



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Galatians 3: 15-22

Galatians

“The Promise”

TRANSCRIPT

[Message] At Believers Chapel, we go through books of the Bible. We teach through them verse by verse, chapter by chapter. And we're doing that in the book of Galatians, and we're in the middle of the book this morning. We're going to look at Galatians 3:15-22. "Brethren, I speak in terms of human relations: Even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. Now, the promises were spoken to Abraham and to his seed. He does not say, 'And to seeds,' as referring to many, but rather to one, 'And to your seed,' that is, Christ.

What I am saying is this: The Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. Now, a mediator is not for one party only; whereas God is only one.

Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe." May the Lord bless this reading of His Word. Let's bow together in prayer.

[Prayer] Father, we do thank You for this time together. It is a great privilege and a blessing for us to gather on this Lord's day and to read the Scriptures and study

them together. Encourage us to do that. In fact, You really command us to do that, to not forsake the gathering together of the saints. And so we're here and we look to You to bless us, and the blessing will come through Your Word. We have that assurance. Your Word never goes forth and comes back to You void, empty. It accomplishes a purpose, and the purpose that Your Word has is to strengthen Your people, build them up in the faith, fit them for the week to come. Its purpose is to change us. It's to make us like Christ, and we pray for that purpose this morning.

We pray that as we study what we have read, You guide us in our thinking. And so we ask for the spirit of God to minister in that way, open our hearts to receive the truth of Your Word, to guide our minds within the text, but beyond the things that will be said, to make applications of this text to ourselves, to see the depth of it and how it applies to us. So Lord, we pray that You administer to us through Your Word and enable us to understand things well, illuminate our minds that we would grasp the meaning of this text, and you change us.

We look to You to do that, Father, because we know we can't change ourselves. If we could, Your Son never would have come. If we could save ourselves, there would never have been a need for the cross, the law would have sufficed, but we can't do that. We can't save ourselves. We can't change ourselves, but You can. The Spirit of God can, and He does that through the ministry of Your Word. And so we pray that the ministry today, our time together as we study and we contemplate this text of Scripture, it would be profitable. And we would emerge from this time of study well-equipped, changed, and with hearts that are worshipful.

Lead us into our sense of worship over the subject of Your grace. Father, bless us not only spiritually, but materially. We have needs daily. Oftentimes, we don't realize that because You are so faithful to bless us every day, not only with the basic needs of life, but in this world in which we live, this country in which we live, we are blessed with luxuries, so much so that we can take all of that for granted and fail to realize that we have everything as a gift, that we live and move and have our existence as Paul told the Athenian philosophers in You. And that means every breath that we take is a gift from You.

So certainly, all of the luxuries of life are a gift from You, but the problem is we sometimes fail to realize that. We have so much. You're so faithful. Blessings come so regularly that we take them for granted. We confess that that's wrong. And

we pray, Lord, that you teach us to be more appreciative of what we have in Christ. What we have is a work of Your grace, but we pray, Lord, for those that are deprived of health or of employment, that You bless them and that You would open doors of opportunity to work, that You give them wisdom and diligence in seeking employment, that You would lead to the place where you'd have them to be.

And for those that are sick or those that are grieving, we pray that You give healing and relief and that You would give encouragement to the discouraged. All of us go through discouragement at times, but we know that You bless, and Your promises are firm. We're reminded of that in our text this morning, and help us to live in light of that. Bless our nation, Father. We pray for our leaders. We pray that those men and women that you have placed in positions of leadership would have great wisdom to lead this nation wisely.

And we pray for this nation that You bless it, not only materially and not only politically and not only with peace, but with salvation. I pray that You bless us to that end, that You would equip us to be men and women who see as our mission in this life to be lights in the midst of a dark world and help us to do that. Bless us this morning that we would become well-equipped to do that and that we would emerge from our time together, not only wiser, but full of worship in our hearts. We pray this in Christ's name. Amen.

[Message] We sometimes hear it said that there are no guarantees in life, and there's a lot of truth in that statement. The job you feel so secure in today may be gone tomorrow. Vacationers may be enjoying the sun and breeze on the beach one minute and that tsunami sweeps them out to sea the next. Life is full of unexpected and unpleasant changes. But it's not true that there are no guarantees in this life. There are many. God's promises are always guarantees that will never change because God doesn't change. So His Word is reliable.

