brought the world in guilty before God. So that's a section of the letter to the Romans, and you write over that section these words, the condemnation of sinners.

That's the first heading on your notes this evening. It's just looking back at that first section, and we'll not talk any more about it. Then, beginning at the twenty-first verse of chapter three, we went right through the rest of the chapter, and chapter four, and chapter five.

And Paul brought the Greek subject of the justification of believers before us. What a wonderful portion that is. That's another section of this great letter to the Romans.

And you write over that section the justification of believers. Now, we're about to start another section this evening. We're starting at chapter six, and this will continue through chapter seven, and right through chapter eight.

And this is the sanctification, the practical sanctification of sin. My, what a theme this is! It is good to know that the world stands condemned, and there is none righteous. We need to get that fundamental plank if we're going out with the gospel.

And then we need to know all about this wonderful justification by faith alone. You'll remember how we concluded. Let's get back to that, because you should never leave that.

Chapter four, verse twenty-eight. Therefore we conclude that a man is justified by faith without the deeds of the law. What a conclusion to come to.

That's the greatest conclusion I ever came to in my life. And I'm standing steadfast upon it. Justification by faith alone.

No poopish nonsense needed to back up this wonderful doctrine of justification by faith. But when you see a man brought out of the depths of the condemnation of sin, and through grace brought into this wonderful justification by faith, now he must go on. Oh, let's get this clear.

He must go on with God. You know, God wants him to live a holy life, and we're up to section now where we're going to consider that. And we're writing over the whole section, sanctification of faith.

Paul uses a far better term, I think, than that. I only put them side by side like that because they're easily remembered for me, and I trust it does the same for you. But Paul uses a phrase here in the fourth verse of chapter six.

He talks about walking in newness of life. It's the same thing. Now I want to write another phrase for you.

I think that this is a good one. I'm going to call what comes in chapter six and chapter seven and chapter eight, I'm going to call this God's gateway to godly living. I'd like to take the saints through these gateways one by one, and I trust as we pass through that we'll learn how to live for God, how to walk in newness of life, practical sanctification for saints.

That's what we're starting just now. And so laying that foundation, we'll get down to consider what gateways are in these fourteen verses this evening. Now as we commence the chapter this evening, I think it's right that we should remember what Paul was talking about at the end of chapter five.

In the middle of verse twenty, you remember he said this, but where sin abounded, grace did much more abound. That was a tremendous statement. We went into that last week.

Verse twenty-one, that our sin hath reigned unto death, even so might grace reign. My, I tell you, we looked at these kings on the throne last week. Sin reigning, and then grace reigning.

Now as we start chapter six this evening, it starts with a question. What shall we say then? Now I think that we want to watch the we's in the letter of Paul to the Romans, because sometimes he uses the we as the

saints of God put themselves in, and sometimes he uses the we just as a Jew. He's anticipating here some critical Jew who might say, well, if sin abounded and it laid the foundation for God's grace to more abound, then this critical Jew might say, shall we continue in sin that grace might go on continually abounding? He's anticipating a criticism.

That's what he's doing. And we need to see this all the time in Paul's teachings. But the moment that he gets this subtle question, I put it, the moment that he gets this subtle question down, he comes out with the answer quite clear.

My, it's a scornful answer. He seems to scorn at the critics and say, God forbid. Or as there is another translation, he said, perish the very thought.

Perish the very thought. You see, I think we forget this sometimes in our brief expository teaching of grace that brings salvation to all men, and it does, you know. We're saved by grace.

But when Paul was teaching this to Titus, he said this, the grace of God that brings salvation to all men hath appeared, and then he went on, and teaches us. The grace that saves us, you know, is the grace that teaches us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in the present world. That's grace teaching us how to live for God.

But the critics never thought that saving grace was teaching grace, and that's just where they missed the mark. And so when the critic puts the question, well, if my sinning lets the grace of God more abound, should I not continue in sin to let grace continue? God, Paul says, perish the very thought. And it's a scornful answer.

