

Deliverance of the Un-deliverable

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Matthew

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Tonight before we begin our study, I'm going to pray for us and here's why, not that we don't always need prayer but there are times in the study of God's word that we, I know we always need his help, but tonight we really need his help because today's going to be one of those studies that we're going to struggle with because it's going to go against our Western mind, it's going to go against our contemporary thought, and if you and I believe the Bible says what it means and it means what it says, then you and I need God to guide us tonight rather than our own emotions, preferences, and possible upbringing. So let's pray.

Lord Jesus tonight, Lord with our lips we confess that every word of God is inspired by you. Lord we claim publicly and privately, "thus saith the Lord." But God tonight, this is one of those tough ones because it goes contrary to most of what we've been taught and most of what we've claimed to be true and factual. So, God, help us tonight just to be biblical, to take you at your word and to trust you in what it communicates to us. It is in the name of Jesus Christ, we pray. Amen.

Tonight in Matthew 9, we're going to begin in verse 28. One of the most dramatic scenes in the life of Jesus' ministry, he's going to meet a man, actually according to Matthew, he's going to meet two men that are possessed by a legion of demons. Now just kind of as a refresher course here on Sunday night, we're walking through the gospel of Matthew for a multitude of reasons, one of which says the gospel of Matthew that truly opens up the totality of scripture for us. It allows us to come out of the Old Testament into the New, from the Old Covenant to the New Covenant, from the temple into the church. And not only does it really open up the Old Testament, it projects us forward to what we know as second coming events that are so often and rarely clear in what we know as the book of Revelation. What we know as the Sermon on the Mount has been completed. Jesus has come down to Capernaum. He's healed a leper. He's healed a centurion's servant. He's gone into Peter's mother-in-law's house. He's healed her of the fever, which we studied last week. It was really intriguing. She had a fever, so he healed her by touching her hand, something to be noted there. And then they make their way across the Sea of Galilee. It was on that Sea of Galilee that a storm raised to their attention. Jesus was asleep in the boat, The disciples declared, "Carest not that we perish?" Jesus calms the

storm. In an absolute perfect timing, they come to the shoreline on what we might know as the southern side of the sea of Galilee or the eastern side, and in verse 28 it says,

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Now I want to begin at the end. Why is it that this city, these are two individuals that as we're gonna study tonight, they ravaged this city? I mean, they brought all kinds of calamity on these people. Why would they have rather had these men possessed than delivered? And at the end of this chapter, it all boils down to the almighty dollar. They would rather have economic prosperity than spiritual deliverance. I want you to hold onto that thought as we study this passage tonight.

Now I want to begin somewhat cerebrally. I want to deal with the discrepancies. This story's not only found here in Matthew, but also in Mark and in Luke, and there are two items that I think need to be addressed just kind of as a front matter here before we deal into the actual deliverance of these individuals. These "discrepancies." The first are the men. Here in chapter 8 of the gospel of Matthew, it makes it clear that there were two men that were possessed by the devils. When you get into Mark 5, it says, there met him a man. Now, last time I checked, a man is not necessarily two men and two men is not a man. We have an apparent discrepancy. This is not the only place that happens in the Bible. In fact, there is a famous story of blind Bartimaeus. Blind Bartimaeus is the man when Jesus is headed toward Jerusalem, eventually for his crucifixion on the side of the road called out to Jesus and Jesus stopped the entire caravan to touch this man and deliver him of his blindness. According to Matthew, there were two men that stopped Jesus on the side of the road. Allow me to share with you, there is not a discrepancy here for two reasons. Number one, Matthew did not say that there were two and Mark said one and only one. You'd have a problem there. Last time I checked, if you have two, you have at least one, right? In the Mark account, all it says is a man possessed by a devil. That's all it says. It doesn't say that one and only one man. And so you really don't have a discrepancy. What you have is you have God-inspiring scripture through the different variety of vessels. Do y'all remember what Matthew's job was? He was an accountant. Accountants like numbers, and they like the numbers to match. I want you to just think in

