

Dear Church: The 7 Letters of Revelation

It is August 29, 2014, and Lindsay and I were celebrating our fifth wedding anniversary. We were still living in Napa, and I had booked a weekend stay in the very heart of San Francisco. I spared no expense, which I had not much expense to spare at that point, but I spared no expense. I booked the reservation; we had the dinner we requested. I made sure there were flowers in the room, and champagne was waiting for us. I asked for the highest floor possible. All of it was excellent.

It was all intended to sweep Lindsay off her feet in celebration of that anniversary—all well and good. It would seem to have come at a pretty apropos time because just five days earlier, at about 3:20 am in the morning, we were jolted awake by what I could only describe as what sounded like a freight train driving through our house. It was the 6.1 Napa earthquake, with our house being just a few miles from the epicenter.

Everything on the walls shattered on the ground. We had furniture that was ripped off its anchors, which were buried into the wall. Our bed frame literally fractured in half. The street in front of our house broke with water pouring up from under the earth. It was a bit jarring, and I'd like to say I handled it well, but my wife seems to tell a different story—hers is accurate. I might have let out a little "What's going on?" and a scream.

Flash forward five days to our anniversary weekend in San Francisco. We'd eaten dinner, we'd gone for a stroll through Union Square, and we got to our room on the 25th floor, which was excellent. However, I wish I'd have known or at least thought through the fact that buildings are intentionally meant to sway in the wind. Yeah, that whole night, as we sat there and felt that skyscraper swaying a little with every gust of wind, it triggered our nervous system, assuming another earthquake was bound to hit us. We didn't sleep a wink that entire weekend, which was intended to be a moment where we could get away and rest after a tumultuous week of fixing our house and working with those in the congregation of our church to do the same. But it ended up being exhausting because we were shaken to our core.

Something happens within you when the things you assume are certain begin to shake. When you begin to look at not only the buildings and the structures in which you live, and those begin to shake, but when the ground itself shakes. I'm not alone. We live in earthquake country. You all have felt that jolting and jarring experience of the earth shaking beneath your feet. However, there's also the literal sense of that and the metaphoric sense in which we come into a moment that shakes us.

This morning, as we continue through these letters in the book of Revelation, we have come to a church that both understood the experience of a literal earthquake and also the metaphoric one. We're drawing to the end of the series of the seven letters to the seven churches in Asia Minor. Seven messages from the very mouth of Jesus, in which he's writing to these churches scattered throughout the Asian province. The whole point of it was that he was writing to these churches to encourage them in their particular moment.

The church that we're looking at today is Philadelphia, which was in Central Turkey. In the first century as much as any other place, just like the Bay Area, it was notorious for earthquakes. In the ancient city, 50 years prior to the writing of the Book of Revelation, Philadelphia had been destroyed, razed to the ground by an earthquake that shook the core of the church.

So when you get to the promise, "I will make you a pillar in the temple of my God." I wonder if those in Philadelphia were much like Lindsay and me so many years ago, trying to find something stable to hold on to. This is what's going on within this church.

I want to remind you, as we've been in each of these letters, that the Book of Revelation is in a genre called apocalyptic literature, and that's unique amongst the biblical scriptures. There's not a whole lot of corollaries that we can have in our modern life, except maybe Science Fiction, which would at least show the idea of writing in a different way.

The word apocalyptic is not about the B-grade movies you're thinking of now. That's not the apocalypse. Apocalyptic, at its core, just means the unveiling or the revealing. If you've ever been to the theater and the curtains are drawn. The moment the lights go down and the curtains open, that is an apocalypse—an unveiling or revealing of what was always there. It wasn't that what's behind those curtains just appeared, but rather you have now seen behind the curtain.

The book of Revelation is like that. It's this unveiling. It's Jesus writing to the churches to pull the curtain back on the reality of the world so that his followers can understand what's happening behind the scenes, which they may or may not be able to see. What we have found through these letters, and if you continue to read the Book of Revelation, what you'll find is that the unveiling is the very presence of God in the midst of uncertain circumstances. It's the presence of God within a violent world. It's the presence of God there in the midst of destruction and

chaos. It's the presence of God right there as the very foundation of the world seems to shake.

Revelation is a book, an unveiling, an apocalypse that, although everything looks uncertain, the presence of God is the surest thing we can hold on to. That's what the Book of Revelation is doing, and the same is true here to the church in Philadelphia. Let's pick up Revelation 3.