And then he comes to something that's very important. He says, God forbid, Paul shall be, and he's back to the Christian now, putting himself in the company not of critics, but Christians, Paul shall be, that are dead to sin, and it is a pity that our translators translated this word, the dead, here, because all the scholars are unanimous that it would be better had it been said, how shall we that have died to sin? We're not looking at an actuality, you know. We're looking back to the cross, and we're looking at death in a judicial fashion, for back yonder, judicially, we died in Christ.

That's what we're going to learn. But it's a great thing to learn, just to hold it, because this is going to be our first gateway, my few. We're going to see that we were identified with Christ at the cross.

And so it would be better to say, God forbid, how shall we thus have died to sin? Live any longer therein. And then he comes to this wonderful ordinance of believer's baptism to prove our identification. Oh, I'm quite aware, you know, that there are some arguments about whether this is believer's baptism by immersion, or whether it's spirit baptism.

Well, all right, I'll tackle it for you. Have a good look at it now and we'll see. Here's the ordinance as Paul sees it.

Verse three. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? I want you to notice that the emphasis is on death. And I would like everybody to remember that when we get to the eighth chapter of this book, and at the second verse, it says, For the law of the Spirit of life.

And one of the titles for the Holy Ghost in this great book of ours, is that he's called the Spirit of life. He never baptizes into death. Not at all.

He brings men into life. It was the baptism of God on ourselves. The Spirit is the Spirit of life.

And it's not the baptism of the Spirit that's here. No, it's the figure of believer's baptism, as we shall see in a moment. Now, let me just crack it once more for you.

Have a look at it again. Verse three. Know ye not that so many of us as were baptized.

Now, when we talk about the baptism of the Spirit, it doesn't talk about a few of us out of the company of Christians. Because the baptism of the Spirit says, that we were all baptized into one body by one Spirit, and that no meat grew out of us. So Paul was writing to the saints in Rome, and he knew that they were not all baptized by immersion at that moment.

And he just says, as many of us as were. So it makes it absolutely clear that it's not Buddhist baptism. No, it's believer's baptism by immersion.

And he's using it because he wants to bring out identification with Christ. And there's nothing in this world or in this book that brings out our identification with Christ as the wonderful, blessed teaching of believer's baptism. Let's see it quite clearly.

Now watch. He says, know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death.

You know friend, I'd like you to get the hold of this, that believer's baptism has got nothing to do with the birth of a baby. It has got a lot to do with the burial. Do you get that? Because I'd love to rub it into some of you that stand up for poopish nonsense.

And I would love to rub it into your head too. For I defy anyone to get me one draft on sprinkling babies in this book. That's my fair start.

And I'm tattling you, you know. And if you'd like to have a go with me, I'll be here after the meeting. Because I'd just defy anyone in here.

Just defy any man in this town or outside of here to get one draft, just one, on the sprinkling of babies in this book. That's big enough, isn't it? And when you find it, I'll apologize. But I'm not just a soft cocoon of no lice to give you the chance.

But I can trot you out scores of verses on believer's baptism. It's a burial that's nothing to do with the birth of a baby. It's the burial of an old man that's being symbolized.

You see, this is what we want to get in our minds. That our old man was crucified with Christ. Yes, we were buried with him by baptism into death.

Now, watch this in the middle of the verse. That like us, and it's only like us because of symbolism, not actuality, that like us Christ was raised up from the dead by the glory of the Father, even so we also should walk in unit of life. You see, friends, while people really argue against the believer's baptism, my, to me, I think it's the most beautiful thing in the whole world.

That's what I think. You see, when I come out to be baptized, I stand alone at the foot of the tent or up in the hills where our brother was baptizing, or in the river or wherever it may be, and I'm witnessing to the world that when Christ went alone into death, I will listen. And when he was buried, I was buried with him.

And when he rose again, I rose with him. And just put me straight, and wouldn't bring that out, would it? Now, it takes immersion to do that. There must be a going in, a going under, a coming out of.