"Jesus Christ is the same yesterday and today and forever," Hebrews 13:8. Now, that truth is not explicitly stated in our text this morning in Galatians 3:15-22, but it is certainly the basis for what Paul has to say here where he teaches us that God's promise of salvation is dependable because God is unchangeable. Paul has been teaching that salvation is by grace alone, through faith alone and Christ alone. He has established that from both the Word of God and from the Galatians' own

experience. In verse 2, he reminded the Galatians that they had received the Holy Spirit by faith, not by the law.

And in verse 14, he stated that Christ redeemed us from the law so that we might receive the promise of the Holy Spirit. That promise, the promise of God's blessing of eternal life and all that it involves is received through faith. That's the teaching of God's word. Genesis 15:6 and Habakkuk 2:4 prove that the just shall live by faith. But Paul's opponents who were very much opposed to that idea, these Jewish teachers of the law, the Judaizers who have come to Galatia with a different gospel, who had preached that we're saved, not by faith alone, but by faith plus keeping the law.

They were not ready to admit what Paul has said, what he established from the Word of God. They would argue that the giving of the law changed the terms of salvation and added a new requirement. It's true we must believe and Abraham believed, but the law came later. So now, there's this second condition that must be met as well. And so Paul answers that, first, from the policy of human covenants or contracts to show that promises can't be broken. If men keep their word in business arrangements or whatever arrangements might be, then certainly, God will keep His Word.

Secondly, he answers by explaining the function of the law. It was not given to be a way of salvation. It was given to assist the promise by exposing sin and leading people to Christ. So Paul's point here is very simple in our text. God has promised that salvation is by faith and he cannot break His Word. His promise stands. The law was given not to change that in any way, but to assist the promise, to come alongside of it, so to speak, by showing us our sin and our need of salvation, that we would turn to the Savior God has supplied us with.

Well, Paul begins his proof of the priorities of the promise to the law with an illustration from human relationships and the way that men make agreements, verse 15: "Brethren, I speak in terms of human relations: Even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it." Paul may be referring here to the Greek practice of drawing up a last will and testament, which once it was finished and deposited in the public records office of a city, no one could change it, not even the testate, not even the man who had made the will, didn't go back and add things and change the document that he drawn up.

Whatever the specific legal arrangement Paul had in mind when he makes this statement in verse 15 refers to this example, or this illustration, whether it's a will or a covenant between two parties. The general principle is plain and universal. Once a contract has been made and an agreement reached, one of the parties involved can't at a later date come back and change the agreement, change the document, add something to it, take something away from it. The contract or the covenant is legally binding. Paul's point is simply that the promise of justification through faith made to Abraham is a permanent promise.

If a human contract or covenant can't be added to or voided after the two parties agree upon it, then certainly, God cannot cancel his covenant and his promise made to Abraham. If men are expected to keep their promises, then how much more can God be expected to keep his promises? Now, God's intention to do that is clearly indicated by the way in which he made his covenant with Abraham. It is recorded in Genesis 15. God promised to bless Abraham and Abraham believed God and God justified him because of his faith. Then to confirm that He would give to Abraham the blessings that He promised him, descendants and the land and blessings far beyond that, eternal blessings, well, to prove that he was going to keep that promise, He made a covenant with him.

He did according to the ceremony that was common in the ancient Near East. The Lord instructed Abraham to sacrifice and cut into a number of animals, place them then these pieces of the animals in rows with a path between them. It was the custom in those days that when men made covenants, they would do this. They would cut up animals. They placed them in a row, and then the two men would walk between these pieces of the animal, between the slain animals as an expression of their promise to keep the agreement.

Well, this is what God instructed Abraham to do. Abraham did that and as you will remember the text, he waited for God to come. And God comes late at night and He comes in a spectacular way as a burning torch, and yet, when He came, He alone passed between the animals. He didn't invite Abraham to come. He didn't allow Abraham to pass through with Him. It was a unilateral covenant. A one-sided covenant, an unconditional covenant in which God signified that He alone stood behind the promise and would not fail to fulfill the promise and the promises that He made to Abraham.

