

Pastor Tom Mortenson

Grace Fellowship Church, Port Jervis, New York

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Palm Sunday: The Gift of Remembrance

Selected Scriptures

Prayer: *Father, we just again, we thank you for your grace, we thank you for your goodness, we thank you for what a just wonderful season that we are in. We are so grateful for what you have given to us in your son, in the cross, in your word. And Lord, this morning again we're going to open up your word and explore some of the riches therein, and so we pray again for your Holy Spirit's presence, we pray that you would guide us, that you would direct us, that you would make this make sense and that it would be of permanent value, and we pray this in Jesus' name. Amen.*

Israel's 40 years of wandering in the desert was coming to an end. Moses had died, and his successor Joshua had the task of leading the Jews into the promised land. But to do that, he had to cross the Jordan River which was at that time at flood stage. This was going to take a miracle, and that was by design. You see, Joshua was to lead them in an impossible task in order for God to lift him up because Joshua was supposed to be the new Moses. *Joshua 3 says: The LORD said to Joshua, "Today I will begin to exalt you in the*

sight of Israel, that they may know that, as I was with Moses, so I will be with you." So God instructed Joshua to have the priests bear the ark of the covenant up to the very banks of the Jordan and it says: "And when the soles of the feet of the priest bearing the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall stand in one heap." Well, as soon as their feet touched the river, the waters parted and then they began to pile up as a heap on either side. And so the entire Israel nation passed through the Jordan, just like their ancestors had passed through the Red Sea, on dry ground. Joshua 4 says this, it says: Then Joshua called the twelve men from the people of the Israel, whom he had appointed, a man from each tribe. And Joshua said to them, "Pass on before the ark of the LORD your God into the midst of the Jordan, and take up each of you a stone upon his shoulder, according to the number of the tribes of the people of Israel, that this may be a sign among you. When your children ask in time to come, 'What do those stones mean to you?' then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the LORD. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the people of Israel a memorial forever."

So Joshua has one man go from each tribe to the middle of the Jordan and there in this newly dried out ground, they're to fetch a stone, and with those stones they were to build a memorial. And so we have ask, okay, well, why did Joshua command that? Well, he did that because one of our greatest human failings is forgetting. Joshua wanted to ensure that that was not going to happen. Well, now you think for a second if you're going to cross a major river in the middle of its flood stage and you see with your own eyes that this river is held back and piled high by the hand of God, do you think you would ever forget that? Well the answer is yes, you would. No matter how spectacular the event, eventually our memories dim, diminish, and disappear. Now you might think that that's impossible, but consider the statement of just how short the memory was of the Israelites. This is from *Exodus 16*. It says: *They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."* Just consider what's being said here. It took two and a half

months for them to completely forget the frogs and the flies and the water turned to blood and all of the other miracles that had gotten them out of Egypt. They were witness to ten separate supernatural plagues that broke the will of Pharaoh. And then they marched out of Egypt right through the Red Sea on dry ground only to see their enemies swallowed up by the very same waters. In less than three months, the God who had worked those miracles is completely forgotten. Moses and Aaron are accused of bringing the Jews into the wilderness to kill them. So now it's 40 years later and Joshua's going to lead the very children who had been born to these very same people. And he knows how easy it is to forget, and so he says these stones shall be to the people of Israel a memorial forever. A memorial is a reminder, and Israel desperately needed reminders. See, they had not suffered just a momentary lapse in memory, they had repeatedly, pointedly, and willfully chosen to forget the God who would warn them: *"Take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery."*