We bring out the symbolism. Nothing short of it. Oh, you know, they love to substitute this word, sprinkling, for baptism.

This one text in the book will settle you. Jesus said, as he looked at the cross, I have a baptism to be baptized with. I hope you didn't think that Calvary for Christ was a sprinkling.

And I hope you would never have the audacity to change the word there. You know, at Calvary, we went in under the rock of God, and every wave and pillow, we would burn into the depths where there was no standing, and praise God on the third day he rose again. Oh, I think it's only bigotry that makes you argue sometimes.

You just stand up for a lot of old popish nonsense that you don't find in your book. And when real teaching comes up against your chest, the only shield you have is bigotry. May God give the saints more grace.

Well, that's God's word, aren't we? Now, Paul's just chewing this to answer the critics. You see, he's letting them see that how can we live any longer in sin? We're identified with Christ in death. We're identified with him in burial.

We're identified with him in resurrection. Then he hits it again in verse 6, knowing that our old man, isn't that it? That's not a newborn child, is it? That our old man is crucified with him, that the body of sin might be destroyed, the word there could be paralyzed, that henceforth we should not serve sin. And he brings in a very simple deduction, for he that is dead is freed from sin.

And then he goes on to conclude, now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more. It's a lovely wee bit.

Death hath no more dominion over him. And the popish priest doesn't know this. The old fella down north, he doesn't know a thing about that phrase.

Or three or four of them down north, I don't know, many of them are there. But every Sunday in the pagan, Babylonish, popish march, he stands up, makes a few movements, and throws ashes to the clouds, that he creates Christ. He turns the bread into the body.

He turns the wine into the blood. And he's professing that he creates Christ. And he creates him to put him on the slab, to put him to death again.

Not at all. Death hath no more dominion over him. He only dies once.

Just once. Pagan, popish nonsense, has him dying in every mass. Not this book.

Not this book. You see, here's what Paul says. Look at this verse, verse 10.

For in God he died. He died unto sin. Once.

Say it, Mark. Say it under your breath. Once.

But in that he liveth. He liveth unto God. Now, he has gone through all this symbolism of baptism, and all these deductions that followed on, and this glorious conclusion, that he might get off the face of identification with Christ.

In death, in reveal, in resurrection. Now, I want to put another gateway there before I say another word. Just look at verse 11.

This is a lovely one. Very wonderfully he says, Likewise... I guess he's linking it on all right. Swinging on the same heme as this one.

Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God. Now, that word reckon is a tremendous word. It's logosomia.

Everybody has it before. This old letter to the Romans is full of this Greek word. Logosomia.

I'll show you where we found it first. Look at it. Come over to where we were reading a moment ago, Romans 4, and 28.

And it says, Therefore we conclude that a man is justified by faith without the deeds of the Lord. You see, the English word concludes. It's the exact Greek word without any variation whatsoever.

Logosomia. Of course you're bound to know that reckoning and concluding is the same thing. It's only this English language of ours, that's all.

And then when you go into chapter 4, chapter 3 that was, I think I said 4, chapter 3 and 28. Now, when we're at chapter 4 and verse 3, for what saith the scripture, Abraham believed God and it was counted unto him for righteousness. Do you see the word counted? It is the exact same Greek word without any variations whatsoever.

Logosomia. Of course you're bound to know this, that reckoning and concluding and counting, it's all the same thing, and it's this old language of ours. It's a great pity they didn't fix it up a bit.

Now watch again. Do you see a way down the chapter? We're at chapter 4, verse 23. Now, it was not written for Abraham, saith the Lord, that it was imputed to him.

See the word imputed? It's the exact same Greek word, logosomia, without any variations whatsoever. Of course, you wouldn't need to be a scholar to know that imputation and counting and concluding and reckoning, it's all the same anyway, isn't it? You'd know that if you didn't go to school, because I never went very often, and I know it. Now, I want you to get the hold of this.