a corporate setting. Oftentimes, and this is not every time, but somebody who is a CEO, a chief executive officer, they're often known to cast vision, right? The big picture. Where are we headed? Why are we headed there? What's the significance of what we're doing? What's the CFO doing? Dollars and cents. Correct? Both of them are right in their information, they're just communicating two different things. Here's what we need to see. Mark is flabbergasted that this man with a legion of demons is delivered while Matthew is sitting back going, "There was two of them that showed up." He was an accountant. That's not a discrepancy as it is so much a clarification. And when you read the respective four gospels, Matthew is so much emphasis on the number of people that were there. Mark is very emphatic on what actually took place when they were there and what they saw. So it's really not a discrepancy as much as it is a clarification. The fact that Mark said there met a man to Jesus with the devil does not necessarily negate or give us a discrepancy of the "Matthew account."

The second one is what I call the mess, the mess that Jesus encountered. Here in Matthew, it says these men had devils. In Mark, it said there met them a man with an unclean spirit. This is not a discrepancy as much as, again, it's just a simple clarification, okay? An unclean spirit is that which is not of God, that is vile toward God, and you see in this account that there are two men that are possessed by devils. Now, can we just agree for the sake of everybody's sanity tonight, if you have an unclean spirit or if you have a devil, it's not a good position to be in. And so therefore, this isn't really a discrepancy, I think we have in the gospel of Matthew just a further clarification of what something that is unclean truly is.

Now what's interesting is it is in the Mark account where it talks about the legion, that there was a legion of demons in this man, which by the way at minimum would have been 2,000 up to possibly 6,000 "unclean spirits" that Matthew calls devils. Nonetheless, what I want you to see is this, when you compare the two accounts, you really don't have discrepancies. You just have clarifications. You have two individuals that God is using from two different perspectives to share the exact same story.

So, deliverance as Jesus practiced it. Now when you hear that word deliverance, that is a word that will scare the church attendance out of a Baptist. I mean it really will. If I told you tonight, we're gonna practice deliverance man, y'all would... I'd be an empty room or everybody would show up, right, just to see what we're talking about. When we use the term deliverance, okay, that's not a Pentecostal word. That's a Bible word. And it said that Jesus delivered these men. Now let me define the word deliverance. Deliverance, by definition, is to take something from one location to another. Did you, in the past days, have you received a delivery of something? If you receive a delivery, it was at one location and now is at another. And so to "practice" deliverance means to listen, take something from one location and to place it in another. Is that not what we have in the story? There are a group of devils that are in these men and Jesus delivers them. He removes them from the men and places them in the swine eventually into what we know as the sea or the lake of Galilee. And so therefore, deliverance is not, hear me clearly, deliverance is not flopping on the floor and throwing wheelchairs. That's not deliverance. Deliverance is removing that which is not of God so that the presence and the power of

God can reside within and upon a person. And by the way before we get to the details, unlike what you may or may not see "on Christian television," do you see anybody flopping around in the story? Do you see any theatrics? Do you see any wailing and weeping? Do you see anybody? You don't see any of that. What you simply see is an encounter of Jesus with a man who was possessed by devils, has a radical encounter with Jesus, and all of a sudden now he no longer has that which he originally did.

So, I'm going to ask a few very strategic questions. This first one is going to be fun. Where did this happen? It happened at the area known as the Gergesenes. If you were to look at an aerial shot of the Sea of Galilee, it's on the eastern side toward the Jordanian border. Now, it doesn't matter what side of the "Sea of Galilee" you're on. Allow me to give you two very important descriptors of this part of the world: it is hot and it is wet. And one of the things you discover in the Bible is that there is a propensity for the demonic, there is a propensity for the unclean spirits, there is a propensity for the devils to gravitate toward places that are hot, wet, or both. I can give you several examples. Remember Matthew 17. Jesus is on the Mount of Transfiguration with Peter, James, and John. They come down, the disciples have been trying to deliver this young boy. Do you remember what the dad said? "It keeps throwing him in the fire." One of the things that we discover when you observe the demonic, when you observe that which is "unclean," it can occur anywhere, but there is a biblical observation that it is more concentrated in places that are hot, wet, or both. And I can prove it. I don't want you to vocalize it out loud. I just want you to think to yourself. When I mention the term Sin City, or a city that is known for sin, what do you think of? Is anybody right now thinking of Topeka, Kansas? Nope. Why? Because it's not a place of extreme heat or wetness. But what do we think of? New Orleans. San Francisco. Vegas. Morocco. I mean, I could go through the list, right? Amsterdam. I could go through a host of places that are known for very overt non-biblical behavior and you know what you'll discover? They're not in the Midwest that averages normal temperatures and humidity. They tend to be in places that are either wet, hot, or both, and that's a fascinating observation that we have in scripture.