So if sinful men can't change an agreement, can't change a will or a covenant and are expected to honor their oaths, then we can be sure that God will not violate His promise. He will keep it. And the promise was not only given to Abraham, but also to his offspring. As Paul points out in verse 16, "to his seed." Now, that doesn't refer directly to the multitudes of Abraham's descendants, but to one descendant in particular, to Christ. That's how Paul explains it. He is referring here to Genesis 22:18, where God said to Abraham, "And in your seed all the nations of the earth shall be blessed."

Paul interprets the word "seed" of Christ based on the observation that it is singular and not plural. "He does not say," Paul writes, 'and to seeds,' as referring to many, but rather to one, 'and to your seed,' that is, Christ." Now, in fact, the word "seed" in both Hebrew and Greek is a collective term, which means it's singular in form, but it can also refer to a plurality. Our word "offspring" is like that. It can be one offspring or many offspring. Paul, of course, knew that. He knew what this word was. He knew it was a collective term. He uses actually in that way.

He uses the word "seed" in the book of Romans on more than one occasion, collectively of Israel, of the nation, of a number of people. But he knew that this word "seed" was also used in the Old Testament as a singular for one person, for a definite descendant. And he knew that it had to be singular here and had to refer to Christ because only He could fulfill this promise that God made that in Abraham's descendant, all the nations of the earth would be blessed. So it is Christ who is the heir to the promise given to Abraham. And the only way for people to participate in that promise that God made to Abraham and have the blessings of it is to be joined to Jesus Christ, to believe in Him.

Those who have the promise to Abraham then are not those who are trying to keep the law, those who are living under the law, but those who are of faith. Paul said that earlier back in verse 7. He said, "It is those who are of faith who are sons of Abraham." Abraham believed and was blessed. He was saved. Those who believed as Abraham did are blessed with Abraham. They have the promise. The law didn't change that. It was a late addition. Paul points that out in verse 17. He says that "the Law came four hundred and thirty years later."

The promise had been in force for nearly 500 years, long before the law was established. That proves the priority of the covenant with Abraham over the law of

Moses. So the law cannot possibly invalidate God's promise, which it would if the law had priority. It would make the promise ineffective. That's what Paul says in verse 18, "For if the inheritance is based on law, it is no longer based on a promise." God's promise to Abraham would be invalid because the law and the promise are opposites. They are opposite principles and they cannot be mixed. It's like trying to mix oil and water. They do not mix.

The law would then cancel out the promise that God made. As John Stott put it, drawing out the difference between the law and the promise or the law and grace, he says, in the promise to Abraham, God said, I will, I will, I will see that in the covenant that He made with him in Genesis 15. That's the whole point of God alone going between the slain animals – I will I will I will. But in the law of Moses, God said, "Thou shalt, thou shalt not." You can't have it both ways. Either God is the guarantee of the promise or we are the guarantee of the promise.

But if it has changed, if God has replaced the promise with law, then He completely changed the agreement, which means that God went back on His Word, and God could never do that, not even sinful men are allowed to do that as Paul said in verse 15. Once an agreement is reached among men, "no one sets it aside or adds conditions to it," not legally at least. God is completely faithful to His Word. He is changeless. That's Paul's meaning, that God is faithful based on His character. And to emphasize His faithfulness, he says at the end of verse 18, "But God has granted it to Abraham by means of a promise."

Notice God granted this inheritance to Abraham. He gave it to Abraham and that proves Paul's point, that salvation is a free gift. It's not something we earn. We don't achieve this inheritance. It's granted. It's given. And it's a permanent gift. That is emphasized by the grammar of the statement. God has granted it. It is a perfect tense and I think it was last week, we had a small grammar lesson, and I explained the significance of the force of a perfect tense. It's a past tense. It speaks of an action that occurred in the past, but it has results that continue into the present. And the significance here is this is still God's way of salvation.

The inheritance has always been a free gift. What was a free gift then continues into the present as a free gift. God cannot change His mind. He cannot break His Word. He is always reliable. In much of life, there are no guarantees not when we are dealing with man and the elements. People break promises. They do

make covenants and they try to add to them and things fall apart and circumstances do change. The unexpected and the unwanted happen all the time. But not with God. God is not like that. He gives guarantees that are firm and reliable. Circumstances change, but His promises never do.