We're at chapter 6, and we're at verse 11, and Paul's saying to the saints, now, I've took you through the symbolism of believer's baptism, and let you see our identification with him. Now he says, likewise reckon ye yourselves to be dead. Now, that's the bit I want you to get.

You see, that's calculation, isn't it? It's just reckoning. Now, this is the bit that I want you to be sure about. You know, when we look back, and we testify that we died in Christ, our old man was paralysed back yonder.

Now, I don't want you to think that he's actually dead, because if he were actually dead, God would not need to say, reckon ye yourselves to be dead, would he? Go on, use it. That's what it's for. That's for sleeping on.

If you were actually dead, would God need to say, reckon ye yourselves to be dead? No, when we look back, that just said you were disarranged. That's where God comes in. That's where God sees us.

And I say, Amen! That's what I said when I got baptised. But you know the thing that I testify to? I've got to start to work out now. I've got to reckon now.

I've got to calculate in Christ. Now, there are two gateways before us. Identification with Christ, and calculation in Christ.

Now, let me work it out for you now, because we're going to find out how we're to live for God. All right, I'll tell you how we live for God. Think of a young man who's 21 years of age, he's been in the world since he left school, and he's a condemned sinner, just like the first three chapters says he is.

He's a condemned sinner. But you know, the glorious gospel is brought to his heart in the power of the Holy Ghost, and he's led to see himself as a condemned sinner. But the glory and wonder of the Saviour and Calvary and the Cross is brought to his heart.

And he puts the arms of his church round the Saviour who died and rose again, this living Saviour. And the moment he does, he's justified by faith. And he's into the next three chapters, isn't he? I was in the first three chapters a moment ago, he was condemned already.

Now, he's justified by faith. The burden is rolled away. He's saved.

He's singing the Hallelujah hymn now. And he comes to the Bible class and he learns God's Word and he gets baptized. The summing is still in the three chapters.

And he gets gloriously baptized and he's so happy and he's going on. And in the knowledge of the Lord, he's just thrilled. But you know, before he was saved, there were certain things of the world that really attracted him.

He lived for them. But you know, he hasn't been thinking about them for a day or two. He's been delivered, hasn't he? And then, to his great horror, one day, he finds himself being attracted by the world again.

He's not actually dead, is he? This old man who is due addition, let him dead by God. Oh boy, he can really become alive. And this puzzles some young believer, doesn't it? Who's just about to find out that under my skin, there are two natures now.

I want to live for God. Oh, but there's something here that really is attracted by the world. I'll tell you what you need to do, sir.

Are you listening with your two ears? He just looks at this thing and he says, I died to you. When Jesus died, I died to you. God reckoned me dead to you.

Now, that's identification. He's getting that bit all right, isn't he? And then, in the next second, he says, No, I'll not touch it. He's going to reckon himself dead.

A calculation. I'll tell you when he walks away and turns his back on it, he's living for God. Got it? Now, don't go too quick, because you have a wee bit more to go.

Don't think you know all about holiness and Sujitwis. There's a few more for you to go through. Now, the moment that he gets there, watch this.

Verse 11. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ your Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof, neither yield ye your members as instruments of unrighteousness unto sin.

Now, get this bit. But yield yourselves. You know what that is? That presentation.

Isn't it? You see him standing looking at this worldly thing? Do you hear him saying, I would be dead if I was Christ. I'd die for you. Do you see the calculation? He's reckoning himself now dead to life.

Do you see him looking? Oh, he's not going in now, is he? He's not going into the worldly thing now. He's given his members over to God. This is presentation.

This is presenting your bodies, isn't it? Do you think you only do it once in life? Because that's what a whole lot of the boys teach to get a slot of bologna in this world. You may have to dress one. Don't think that one day you'll be Roman.

No, you'll need to learn that you need to give the Lord your hands and your feet and your eyes and your ears every day. And a whole lot of times every day. You can never do this once for all.

God pity you if you're private. You must have found yourself out. If you would be honest.