And that's not the only thing that they forgot, I mean, in addition to the plagues, they forgot the manna, they forgot the quail, they forgot the bitter water that had been turned sweet, they forgot the pillar of fire by night, they forgot the cloud by day. See, they were not careful and because they were not careful, they forgot

their God. We don't often think of forgetting as something sinful, but God does. And David in *Psalm 103* said: *Bless the LORD, O my soul, and forget not all his benefits.* *Proverbs 3:1* says: *My son, do not forget my teaching, but let your heart keep my commandments.* See, there's a reason why we don't see forgetting as a sin and it's not because it's something we don't do, it's because it's something that everybody does. I mean it's so common a failing, so common a sin that we don't even categorize it as a sin. I mean we think of forgetfulness as something akin to being left-handed or color-blind and yet forgetfulness can range from being simply annoying to profoundly sinful. It depends on what is forgotten and who is affected by it. I mean if I forget to feed my goldfish, it's no big deal. If I forget to feed my newborn baby, it's a much bigger deal. Forgetting to show up to the company picnic is not the same as forgetting to show up to my wedding. I mean it has to do with what is forgotten and who is affected by it. We when we forget God, we forget the biggest "who" and the greatest "what" there is. And there's a reason why we do and the reason why is because forgetting God seems to have no apparent consequence. I mean if I forget my wedding or if I forget to feed my children, I'm certainly going to hear about it. I mean, if my goldfish, I don't feed it, it's going to die and stink, I'm at least going to be aware of that, but if I forget God, apparently nothing happens. I mean the sun still rises and sets on the just and the unjust alike, life

goes on, and those who forget even the thought of God continue to do so with impunity. I mean the psalmist says in *Psalm 73: The wicked prosper.*

So what is the point of remembering if the consequences of forgetting are basically nonexistent? Well, you know, God knows all about that argument because he's heard it before. Listen to what God says in *Malachi 3:13*, he says this, he says: "*Your words have been hard against me, says the LORD. But you say, 'How have we spoken against you?' You have said, 'It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the LORD of hosts? And now we call the arrogant blessed. Evildoers not only prosper but they put God to the test and they escape.'"* What he's saying is today in this present life there's no obvious distinction between those who serve God and those who don't, and you know, God acknowledges that. But then he also says this in verse 16. He says: *Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who feared the LORD and esteemed his name. "They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession. I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and the one*

who does not serve him." And need I add the distinction? Those who remember him and those who do the not. Job 8 says: While yet in flower and not cut down, they wither before any other plant. Such are the paths of all who forget God.

So our question this morning is just to ask yourself: Have I forgotten God? Now you may be thinking, well, you know, a question like that, at the very least it needs a qualifier. I mean, what constitutes forgetting God? What level of God consciousness does God expect from us? Well, this is what he says in Deuteronomy 6. He says: *You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.*

So what constitutes forgetting God? I think the answer pretty simple, I mean, it's living any part of my life as if God wasn't a part of it. God's basically saying there's four parts of your day when I should be part of your thinking, when I really need to be on your heart. It's when you sit down, when you walk, when you lie

down, and when you rise. That's clearly God's way of saying I should be on your mind and on your heart 24/7/365. I can just picture you hearing that, saying, well, that's a little overboard. That seems a tad fanatical, a little impractical. I mean it's bound to create a whole class of people who are so heavenly minded they're no earthly good, as the cliché goes. Well, the fact is that is simply not true. The most engaged folks I know are folks who have God on their minds constantly. In fact being heavenly minded is the key of being any earthly good. This is what C.S. Lewis wrote in *Mere Christianity*. He said: "If you read history you will find that Christians who did the most for the present world were just those who thought most of the next. The apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the middle ages, the English evangelicals who abolished the slave trade, all left their mark on Earth, precisely because their minds were occupied with heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at heaven and you will get earth 'thrown in': Aim at earth, and you will get neither."