Now, when we speak of that, I don't want you to leave here tonight going, "Well, we don't live in one of those places. We're good to go." It can happen anywhere. It's just one of the things that I would warn you is if you're going to go to a place that is geographically hot and/or wet or both, you need to be on high spiritual alert because those are typically the places where people get in the most trouble, is it not? There's not a whole lot of people say, "Man, I went on a trip to Topeka, Kansas, ruined my marriage." No. But there's been a lot of other trips to a lot of other places that sure did, and when we think about the overt demonic expressions, it is those places that often come to our mind.

So Jesus shows up to a place that biblically speaking had a propensity for the demonic. It was a place that was wet. It was a place that was hot. So what did he discover? He discovered two individuals that came out of this place and presented themselves to him. Now I'm going to walk through five very clear characteristics of these individuals that are not only mentioned here in Matthew, but also in Mark, and what I want you to hear from me tonight very clearly is this: I am not stating that if you know somebody who struggles with one or more of these issues, I'm not saying that they're possessed by devils. I'm not

saying that. What I am saying is this: we live in a society and a culture today that refuses to admit that devils still exist. We receive, we have a culture today, and I've said this before, I'm gonna say it again, that if somebody is not behaving properly, we either put them in a program or we load them up with pills. Right? And what I want you to leave tonight saying is this, could it be that these issues are more than a program can fix? These issues are more than a prescription can address? Because one of the things that we discover is that the demonic was present in the Old Testament, the demonic was present in the gospels, and the demonic was present in the ministry of the Apostle Paul. It's not something that just has "gone away" because Jesus has raised from the grave.

So what did Jesus encounter? An environment of death. These men spent their lives in the tombs, a cemetery, an environment of death. Now I'm going to share with you that at the respective 12 months of the year, today is the first day of the month I despise the most, and the reason I despise this month is because the last day of this month, it's a day where we as a culture celebrate death, we celebrate evil and we glorify the demonic. And it's already begun. You say, "What do you mean it's already begun?" The commercials have begun. Now, I'm just a sports guy. All I want to do is watch football. I don't want to know that they've remade "The Exorcist," which they have. I don't want to see the images of death and carnage and evil that from this day forward will be all over the televisions and all over the advertisements because this is the season where we as a culture unfortunately celebrate those things. But it's more than just the month of October. We have become a society, a culture that's obsessed with these things. I'm going to give you two very clear distinct avenues that may not necessarily speak to your world, but it might to your kids and your grandkids. Most video games today are death-based. You say death-based? They involve some type of screenplay that includes violence and taking the life of another person and we have young people that are obsessed with getting online and killing people. We've become a culture of carnage and death, and if it's not the video games, and I don't dare say go and do so for research purposes, but you can Google it, have you seen some of the lyrics to the music they're listening to? It's all about who's dead, who's dying, and who wants to die. We live in a culture today that is saturated with imagery of death and violence and carnage and one of the questions we have to ask ourselves as a believer is why would we be drawn to that? Why would we enjoy that? Why would we naturally say, "Oh, that's what I want to do. I want to spend 90 minutes of my life being scared to death." Why would we do that? Again, I'm not saying that someone who's involved in those respective activities is necessarily demon possessed, but I will say this, they're dancing with darkness. They're dancing with darkness.