So that we've got three great ways, haven't we? The lovely ones. You want to live for God, do you? Because you know, if you came out of the first three chapters from under condemnation and you're in the next three and you're under justification, you know you need to go on and get into the next three and live for God. Ah, yes.

Just put your eye on the Word. Yield yourselves unto God as those that are alive from the dead. Now watch as we do that.

And your members as instruments of righteousness unto God. Yield yourselves and your members as instruments, as vessels, if you like. Could I remind you of the nights we went through the book of Daniel? Many of you know all the chapters.

What happened in the first one and the second one and the third one and the fourth one and the fifth one. You ought to know them, you know. Well, I'll tell you what happened in the fifth one.

You remember that Belshazzar made a feast for a thousand of his lords. You remember it now, don't you? And you remember when he was half drunk in the middle of the feast that he called for the vessels that belonged to the temple in Jerusalem. The vessels of the temple.

And you remember that he desecrated the vessels of the temple and God struck them that night and that night Belshazzar was laid. And you know these bodies, they're the temples of the Holy Ghost, aren't they? And you know, you can take the vessels and you can desecrate them or you can consecrate them, whatever way you like. And what you need to do is to really give them to God.

Because some of you women who is elect, they just sit still and don't blush. But I'm God's servant. And you need to be talked to.

Just tell the Lord you'll do as you like. Some of you do as you like with your face. Just do whatever you like with it.

You'll make it like a red Indian if you feel like it, won't you? You wouldn't think it was God, would you? You wouldn't think he bought it. You're not your own. The way you talk and the way you act, you think you were your own.

Friends, what do we do with a vessel or a temple? Consecrate or desecrate. And the answer to that tells me whether you're living for God or whether you're not. That's what it is.

Let's just go to the Acts of the Apostles for a moment. The Acts of the Apostles. And we're at chapter three.

I want you to follow this with me for your benefit. Acts of the Apostles, chapter three, verse one. Now Peter and John went up together into the temple at the hour of prayer.

That's a beautiful phrase, isn't it? The hour of prayer. Of course, where there's a company of saints that are real saints, there's one thing sure, and it's this. They'll have an hour of prayer.

My nephew will be marked out on the calendar somewhere in the week. They'll have an hour of prayer. All dead churches, of course, have no hour of prayer.

But where there are real saints, there is an hour of prayer. Very often we say, blessed hour of prayer. The call to me from a world of prayer who bids me at my father's throne make all my wants and wishes known.

Now let me ask you this request. Supposing if you give your feet to the Lord, where would you land? Come on out of your corner. Some of you old bastards talk.

Where would you land? Oh, you'd rather be looking at the television, wouldn't you? You never give the Lord your feet nor your eyes. They're getting in on me. Let me get out of here.

They're in on all of this again. I'm not worried about it. Do you remember? This is not a picnic.

This is out for God. I can tell you this. You give the Lord your feet.

I'll give the cross on Thursday night and you'll be right here. What on your feet do you see? My dear friends. Now watch this.

We'll go down the chapter here. This is a beautiful chapter. Verse 2. A certain man lame from his mother's womb was carried whom they laid daily at the gate of the temple which is called beautiful to ask alms of them that entered into the temple.

Who's seen Peter and John about to go into the temple ask an alms. I'm Peter. Quick as a flash, you know.

I want you to get this. Peter had him going. You know, if we only gave our ears to the Lord we would actually hear the cry of the perishing.

This fellow was perishing. From his mother's womb he was perishing. Oh, they had as much fear for religion as they could.

But he was perishing. Would to God that each one of us tonight could hear the trump, trump, trump of Christ's blessing on the road to hell. Would to God we could hear it.

Oh, you know, friends. I'm so starved at times. Our old telephone rings at 2 in the morning, sometimes 3. And on the other hand there's somebody with a broken heart and they're saying this morning, will you come, my brothers, nearly into eternity.

I'm so excited. For the last 20 years I've been listening. Because when you lift that phone at 3 in the morning the year you drew the gates you'll know you've had a good time.

Don't get excited then. You've wasted your life, man. Some of you would get excited in the last few flimsy seconds to save your conscience.