See, the problem with the world and with much of the church today is that it aims almost exclusively at the earth. I mean it's forgotten that we are dust, that we did not invent ourselves, we

are mere creatures put here for a purpose by a creator, and he doesn't leave us to guess what the purpose is. The purpose is to glorify God, and that's not something that you just do on Sunday mornings. So we ask ourselves, well, how much of my consciousness is God entitled to? Well, the answer has to do with who we think we are and what we think we're here for. You see, if our purpose is for existing for God's glory, then what part of our consciousness is going to be excluded? I mean Paul says in *1 Corinthians 10: So whether you eat or drink, or whatever you do, do all to the glory of God.* Of course when do we do that? Deuteronomy tells us: When you sit down, when you walk, when you lie down, when you rise, 24 hours a day, seven days a week, 365 days a year. That about covers it.

Now before you want to throw your hands up in despair, I want to go back to that scripture that we just looked at in *Deuteronomy 6* because there's some verses there that apply to this. In fact the very next verse tells us what we are to do with these commandments that God gave us. It says: "*Tie them as symbols on your hands; bind them on your foreheads; write them on your door frames and on your gates.*" Now, you know what these devices are. They're reminders. And you know why God gives us these reminders, because he knows that we forget. Why did God have an altar built out of the stones taken out of the dry ground at the center of the river

Jordan? *"So these stones shall be to the people of Israel a memorial forever."* And a memorial is something designed to stir your memory. God knows us, I mean, he knows how quickly we forget. So we look at all of these different celebrations that God engineered into his people's lives and what was the purpose of a Passover celebration or of the Day of Atonement or the Feast of Tabernacles? It was so you will not forget. I mean remember what Jesus said when he instituted the Lord's supper, he said, *"do this in"* -- what? *"in remembrance of me."*

Well, that brings me to the point of this message this morning. We're talking about remembering, and today marks the beginning of the passion of the Lord Jesus Christ. And so we, who forget so easily, have been given by God a whole week to prepare to celebrate the greatest event in the history of human kind. That's Jesus Christ's triumph over death and his resurrection, and Palm Sunday starts a week of remembrance of that event. There's fifty-two weeks in a year. This week, this week that we're starting right now should be like no other week in the year because the event of the resurrection is like no other event. All history, human, divine, natural, and supernatural flows forward and backward from that one event. The first day of that week is today, Palm Sunday, and it marks our Lord's triumphal entry into Jerusalem. And *John 12* tells us that the multitude met Jesus with palm branches, and

then they laid them down shouting: *"Hosanna! Blessed is he who comes in the name of the Lord."* And so we pass out these palm branches as a reminder to help us remember.

But what is it we remember about that day? Do you remember what Jesus did as he approached Jerusalem? He's at the very height of his triumph, the crowds are shouting, the Pharisees are fuming, every single person in Jerusalem is overwhelmed with this idea of Jesus. The only person who's not overwhelmed is Jesus. In fact he's weeping. *Luke 19* says: *And when he drew near and saw the city, he wept over it.* Jesus wept for a blindness in his people that will culminate days later with different shouts, shouts for his crucifixion, shouts for his blood to be on their heads and on the heads of their children. But Jesus wasn't weeping for himself. He was weeping for a judgment that was going to come to Jerusalem. *Luke 19:41* says: *And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."* We all know that some 37 years later in A.D. 70 Jerusalem was overrun by Rome

and exactly what Jesus predicted came true. Jesus was God incarnate. He knew the future. He also knew with absolute accuracy every last detail of what would unfold in the next few days. And we know that he knew all about it because a month before he arrives in Jerusalem, he said in *Matthew 20:18*, telling the disciples: *"See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day."* See, at the very height of his triumph, Jesus already knew his fate. He knew his fate because he knew his purpose. He had not come to earth as a teacher or a ruler or an example, he came as a sacrifice. His purpose was to lead a spotless, flawless life and so earn the right to have the blood drained from his body and splatter on the wood and the nails on the ground below. That blood, the blood of God himself, that blood would atone for my sin and your sin. That was the moment his whole public ministry was pointed to. I mean it wasn't his teaching or his living or his miracles that brought him to Jerusalem, it was his impending execution. Three years earlier at the start of his public ministry he's baptized by John the Baptist who was sent as the prophet to prepare the way for the Christ. And John sees Jesus approaching and he identifies him as the Christ not by declaring: "Behold! The teacher!" although he was certainly the greatest teacher there