**"To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open."
Revelation 3:7**

Now, just like all of these letters, Jesus begins with a description of who he is for that church and what they're facing. So in this moment, Jesus gives a threefold description of who he is: the holy one, the true one, and the one who holds the key of David. A brief word on each one, but with special emphasis on the third.

The Holy One

First, Jesus says he is the holy one. That's a good church word. We're used to hearing the word holy. At its core, it means set apart. It means distinct and different. It's Jesus saying when he claims "I am the holy one," he's saying, "There is no other God like me. I am Jesus." He is different, distinct, holy, and separate from any other experience of the divine you could imagine, and we can trust that holiness that set apartness because of this second title.

The True One

The true one is Jesus' way of saying that he's trustworthy. That what he says is, in fact, in alignment with reality. The life of Jesus reveals the truth about who God is and what is true about our world, and therefore, he is worthy of us placing all of our allegiance in him. And then we arrive at this third one.

The One Who Holds the Key of David

Then he goes on to talk about what he opens. No one can shut what he shuts, and no one can open when he opens. That's a pretty obscure reference. But it is a direct quote from the prophet Isaiah in chapter 22:20-22. Let me bring you up to speed before we look at it because there's a lot for us to understand about what Philadelphia is going through, and maybe what we are going through, that would be interesting to see.

In the Book of Isaiah in chapter 20, we see that the King of Judah is a man named Hezekiah. He has a man working for him named Shena, who is the steward of the palace. It's like being the chief of staff. Shena is the one who runs the palace, is the one who grants access to the king, and ushers people out of the presence of the king.

Well, at this point in Isaiah, Shena was undergoing a personal scandal. He was hoarding money and embezzling some of the funds of the palace for his own good. And it literally says that

God was going to take him and roll him up in a ball and throw him to the next country. He was going to remove this guy. In his place, God was going to install a faithful servant named Elim. It was Elim who was going to be in that position. With that in mind, let's read Isaiah.

"In that day I will summon my servant, Eliakim son of Hilkiah. I will clothe him with your robe and fasten your sash around him and hand your authority over to him. He will be a father to those who live in Jerusalem and to the people of Judah. I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open. Isaiah 22:20-22

Now be sure to catch what Jesus is doing here. He's pointing back to that moment in Isaiah by saying, "I am the one who holds the key of David. Whatever I open, no one can shut. And what I shut, no one can open." Jesus is dropping a hyperlink right to this first-century church to say, "Remember Eliakim, the good and faithful servant who held and maintained access to the king?" He says, "I am that one. I am the one who holds the key to David."

This is Jesus coming to a beleaguered church that was facing severe persecution, in which the metaphoric and literal shaking of the earth under their feet caused them to go into hiding. He says to this church to have hope. "I am the one who grants access to my Father." Put yourself in the shoes of the Philadelphians. They would've been pushed out of all the seats of power. It's likely that the church is just a couple of dozen people at the time, and they've been pushed into the shadows.

All of the power structures and authorities of their time were bringing persecution against them. So they're stuck there just trying to maintain their faithfulness. They don't have access to any of the "seats of power." And Jesus says to never forget. "I am the one who holds the keys to the very presence of God. I am the one who grants access to the presence of the God of the universe."

We sometimes miss the reality that it is through Jesus you and I have direct access into the presence of God the Father. You have been granted that level of access. Coming into the presence of Jesus through the work of Jesus, we have been given access to the palace. We've been given access to the throne, and he says that access is what he roots his identity in. As he looks at this church, he says, "I know everything seems to be falling apart around you, but never forget I am the holy one, the true one, the one who holds the key of David." Then he goes on.

"I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name" (v. 8). With such gentleness and care Jesus, as such a pastor in these texts, says to this church, "Listen, I've placed the opportunity for you to enter the presence of God. I know you have little strength." I love how sensitive Jesus is. Jesus isn't just accommodating of those with little

strength; he's drawn to those with little strength. If you read the gospels, you often find Jesus' heart is for those who are on the margins, who've been pushed aside, who are facing all this pain and hurt, and he's drawn to those who have little strength.

I would guess that there are some of you in here who are hobbling in because life has put you through the wringer, whether it's this past week or this past season, whatever it is, and I want you to hear this. Jesus looks at you and says, "I know you have little strength." The beautiful thing about the Christian faith is it's not dependent on our strength. Jesus will work with whatever we can conjure up.

So many of us live with the burden of trying to project strength. We live in a world that rewards strength and power and put togetherness. However, the gospel, the Kingdom of God, functions in a completely different way. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Jesus, the one who is drawn to that, to those who have little faith, says, "I hold the keys. I'm the one who dictates who comes in and who comes out, and I am the one who comes to you who have little faith and welcomes you into the kingdom." It is a complete reversal of what we understand.