Isaiah wrote all flesh is grass. The grass withers, the flowers fades, but the Word of God stands forever. From the standpoint of the book of Galatians, that is true of salvation. It has always been and always will be by grace alone, through faith alone, in Christ alone. But by implication and by application, God's guarantees are true for everything. All of His promises are firm. After all, if He will do the greatest thing, give us salvation, He will bless us with the lesser things. If He can make the promises as He's made to bless us spiritually, He can certainly bless us materially.

If we can count on Him to deliver us from eternal destruction, then we can certainly count on Him to deliver us from temporal trials in this life. We all tend to worry about those kinds of things. We worry about the future and about the material aspects of this life. Actually, we probably worry about those more than we do about the spiritual things of life. But we worry about our future. We worry about our employment; we worry about our health. The list goes on of the things of a temporal nature that we worry about, but God has promised to constantly care for us. I will never leave you nor forsake us. That's a promise from the Old Testament and the New Testament together.

And so if God has obtained eternal life for you, don't you think He can obtain for you the things of this life? The material things of life. If He gave his own Son for us, won't He with Him also freely give us all things? Certainly, He will. That's Romans 8:32. God is faithful to His promises in spite of us, in spite of our lack of faithfulness. His faithfulness is grounded in Himself. It's not grounded in us. It's not grounded in circumstances. And God cannot deny Himself. He cannot violate His character. That was the oath that He made to Abraham. He made a promise based on himself.

God dealt with Abraham on the basis of grace, proving that the way of salvation is by means of the promise received through faith, specifically faith in the promise redeemer, the seed, Jesus Christ. Paul has demonstrated that by showing that the law cannot invalidate the promise. The promise was established first and God cannot break His Word. That raises a question. One that Paul was anticipating,

which he states in verse 19, "Why then the Law?" If the law has not added new conditions to the promise, if salvation is apart from law keeping, and we receive the inheritance as a gift, then why did God give the law in the first place? And the thinking behind this question and probably the objection that had been raised to Paul at some point in his ministry was God doesn't do meaningless things.

But Paul's teaching on faith suggests that the law was meaningless, doesn't save us. It has no purpose and we know that can't be. So Paul, why then the law? And Paul answers that by stating that the law does have a purpose, a very important purpose. It was added, he said, because of transgressions. It was given for the purpose of exposing sin to make it known. Paul develops the function of the law extensively in the book of Romans and writes in Romans 3:20 that through the law comes the knowledge of sin. In Romans 5:20, he states that the law came in, that the transgressions might increase.

In other words, the law actually had a provocative purpose. It not only exposes sin, but to make sin obvious. It actually stirs it up, causes it to increase by giving strength to sin. And it does that on the principle of the forbidden fruit. We want what we cannot have. So if we're forbidden something, if something is prohibited, that gives us the desire for it, and Paul experienced that in his own life with the tenth commandment, "Thou shalt not covet." He read that, thought about it. He started to covet, stirred it up with envy. The law provokes that kind of response, and as a result, reveals sin to us.

Now, the law isn't sin. It doesn't make us sin. It doesn't create sin. Sin is lying dormant, so to speak. And the law brings it to life. It stirs it up. Think of our condition as being like a glass of water that has been on a table for a few days, a number of days. And over time, that glass collects dust, but the dust settles on the bottom and the water appears to be very clear. In fact, it may be a sunny day and a beam of light may come through, and there it shines on that glass of water, and it seems to sparkle in the sun. It seems to be clean and drinkable, but then put a spoon in that glass and stir the water and as the dust is picked up and swirls around, the water seems to be what it really is.

It's filthy and undrinkable. That's what the law does. It doesn't create sin. Sin is there lying on the bottom of our heart, so to speak. The law stirs it up in order to reveal our true condition. "The heart," as Jeremiah said, "is more deceitful than all

else and desperately sick or desperately wicked." Who can know it? Who can understand it? Well, no one can understand the heart and the nature of it apart from the law of God. That's why He gave it. It reveals our condition and in revealing our condition as being full of sin, reveals that we need a Savior and we're not right with God, that something must be done.