ever was; John didn't declare: "Behold! The leader!" although he led all of creation in the greatest victory ever had at the cross; John didn't declare: "Behold! The example!" although he was the greatest example there ever was of what it meant to live a flawless life. None of those titles defined who Jesus truly was. It was John the Baptist who had the privilege of giving voice to that title of who Jesus really was, and he declared in *John 1:29*:
"Behold, the Lamb of God, who takes away the sin of the world!"

And when you think about it, it's an incredibly strange but absolutely appropriate title. I mean what's the purpose of a lamb? A lamb was there to be sacrificed. For three years as Jesus healed and he taught and he ministered, he knew that his primary ministry was to be the sacrificial lamb of God, and that thought, it was never, never beyond his consciousness. I mean we know from the Palm Sunday account that Jesus wept. One thing we don't know. One thing the scripture does not reveal, because he's left no record, is if Jesus ever laughed. Jesus knew every single day of his adult life that he was there to be slaughtered, that he was there to be the lamb of God. And unlike us, he didn't need any reminders. So we can ask the question: Could he ever forget his purpose long enough to laugh? I mean could he ever for a moment, wipe out the imminence of the torture that he faced every single day of his life? We struggle to remember and I wonder if he struggled to forget. I don't know. I do know that the palms and the crowds and

the hosannas made him weep. Palm Sunday and those palms help me remember that. It starts off a whole week of remembrance.

And the next day of holy week is actually holy Thursday, it's known as Maundy Thursday after the first word of the Latin anthem that is sung on that day. But holy Thursday is a day that is set aside to commemorate the last supper. And as we know the last supper was a Passover meal which was in itself a meal designed to help the Jews what? Remember. To keep them from forgetting what God had done when they were still slaves in Egypt. God told the Jews to take a lamb and to slaughter it and spread its blood over the doorposts and lintels because that night God was sending his final plague on Egypt. The angel of death was going to come down that night and kill the firstborn of all of Egypt, but if that angel saw the blood of a lamb on your doorpost, he would pass over that house, and they would be spared. To remember that event, Jews slaughtered a lamb for the Passover celebration. And Jesus himself celebrated the Passover supper the night before he went to the cross. That's why it's considered the last supper. Because the next day Jesus was the Passover lamb whose shed blood was cover the sins of his sheep. I mean it was not by coincidence that Jesus was crucified at the exact time that the Jews were celebrating Passover. John's gospel tells of the timing of the crucifixion, and it tells us very clearly it was the day of preparation of the Passover. So the very

day that all the Jews in Jerusalem were slaughtering their lambs to remember how the blood of a lamb had protected them from death, at that very same moment Jesus Christ, the Lamb of God, is being slaughtered so that his blood could save us from death. It wasn't a coincidence. Holy Thursday is a day designed to help us remember that Passover.

The next day of holy week is Good Friday. That's the day we remember our Lord's crucifixion. I have vivid memories of that day as a child. It was the day that was set aside to be a day of profound sorrow. There's supposed to be no shopping, no sports, no TV, no games, silence from noon to 3:00 p.m. We were not particularly observant Roman Catholics, but I think they got that right. I think we Protestants miss out on that. This is a day to focus on the mocking, on the slaps to the face, on the spitting, on the taunts, on the questions, "Who struck you?" We remember the sport the soldiers made of the king of the universe, the crown that was fashioned from two-inch thorns forced into his brow. And again the taunts: "Hail! King of the Jews!" We remember the floggings, leather thongs with bits of metal and bone on the ends designed to tear flesh from bone. We remember the wicked procession, Jesus forced to carry his own cross. We remember him stripped, nailed and hoisted all to the gloating and mocking of those he came to save. Good Friday is a dreadful day of remembrance. So we ask,