To this church, I would imagine that these were welcomed words. He affirms the weakness of the church, comes alongside them, and says, "You have little strength, yet you have kept my word and did not deny my name." Somehow, in all of their little strength and all that they were facing, they held to the name of Jesus, refusing to give that up.

One of the great privileges of my job, one of the favorite parts of what I regularly get to do, is to administer the sacraments, which means baptism, communion, marriage, and memorials and funerals. All those beautiful gifts that as a pastor I get to do, and one of my all-time favorites is that once a month, I get to stand right here and hold a tray of broken bread, and a tray of juice. I get to look you in the eye and say, "This is the body of Christ broken for you. This is the blood of Christ poured out for you." It's not that I get some privileged role, although I consider it quite a privilege, but it's when I look you in the eye and have the honor of knowing so many of your stories.

I often get to hold those elements, the broken body of Jesus and the blood of Christ poured out for you. And I get to administer those to some of you who are walking through a diagnosis of cancer, marriages crumbling, children who are lost, and those who have just walked through the betrayal of your most connected relationships. And as you come to receive those sacraments, I wish you knew the strength of your faith that strengthens me. Because you come to the table with whatever strength you have, and I know because we've sat and we've prayed together.

Jesus says, "You have little strength, but yet you have not denied my name." And that testimony right there is so true of so many

of you in here walking through whatever it is. You have little strength, but Jesus meets you, welcomes you, comes alongside you, and you receive that with the little faith that you have. Jesus says, "I know your deeds. I know that you have little faith, yet you have not forsaken my name."

I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you. Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth. vv. 9-10

Jesus gives them a little bit of insight behind the curtain as to why they're experiencing that little strength. He says, "I will make those of you who are a synagogue of Satan..." Now, we mentioned this a few weeks back when this phrase came up again. It's important to note that this is insider language. It can appear antisemitic on the face of things, but remember, the people of God at this point were Jewish and were experiencing persecution from fellow Jews. This is internal language. The church that was following Jesus was this small subset in Philadelphia, just a couple of dozen who had proclaimed and put their faith in Jesus as the Messiah.

The rest of the Jewish population in that area hadn't quite come to faith in Jesus. And so they were proclaiming that this Jesus is the Messiah, but those who were rejecting that were beginning to persecute the church, saying, how could you make these kinds of claims about a human like Jesus?

And so this small band was not just experiencing the persecution from the political powers around them of the Roman Empire. They were also experiencing the persecution of the religious leaders at the same time. So they're this beleaguered group, and Jesus says, "I will make those who are of that synagogue of Satan, those who are choosing the division amongst my own people, come and fall down at your feet and acknowledge that I have loved you."

So there's a tendency in our world to divide ourselves based on what we're against. Jesus is stating that those who are of the synagogue of Satan think they are the ones who hold the key; they may make these claims, but that is not true. Jesus is the one who holds the keys of David. He is the one who grants that access. However they may say that against them, Jesus says that he will confirm his love towards them. So he is saying that they are facing this persecution from both outside and inside. All of that is happening to them, but never forget, he is the one who will affirm them. He loves them.

Jesus then shifts from affirming them in the persecution they were experiencing and moves toward how they can live within that.

I am coming soon. Hold on to what you have, so that no one will take your crown. The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name. Whoever has ears, let them hear what the Spirit says to the churches.
vv. 11-13

The beginning part of the affirmation of Jesus to this church, or the way he's spurring them on towards hope, is that he says to never forget that he is coming soon. We often lose sight of this, particularly when we are facing seasons of trial and persecution or of pain and hurt. We narrow in on our immediate circumstances, which makes sense. It's a very natural response because you're trying to navigate the next day. But I love that Jesus says he is coming soon because he's inviting them to zoom way out and see the larger narrative in which they are a part of. He is offering them a new perspective.

Have you ever read this from the words of Jesus written 2000 years ago? "I am coming soon." And thought, "Jesus, what exactly is your perspective of soon? What does this mean?" Well, we have to remember that God exists outside of time, so he understands time differently. Listen to this from 2 Peter 3. This is the Apostle Peter writing. *"But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day"* (2 Peter 3:8). So, for Jesus, it was just a few days ago that he mentioned he was coming soon.

What I want us to see is that this perspective is different from the vantage point of God, but also, we have to zoom out and see ourselves within the broader story. This coming of God is something that happens throughout the scriptures in three different tenses. Paul talks about salvation this way: meaning I was saved, I am being saved, and I will be saved. Three different tenses in which we talk about the coming of God.