The law does have an important purpose, essential purpose, and that is to reveal sin. But while it can do that, and it reveals sin, it doesn't remove sin. It's not able to do that. Only the gospel can do that, which means only Jesus Christ, the subject of the gospel, can do that. And so Paul says that the law was added. It was brought in next to the promise until the seed would come to whom the promise had been made. The seed is Christ. And the law was for the purpose of preparing Israel for its coming Messiah by showing Israel its need of a Savior. So the law's purpose was preparatory and temporary. It was given only until the seed would come.

Once he came, the law had served its purpose. In fact, the inferiority of the law to the promise is seen from the way the law was given and administered. Paul writes that it had been ordained through angels by the agency of a mediator. The mediator was Moses. Israel received the law from him and he received it from angels. God didn't speak and give the law directly to Moses, but transferred it from Himself to Moses through the agency of angels. But the promise was not like that. It wasn't given in that way. There was no mediator between Abraham and God. The promise came directly from God.

The law is not on that level. Paul explains the significance of that, the significance of the law being given through a mediator and the promise being given directly to Abraham in verse 20. He says, "Now, a mediator is not for one party only; whereas God is only one." You might have noticed if you read that verse again and think about it, that that's not an easy verse. In fact, Bishop Lightfoot, who wrote a classic commentary on the book of Galatians well over a century ago wrote that there are up to 250 or 300 interpretations of that verse, and more interpretations since then may have been added.

Rather than weigh through each of those interpretations, I'll give you what I think is the right interpretation, which is the promise is greater than the law because it is unconditional while the law is conditional. The promise depends upon God's faithfulness. The law depended upon Israel's obedience, and Israel couldn't be

obedient. Man will always fail, but God never will. So the promise is superior. Now, this contrast between the law and the promise is indicated by the fact that Paul says the law had a mediator.

Moses which indicates that the covenant that God made at Sinai was like a contract between two parties. A mediator implies two parties. He is a go-between. And the two in this contract that was made at Sinai were God and Israel. The success of a contract depends upon the obedience to its materials by both parties. God would be faithful. There was no doubt about that. But that also meant that Israel had to be faithful. Israel had to obey the conditions of the covenant, which was the law of Moses in order to receive the blessings of the agreement.

And of course, as you study the event in the book of Exodus, you know that before Moses even brought down the Ten Commandments, before he'd written the penitence, when he just had the very heart of it, the very essence of it, the Ten Commandments, Israel was already breaking it, committing idolatry with the calf. They could not keep the contract that was made. The promise on the other hand, didn't have a mediator. God is only one, Paul says. It wasn't an agreement reached between two parties. God and Abraham didn't make a bargain. God stood alone in His arrangement. He alone went between those pieces of the animals. He made a promise.

That's really the difference between those two covenants. The covenant at Sinai was an agreement, an arrangement, a kind of contract between two parties. The covenant with Abraham was a promise that God would bless Abraham and all who believed like Abraham. The promise depends completely upon God's faithfulness, not upon Abraham. As he said, "I will not thou shalt." So the promise is greater because it cannot fail. It is the content of an unconditional covenant. But this raises another question. Is the law bad? Is it contrary to the promise? Are the two opposed to one another?

And Paul answers that in verse 21, "May it never be!" God forbid. This is a very strong negative and a very strong denial that Paul uses here and elsewhere in his writings. The law and the promise could never be in conflict with one another since both are from God. The problem is not the law. It is man. Paul writes, "For if a law had been given which was able to impart life, then righteousness would indeed have been based on the law." Back in chapter 2, in verse 21, he said, "I do not nullify the

grace of God, for if righteousness comes through the Law, then Christ died needlessly."

In other words, if we can keep the law, if we can be saved by law keeping, God never would have sent His Son. The very fact that He sent His Son and delivered him up as a sacrifice is the proof that the law can't save and that we can't save ourselves. Now, if we can keep the law, then we would be righteous and have life and have no need of a Savior. But no man, woman, or child can do that. It's not the law that's at fault. It's man. Man cannot keep it. As Paul wrote in Romans 7:12, "The Law is holy, and the commandment is holy and righteous and good." The problem is man isn't.