But there's been a gospel meeting here for the last 12 years and the gospel faithfully preached. Would you never have thought it worthwhile to go down and bring them to hear the word of the Lord and to let them go by? Oh, you never heard the cry of the perishing. Sure you didn't.

Give the Lord your ears. But listen to this. Verse 4. And Peter fastening his eyes upon him with John said, Look at us.

Oh, that we have vision. You know, I think this was a wonderful look of Peter. My, it was a creature perishing.

And he was the man of God fastening his eyes upon him. Oh, you know, some of us have been talking recently in the secret place and we're thinking of trying to get a band of men and women in this place who'll see the perishing. Oh, take a good look at your old mother.

She sits at the fire when you go home tonight, won't she? And she's peculiar. She's on the edge of hell. And try to let God inflame a vision in your soul.

For when? Give them your feet. Give them your ears. Watch this.

Verse 6. Then Peter said, Silver and gold have I none, but such as I have did I thee in the name of Jesus Christ of Nazareth rise up and walk. Oh, friend, surely you could give the Lord your lips. You know, I had the great joy just the other day when I was in Liverpool.

You remember me telling you about Mrs. Rowlands? Oh, I'll never forget this lady. This lady who can speak six languages and could command 2,000 pounds a week anywhere. She's going into the slums at this time of the night.

God bless her. And she's going to see old folks that are down and out and she'll wash their feet and wash their face and wash their hair. And she said to me, Willie, Willie, you'll pray for me because there are times when I can't get my lips to go although I can speak.

I'm so backward. When if some of you really wanted to get your mouth open, surely you could say a wee word for Christ. If you can't talk for Christ, you should have been a dummy.

You can talk about a lot of other things. Yes, what's this? You see, they gave the Lord their feet to her after prayer meeting. The Lord had their ears, they heard the cry of the perishing.

The Lord had their eyes, my, they looked at this man. The Lord had their lips, but watch this bit, I love this bit more than ever. Verse 7. And Peter took him by the right hand and lifted him up.

Now, I don't steal this, it's not mine. This last bit is Gypsy Smith. Gypsy Smith said, When we lift her up, we'll see the Lord glorified in her salvation.

Some of you friends, Man, you've come to the gospel meetings for twenty years, and you never brought a center of whiskey in your life. Shame on you. Shame on you.

Go home and tell the Lord how Rectitus Present You've given everything. When I surveyed the one on which the Prince of Glory died, my richest gain I conquered loss, poor contempt, and all my pride. And here's the last verse.

Where the whole realm of nature, mine that were an offering far too small, love so amazing, so divine demand, demand, my life, my life, my soul. Let's, let's look back. We've identified with Him.

Let's conclude, let's calculate the fact. We're God to the old world. And let's on the basis of identification and calculation, let us have a presentation.

Lord, I'll be at the prayer meeting. Oh, that's different, isn't it? Already giving the head ease. Lord, I'll be at the prayer meeting.

Lord, I'll pray for my old mother, no matter what the devil does. Are you in on it? Let there be identification and calculation and presentation. And you, dear, you'll be found walking in newness.

And there are good many more great weeks to go. Oh, God, our Father, we thank Thee for conducting us into these rich fields of Thy work, where we can find out how to live for God. We thank Thee that the grace that saved us is the grace that's now teaching us to live soberly and righteously and godly in this present world.

Oh, God, make us step through these gateways all day tomorrow. And the next one. And the next one.

That we might bring glory and honor and praise to Him who died for us. Lord, Thou hast been teaching us about His death for us. Oh, teach us about His death for us.

Let us die daily. Lord, bless the class. Oh, God, there's been something said tonight that are loud and convicting.

Oh, God, we pray that Thy saints will be brought to the place where You'll really own their hands and their eyes and their ears and their feet and their tongues. Lord, take us. Take my life.

And let it be ever known only all for being part of in Thy fear with Thy blessing for Thy name's sake. Amen.

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