Most recently, we walked through the season of Advent, where we looked back at the first coming of God in the bodily form of Jesus, meaning Jesus came. Past tense. We celebrate that at Christmas. We walk through that at Advent, but we also then look forward to his future coming. That's what Jesus is explicitly talking about here.

There is coming a day when Jesus will return to this earth and will reconcile all that is wrong with the world. There is a future orientation to our hope as well. Jesus came. Jesus will come. But the middle tense is the one we often forget, and that's "this is" the anticipation. The part in the middle, where you and I exist, is the visitation of God. It's the regular breaking in of God's presence right here and now. It's what we sang about when we sang, "In the name of Jesus dead things come alive." He's speaking of the moment in which there seems to be this overlap of heaven

and earth, where God's presence seems so real that it breaks into this moment. So you've had those encounters in which you've come into the very presence of God.

It's important we capture the three comings of Jesus, because you must remember that you are a part of a much larger story that God is intimately involved in and connected with, but it is a moment in a much larger picture. He came, he comes regularly, and he will come. The baseline of Jesus' hope for this church in Philadelphia is to broaden the perspective to never forget that they are a part of this larger story. He aims their hope towards that future coming because what you believe about the future deeply changes how you live in the present. What you believe about the future deeply shapes how you live in the present.

We all do this. You have some expectation right now. You're anticipating eating those little pigs in a blanket at the Super Bowl party. You're anticipating eating lots of guacamole or whatever it is, so my guess is that you're adjusting your plans accordingly. Such as, I probably shouldn't overeat when I get home from church because I know I'm going to feast a little bit later. The future hope of pigs in a blanket, shapes how you live in the present. Jesus looks at this beleaguered church. He says to never forget the story where all of this is going. Never forget that this is where this is taking us. That shapes how we walk through this moment.

So how do we walk through this moment? If you're in that season, like this church in Philadelphia, where you're feeling the pain and hurt of this world, the sting of things coming around you, if you are like them, where the earth beneath your feet seems to have shaken, what do we learn from this? There are two things that we learn from this.

Embrace Weakness

The first is that we need to come to the place where we embrace weakness. Jesus says, "I know you have little strength." The paradox of the Christian faith is that God's power is made perfect through our weakness. Everything in our world suggests the opposite. Pull yourself up by your bootstraps. You and you alone hold the keys to your destiny. On you and you alone rest the whole weight of your world and your eternity; therefore, you better be strong because the weak just get eaten alive.

But it is the paradox of the Christian story where it's quite the opposite. We do not rest on our own strength, but rather the arrogance of strength is stripped away, and we begin to embrace our weakness. It is in embracing our weakness where we actually find freedom. So many of us buy into the myth that we are supposed to hold all the understanding of our life and all of eternity in our own selves. That's a weight that we were never intended to carry, and that will end up crushing you.

When you embrace weakness, you experience the freedom of walking into whatever you are facing, and you do not have to have it all put together. You have the freedom to confess that

you need help, that you can't walk through this life alone, because none of us can walk through this life alone. That isolation is not a feature that's a modern myth that we are meant to exist and walk through this life alone. You cannot, and if you attempt to, you will be crushed. It's a result of the fall that the enmity between Adam and Eve came, where that brokenness, that isolation took place, and you are invited back into connection with one another.

It is not through a community of strength. It's through a community of weakness. Have you ever considered that? That we, the people of God, are gathered as followers of Jesus, not because we figured life out, but because at some point we confessed, "Jesus, I cannot do this on my own." We are a community that is anchored around our weakness, not our strength.

We forget that sometimes and pretend that we're stronger than we are and project that out into the world. We have to be reminded of it. That's why we come to the table every single month. That's why we come back in prayer, humbling ourselves before the Lord. We must never forget that we are a community organized around our weakness because it is through our weakness that Jesus is made strong.

We've come back to this verse a few times in this series, Paul when he is talking about this thorn that he was given by God, and says that he asked the Lord to take away the thorn. It was a weakness that he was carrying around in his body, and Jesus' response was, "My grace is sufficient." It was not to remove the circumstance. It wasn't to pluck him out of that. It wasn't to remove the pain. It was to lead Paul into a place where he came to a living understanding of the sufficiency of God's grace. May it be so in us, may we be a people that embrace weakness.