But that is the reason that the law was given. To show us that fact. To expose our spiritually bankrupt condition and the hopelessness of all of our efforts to keep the law and gain God's approval by the things we do. People who strive to meet God's standard, to gain His acceptance, to earn salvation by keeping the law are like Sisyphus. Sisyphus was a character in ancient Greek myth who was forever condemned to roll a huge rock up a mountain only to have it always fall back down upon it. He was condemned to fruitless labor and despair. That is the man under the law. The law can't be kept.

Righteousness can't be achieved. All the heavy lifting is fruitless labor. And it is that high design, the law was intended to exhaust a person who tried to keep it and bring such a person to despair. The law doesn't give hope because the law doesn't give life. Just the opposite, it condemns. It is like a jailer. That's how Paul describes it in verse 22, "But the Scripture has shut up everyone under sin." The law imprisons us. The word used here is used of people being trapped in a city. In other places in the Bible, it's also used a fish being caught or closed up in a net. The law does that. The law catches the confident.

Those who think that they earn God's acceptance by law keeping find instead that they are in a prison and not only in a prison but on death row. And the law doesn't provide a way of escape. At each point that a person tries to gain God's approval by works, there is failure. The rock rolls back down the hill, and each time, there is condemnation for failure until a person despairs. I don't know that there's anything worse than despair. The feeling of utter hopelessness, the feeling of no way out. That's a terrible condition. But it's also a good condition.

The law was given to bring people to despair because only then will they realize that they cannot save themselves, that they need a Savior and then they turn to Him. So the law is not contrary to the promise. It serves the promise. It was given to make things worse so that they can become better. As Luther put it, God uses the law to terrify us in order that we might be driven to grace. God wounds us, he said, in order to heal. He kills in order to make alive. There are two ways set before us: the way of works and the way of faith. The way of the law, which is one of achievement and merit; and the way of promise, which is one of gift, of free grace.

God is unchanging in the way He deals with man on both of those pathways. God is inflexible in His justice because He is immutable, unchanging in His holiness. So the person who seeks to justify himself by his deeds is held to that. He must obey and obey perfectly as the law says. As Paul wrote in verse 10, "Cursed is everyone who does not abide in all things written in the book of the law, to perform them." Everything, every detail must be obeyed perfectly.

And so the person who thinks himself or herself to be good and hopes to be accepted on that basis, ask yourself if you're such a person. Have you ever had a bad thought? Have you ever at anytime in your life been selfish? Have you ever violated one of the Ten Commandments? Make it simple. Have you kept just two commandments perfectly? Have you loved God with all your heart and your neighbor as yourself? Salvation by works means salvation by perfect works in thought, in deed, toward man and God. And if you hope to achieve that for yourself, then as Mr. Spurgeon said, "You might well hope to drink the Atlantic dry." It's impossible to do that.

The law shuts us up to that truth and the reality that God punishes sin. That is an unchangeable truth. That's a guarantee. God is immutable in His justice. But He blesses faith and He's immutable in that as well. And to those who seek their salvation in another, those who see their utter failure through the law and turn to Christ for escape, God grants them forgiveness in life. God is unchanging in His love and grace to all who look to His Son, who abandoned their self-righteous efforts, and simply look to the cross for salvation. May God help you to do that if you have not believed in Jesus Christ.

He died in the place of sinners. He bore the penalty in our place and gives salvation freely to all who believe. One of my favorite hymns is "Rock of Ages" by

Augustus Toplady. We sang it last week. He puts the matter so well, when he writes, "Nothing in my hand I bring/Simply to Thy cross I cling/Naked, come to Thee for dress/Helpless, look to Thee for grace/Foul, I to the fountain fly/Wash me, Saviour, or I die." Let's bow together in prayer.

[Prayer] Father, we do thank You that there is a cleft in a rock. There is a place of shelter, that Christ is that shelter. And in Him, we escape Your wrath, which we deserve because it fell on Him in our place. We thank You for Him. Lord Jesus, we thank You that You came and died for us and You saved us by Your blood. It's in Your name we pray. Amen.