Secondly, these men were exceedingly fierce, violent, and uncontrollable. Now I'm going to state the obvious in rhetorical fashion. We have a culture today of uncontrollable people. We have people that think the laws don't apply to them and they can do what they want to do, when they want to do it, and they "can't be stopped." Now let me put kind of a physical illustration on the spiritual. Have you ever seen of these videos where an individual unfortunately ingests some type of chemical substance, some drug of some type, and typically, again, I'm not, I hate to stereotype, but it's typically an individual that's small in stature that we get the video, some guy about 5'9", 130 pounds, and it takes eight officers to get him down. I mean, you think about that for just a moment. He's

uncontrollable. Why? Because there's something inside of him that is ravaging him to the point where he's uncontrollable. These men show up and they're uncontrollable. Now, allow me to state the obvious: we have people in our culture that have never taken a single pharmaceutical drug that cannot be controlled. Their behaviors cannot be controlled. Their mannerisms cannot be controlled. We hear from the police. We hear from the teachers. We hear from coaches. Just can't control them. They're out of control. So what do we do? We turn them into pharmaceutical zombies. We load them up with prescriptions and say that will take care of it. Don't you think they probably tried that in their own way back then? Again, I'm not saying just because somebody exhibits aspects of uncontrolled behavior they're necessarily demon possessed, but we would have to admit to ourselves at some level when are we going to come to our senses and say the programs aren't working and neither are the pills?

The third one is the appearance. Now here in Matthew 8, we're not given the explicit picture of the appearance, but we are in the Mark account because after Jesus heals him or them it says they were clothed, which means that previously they were not. So let me give you the picture. You've got a couple of individuals who live among an environment of death who nobody can control and they're naked all the time. Do we live in a society today that is eagerly trying to cover up the human body? No. In fact, the frightening part is how often we're trying to unclothe the human body. And I'm going to put, now again, I'm not saying that if you know somebody in this manner that they're necessarily demon possessed, but I am saying they might be dancing with the darkness. If you know somebody who gets ready in the morning to go to work or go to school, and their primary objective is, how much flesh can I show, we've got a problem because when Adam and Eve, even in their fall in the garden, when they realized they had a problem, what's the first thing they tried to do? Cover it up. Why? Because we realize in this flesh is our rebellion, our resistance against the person and the things of God. And yet today we have a culture that celebrates being uncontrollable, a culture that celebrates death, and a culture that celebrates "please forgive me, just let it all hang out, don't cover anything up."

The fourth thing was his attitude. In Mark 5:15, it says after Jesus touched them, I want you to listen to this, it says they were in their right minds. Now I don't know if you've noticed this in today's culture, but we've got some people, they can't think right. They literally cannot process the very facts and information that is before them. Now Isaiah 5 warned us about this. In chapter 5, verse 20, of Isaiah, Isaiah warned us there's a day coming where they will declare that black is white and white is black, up is down and down is up, good is evil and evil is good. And we have become a culture and a society today where we declare the things of God as objectional and the things of the world to be celebrated. What have we done? I'm going to tell you what we've done, we've lost our ever-loving mind is what we've done. We don't have the ability to process even the basic rudimentary facts of life.

Now again, I'm not saying that just because somebody exhibits a certain behavior, they're necessarily demon possessed, however, I would say at the very least they are dancing with darkness. We have a society today that dedicates an entire month to and celebrates a

lifestyle that is in defiance to God and yet, let me tell you about being in the right mind and I don't mean this as an insult to anybody who is family or friends that are struggling with these issues. I've got people I know dear in my life that are struggling with these issues. But question, how can they be in their right mind? I'm going to state the obvious and do not get offended with me. We have people in our culture today that do not understand basic sexuality at the level that my dog does. My dog is not confused. My dog knows she's a girl. She's never questioned it. She's never doubted it. She's never tried to be the opposite. My dog's not that smart but we've got some of the "smartest" people in our culture saying, "No, you just don't understand. This is the way I feel." Do you know what the Bible says? They're not in the right mind. They're not and they're not thinking properly.

Last but not least, here we go: identification. I want you to hear what these men say unto them. They use the plural. Now, I know you're thinking, well, there's two of them. It doesn't say both were talking. When you go to the gospel of Mark account where we only have one individual, that's why I dealt with that discrepancy, the comment made by that man with the legion is, "What are you to do with us, Jesus?" I want you to notice a progression here. It begins with an environment of death. It leads to a life of uncontrollable mannerisms and behavior. Eventually, we just "bare it all" in front of God and everybody. We're not in our right mind, and here's where it ends, at least in this passage, they identify themselves in the plurality. Today, you and I are plagued with a culture. Now I want you to know if you work for some of these entities, these corporations, these environments, I feel for you, I really do, where at the end of your email you have to use your personal pronouns of choice. You do realize that the only people in the Bible who mixed up the pronouns were the ones that were demon possessed. It's right there in the text. You won't find any other passage anywhere in the Bible where someone who is not demon possessed calls himself by a personal pronoun that cannot be easily identifiable, and so you tell me where this comes from. You tell me where this plague of identification. What do they tell us? "Oh, we're just evolving in the process and the progression of thought." No, we're not evolving, we're de-evolving is what we're doing, and what we're doing is we are celebrating now that which is not just against God but could be biblically identified as demonic.