what is good about it? What's good about it is the cross. See, there was no noble shouldering of man's sin at the cross. That's not what Christ did. What many misunderstand is that at the cross, Jesus did not pay for our sin as if he could reach in his pocket and come up with a payment. The spotless one instead became sin for us. *2 Corinthians* says: *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.* When I think of remembering Good Friday, I always think of remembering that passage in Joni Eareckson's book *When God Weeps*. For many, many years every year at this time we read that passage for the exactly reason I'm speaking of, so that we would still remember why Good Friday is both dreadful and good. So I want to read it again. This is Joni Eareckson picking up on a conversation about the crucifixion, and she picks up at the driving of the very first nail and she says this, she says:

"As the man swings, the son recalls how he and the father first designed the medial nerve of the human forearm. The sensations it would be capable of. The design proves flawless. The nerve performs exquisitely. "Up you go!" They lift the cross. God is on display and can scarcely breathe. But these pains are a mere warm-up to his other and growing dread. He begins to feel a foreign sensation. Somewhere during this day an unearthly foul odor began to waft, not around his nose, but his heart. He feels

dirty. Human wickedness starts to crawl upon his spotless being, the living excrement from our souls. The Apple of his Father's eye turns brown with rot. His father! He must face his father like this! From heaven the Father now rouses himself like a lion disturbed, shakes his mane, and roars against the shriveling remnant of a man hanging on a cross. Never has the Son seen the Father look at him so, never felt even the least of his hot breath. But now that roar shakes the unseen world and darkens the visible sky. The Son does not recognize these eyes. "Son of Man! Why have you behaved so? You have cheated, lusted, stolen, gossiped, murdered, envied, hated, lied. You have cursed, robbed, overspent, overeaten, fornicating, disobeyed, embezzled, and blasphemed. Oh the duties you have shirked, the children you have abandoned! Who has ever so ignored the poor, so played the coward, so belittled my name? Have you ever held your razor tongue? What a self-righteous, pitiful drunk. You, who molest young boys, peddle killer drugs, travel in clicks, and mock your parents. Who gave you the boldness to rig elections, foment revolutions, torture animals, and worship demons? Does the list never end? Splitting families, raping virgins and acting smugly, playing the pimp. Buying politicians, practicing extortion, filming pornography, accepting bribes. You have burnt down buildings, perfected terrorist tactics, founded false religions, traded in slaves. Relishing each morsel and bragging about all. I hate, I loathe

these things in you! Disgust for everything about you consumes me! Can you not feel my wrath?" The father watches as his heart's treasure, the mirror image of himself, sinks, drowning into raw, liquid sin. Jehovah's stored rage against humankind from every century explodes in a single direction. "Father! Father! Why have you forsaken me?!" But heaven stops its ears. The son stares up at the one who cannot, who will not, reach down or reply. Two eternal hearts tear. Their intimate friendship shaken to the depths. The Trinity had planned it. The Son endured it. The spirit enabled him. The father rejected the son whom he loved. Jesus, the God man from Nazareth, perished. The father accepted His sacrifice for sin and was satisfied. The rescue was accomplished." Good Friday is the day God gives us to remember his cross.

The next day is holy Saturday. The church is, as it were, at the Lord's tomb and they're meditating on his passion and death. They're awaiting his resurrection with prayer and fasting. Holy Saturday commemorates the time the entire universe is holding its breath. You see, for Jesus's death to have been an acceptable sacrifice, it, too, would have to have been, just like his life, flawless. If the Lord Jesus Christ's entire life and death had been marred by any sin whatsoever, then death and the grave could claim him and Satan would be the ultimate victory. I mean it's

been suggested that hell itself feasted and partied assuming he's in the ground, he's dead. Saturday is a day of pensive waiting anticipating Sunday. And Sunday's the most glorious day of the Christian calendar. Jesus has risen from the dead. I mean it's the day we celebrate the triumph of mercy and justice over sin. It's a day of worship and praise and thanksgiving like no other day all year long. It's a day when the justice of God and the mercy of God meet and kiss. Or it's a day of new outfits and Easter bunnies and chocolate and jellybeans. It all depends on what you choose to remember and what you choose to forget.