Now do you know why I prayed? It's going to make us uncomfortable, is it not? Because here's what we're told, it's all about my individual right of choice and freedoms. That's what we're told. However, according to this passage, one or more of these issues could, not always, could potentially be demonic in nature. It's definitely "not of God." And so all I'm asking of us tonight is to be willing to ask the question, could it be, because I've known people and you've known people that have struggled with one or more of these issues. We've tried to put them in programs, we've tried to pump pills in them to no avail. But what happens in this passage? They encounter Jesus and they're delivered, that which was contrary to him is removed, that which was destroying them is no longer, and that which was ruining their lives is no longer a part of their life.

So then the next question is "when"? When did this happen? When did deliverance take place? Do you find it interesting the request that the demons make, the devils? They said,

"Put us in the swine." Now by the way, a swine was considered an unclean animal, obviously, and there's a lot of different reasons why that may or may not have occurred but one of the more interesting approaches to it is in Ephesians 6, it talks about we fight not against flesh and blood, but against principalities, powers, rules of darkness, etc. A principality actually means a place of dominion or a place of service, and one of the thoughts is that these demons, these devils, they knew that once they met Jesus, they were coming out but whom they reported to at the end of the day, Satan himself, they knew that they were to stay in the territory that they had been assigned, and there were no other candidates available.

"So put us in the pigs." Now the more interesting question is once the pigs die you had a bunch, I mean a bunch of what we might call disembodied spirits that we're looking for a home. Do you remember what Jesus said in the gospel of Matthew later on? He said a person's delivered from a demon to clean the house, be careful because if they don't watch it seven more come back in. And so we see this removal of going to a place of request, here's the thing I want you to focus on, the immediacy. Deliverance doesn't take a 90-day prescription. Deliverance doesn't take a 12-step program. Deliverance, when Jesus delivers us, it's immediate. They are immediately out, they are gone, and according to the gospel of Mark, that man was seated, he was clothed, and he was in his right mind. Do we not have a culture of the opposite? We have people in our culture that can't sit still. We have people in our culture that cannot be controlled. We have people in our culture that they can't put clothes on for whatever reason, and they're obsessed with death. So what do we do? We pop them pills and we enroll them in programs. And what did Jesus do? Jesus recognized there was something contrary to God that was within them and said, "Come out," and immediately they were delivered.

So why, why is this concept so important? Why would I, I'm just gonna call a "spade a spade," why would I come and go completely politically incorrect and basically offend almost any and everybody listening? Because this was a regular practice of Jesus. This is what Jesus, in fact, in the gospel of Mark, it begins, it said at the end of the day, the whole city came out, they brought those that were sick and he healed them and those that were possessed and he delivered them. This was not some abnormal weird thing. This was just a part of what Jesus did. In fact, the very first sermon Jesus preached in Luke 4, he quoted Isaiah 61. He said, "I have come to set the captives free." And he didn't mean those in a physical prison. He meant those in a spiritual prison.

So why, why is deliverance so critical? Well, these men that we have in Matthew, the man that we have in Mark, the first thing, listen to this, mental stability. They were in their right mind. They could critically think. They could process. They could function. They could interact with those that were around them.

Secondly, social and physical normality. In other words, when you're seated, you're clothed in your right mind, you can have a conversation. You don't have to be zombied up to function in life. You can interact. You can be amongst those. You can be a part of the greater humanity. What did Jesus do? He not only delivered them of the demonic within them, he restored them to a part of the functioning human people.

But here's the part I want to focus on, that's why I began with it, rejection by society. The last thing that this carnal world wants is for people to be delivered because that's how this world makes money. Think about the book of Acts. Paul goes into a city, starts preaching the gospel, the problem was that city made their living by manufacturing idols and if you believed the gospel, you no longer needed that idol. They said, "Get out of here, we're losing money." What happened here? Herd of swine go down? Rather than celebrating that these two men who had tormented their culture had been miraculously delivered, they cast Jesus out and said, "Man, you just ruined this quarter's economy." John 9, there's a man, he's not demon possessed by the way, but Jesus delivered him. He delivered him from blindness. He could not see, now he could see. You know what's interesting is when he began to give his testimony that, "I don't know how this happened, a man named Jesus touched me and now I can see," you know why his parents wouldn't defend him? They were scared. "We're going to get put out of the synagogue."

I think one of the reasons that particularly in our culture, even in the church at large, we don't talk about this stuff is because it doesn't sell books. It doesn't make money. And it brings on rejection because we have a culture that says, "Oh, you don't understand. We've progressed. We've evolved. We've gone to a higher state of consciousness." Oh, really? Because the last time I checked, these men that we just looked at look a whole lot like the nightly news every day. Do we not see people who cannot be controlled? Do we not see people that cannot think properly? Do not we see people that are out of their mind? And by the way, I'm serious, I'm just being honest, have you noticed that many of these videos that we see of people in these conditions, usually they have at least half their clothes that are no longer on their body. These people, not just Bible stories, this is the human condition and Jesus didn't write a prescription, and Jesus didn't put them in an institution. Jesus took that which was not of God and delivered them.

Now let me close with this, nobody flailed, nobody flopped, nobody screamed, and nobody ran around in circles. They were seated. They were clothed. They were in their right mind. And I'm going to finish with this. You ready for this? This is the best part. It didn't cost a dime. It was absolutely free. No copay, no deposit. It was free because Jesus and his deliverance is free.

Tonight as we close, I know I've gone through a lot of material, all I'm asking of you, all I'm asking is when we see what we see and we observe what we observe and we struggle with what we struggle with, just be willing to ask the question, is it possible that this isn't physical? Is it possible this isn't what the world tells us? Because if it is spiritual, you ready for this? It doesn't take a prescription. It doesn't take an enlistment. You know what it takes? It takes a prayer meeting. That's all it is because when the power of God comes upon, deliverance takes place.

Let's pray with our heads bowed, our eyes closed. Tonight, as we come to a time of decision, I realize it's kind of an odd passage to do a time of "personal response," but one of the things I've learned throughout time is it doesn't matter necessarily what passage one preaches on, the Holy Spirit does what he wants to do in each and every individual's

life. Maybe tonight your struggle with the Lord has nothing to do with what we talked about from Matthew 8. Maybe you entered this place tonight, maybe you're watching online and you're struggling with belief and you're struggling with your personal sin and you're struggling with turning your life over to Jesus Christ and asking him to save you. Maybe tonight is the night to do so. Or maybe there's that part of your life, a segment of your life, a section of your life that's been in defiance to God and against the things of God that you just don't want to as a believer turn over to the Lord. Maybe tonight's the night. You don't have to necessarily walk an aisle forward but walk out of here with the determination to turn it over to Jesus and not fight it anymore. Maybe tonight you say, "You know what we read tonight sounds not just a lot like the news, it sounds like this person, it sounds like that person, it sounds like this individual, it sounds like that one." Maybe tonight the decision to be made is just to be willing to see the world around you through the lens of scripture and not the latest commercial or movie that comes out.

Lord Jesus, as we come to this time of decision, God, thank you. God, thank you that you don't leave us in ignorance. God, we know sometimes that reading and hearing truth is tough, but you told us in John 8 that the truth would set us free. So God, tonight, for those that we love, for those that we care about, for those that we interact with, that are in the bondage of sin and oppression and things that are contrary to you, God, we pray that freedom, the freedom that only Jesus Christ can bring would come and be a part of their lives. And Lord, even for us in this place, if there are areas of bondage, would you deliver us, would you remove that bondage, remove that struggle, remove that temptation, remove whatever that is from our lives? Deliver us, O God, from anything that is contrary to you. It is in the name of Jesus Christ we pray. Amen.