See, I said at the beginning of this message that we who forget so easily have been given by God a whole week to prepare to celebrate the greatest event in the history of humankind. So the question that I want to ask all of us this morning is this: What are you planning on doing with this week? You know, three times a year God called ancient Israel to celebrate feasts in order to remember. And it was amazingly unique what God did. All work was to stop. Everyone ceased what they were doing to appear before the Lord. Even the army was told that they were to cease in their military duties. This is what God says in *Exodus 34*. He says: *For I will cast out nations before you, and enlarge your borders; no one shall covet your land, when you go up to appear before the LORD your God three times in the year.* I mean, listen to what God is saying

here. That's an incredible statement for God to make. He's saying these commemorations are so incredibly important that I'm going to move in the wills of Israel's enemies, and for the time necessary for you to remember me, I will make them no longer your enemy. I'll make them have no desire whatsoever to even covet your land. Next time you think God will never interfere with human autonomy, remember this promise from God: *"No one shall covet your land, when you go up to appear before the LORD your God three times in the year."* Three times a year God broke through the pagan wills of Israel's enemies and he made them cease coveting Israel's land. Three times a year God says everything's going to stop right now. Even the covetous desires of Israel's enemies had to stop while Israel tended to what really mattered, and they were about the business of remembering. They were remembering God's deliverance from Egypt and his provision for Israel. This was a sacred task. Well, this week we're about the business of the deliverance of the universe from the bondage of sin. We're about the sacred triumph of the prince of the universe over the power of death. I mean the resurrection gives eternal life to all who place their trust in him.

So what are we planning for this week? I'm sure Wal-Mart's going to have a real big Easter sale, and I'm sure the malls are going to be packed and there's gardens to be tilled, and there's spring

cleaning to be done, time to change the oil in the car. And, you know, we remember those tasks all too well. I'm not saying that all life -- all life has got to stop, but what I am saying is that this week is a week to change perspective and so what do you plan on doing with it? You know, in ancient Israel, the responsibility for the households rested with the men. So this morning I, in particular, want to address husbands. I mean will this week be any different than any of the other ones in your household, men? I mean, growing up in our household we used the passion week to view Franco Zeffirelli's film *Jesus of Nazareth*. I still think that's the best Easter movie of all time. And it's a six-hour movie, so we could watch a chunk of it each day just to keep us focused. I'm sure all of us plan to be here for the Good Friday service, but what about the rest of the week? I just want to suggest to you that you would do something, use a devotional or Christian music or read from scripture, but I exhort you this morning, make this week different from the other 51. Ask God for wisdom. Ask him to help you remember. Ask him to help you remember what *Colossians 2:13* proclaims, it says this: *And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in*

him. This is the day that we celebrate the fact that the empty tomb is proof that Jesus won. And because he won, we win eternally. Let us never forget that. *Praise the Lord, O my soul, and forget not all his benefits.* Let's pray.

Father, I just call on you to give us the ability to remember.

Father, I just come before you and I know that lots of forgetfulness is simple forgetfulness but some of it is just plain wrong, some of it is just our being unwilling to entertain thoughts of you. Father, I just see the effort that you make over and over again through remembrances and memorials and all of the things that you give us to help us remember. And I pray this week, Lord, we have things going on at the church, we have this prayer journey that we can take, we have all of these different things in place to help us remember. Father, give us the ability to do that, give us the ability to focus in on what matters this week. And Father, thank you, thank you that we can remember the single greatest triumph that ever took place in the history of mankind. We praise you and we thank you in Jesus' name. Amen.