Endure Patiently

The second thing we can learn from this church, seen in verse 10, is to endure patiently, "Since you have kept my command to endure patiently." We want to, when we face trouble, and rightfully so, get on the other side of it; we want to bypass it. We want to deny it. We want to hide it. We want to tuck it under the rug. We don't want to walk through it and allow it to do its work. Philadelphia was able to find a way to endure patiently.

Jesus, in John 16, looked at his followers and said, "In this world, you will face trouble." There is no version of life in which we can avoid pain. The reality is that pain is inevitable. It does not, in any way, remove the sting of that pain, knowing that it's inevitable. But we have to come to grips with the fact that this is part of what it means to live and be human.

Hold On To Jesus

So what do we do with that pain? Jesus' invitation was to hold on, which I find so fascinating in connection with Jesus' earlier proclamation of the church saying, "You have little strength." What exactly are they holding on to? They had so little strength.

It's two things. The first is they are to hold on to Jesus. That's why Jesus responds with "I'm the one who has the keys to the access of God. You can't get to God without me." He told them to hold on to who he is: the holy one, the true one, and the one who holds the keys to God. Hold on to Jesus.

This is where we really need a robust understanding of the Suffering Savior. We hold on to Jesus, not because he somehow musters the strength to hold us, yes, he is strong, but never forget he was a man of sorrows. Isaiah would talk about a man of suffering, talk about Jesus, a man of suffering, familiar with pain. Jesus, hanging on the cross in his final moments, recited Psalm 22, in which he says, "My God, my God, why have you forsaken me?" Jesus is crying the same prayers that you and I pray when we are feeling the sting of that death. We can empathize with Jesus because he can empathize with us.

Hebrews says that we do not have a high priest who is unable to empathize with our weakness. Have you considered that Jesus has walked the fullness of the human experience? He chose to pour out his divinity to become fully human and walk through all of the experiences. He walked through the vulnerability of a child, the pain of people accusing and making accusations of who he is, and the betrayal of friends. Those who left him, who had walked intimately with him, and abandoned him in his highest point of need. He then walked through an unjust arrest in which he was accused of that which wasn't true of him. He was placed on a cross with nails driven through his hands. He experienced the pain of death. God the Father experienced the pain of the death of a child. We do not worship a high priest who cannot empathize with our weakness.

What you need in the moment, what Philadelphia needed to hold on to was Jesus and a robust understanding that this God bleeds. So when I bleed, he understands me. "Even though I walk through the valley of the shadow of death, I will fear no evil for you are with me." I have held on to Psalm 23 in so many seasons of my life because it isn't about this good shepherd plucking us out of the valley of the shadow of death. The good shepherd is the one who refuses to leave the sheep in the valley of the shadow of death, who walks right through with them. Church, if the ground beneath you seems to be shaking this past week, would you hold on to Jesus?

Hold On To Community

We hold on to Jesus, and we hold on to community. This is something that we can't confess on our own. We so often need to gather in this room to hear the singing and praises of one another because often in our little strength, we can't muster to sing and praise. So often, we are here carrying hurt and pain and proclaiming things that seem ridiculous to us. But, at least in my experience, in those moments, what I need is to hear your voices strengthening me. We need to hear our voices strengthening us when we can't muster the courage to sing.

Three years ago, or so, our family was walking through a very difficult season. I have to speak in generalities, but I remember walking through that season, and honestly, I was pretty broken. I was coming here on Sundays trying to proclaim the word of God, and I just wasn't there. But I remember sitting with my spiritual director, a wise woman named Patty, with many, many years following Jesus, more than I've been alive. It was about this time of year, and we're going into the Lenten season. She invited me to do something that I'd never considered. She suggested that this Lenten season, instead of walking through and trying to reflect on my sin, which is good and healthy, what if I walked through and just tried to empathize with Jesus' sufferings.

She was trying to get me to bring my sufferings into the same form as Jesus and to walk side by side, to participate in the fellowship of Jesus' sufferings, as Paul said. Mine was a minuscule fraction of what Jesus walked through and carried, but I can tell you that it was in that Lenten season, when I couldn't muster anything but just the pain I was walking through, that I met Jesus in ways I had never met him before. Because I opened up my heart to different areas that I had hidden, thinking I had to be strong. I allowed Jesus into the weakness of my soul.

And I'll never forget Psalm 23, being one of the scripture passages that continually rang out in my heart. I just remember Jesus gently walking with me, saying, "In this desert, we will just go stream to stream." I wanted to get out of that desert. I didn't know how long we were going to be there. We were there longer than I anticipated. But I had a felt sense that Jesus was just walking me to the next source of water, uncertain of the road ahead, but with a greater conviction that Jesus walked that road with me.

Every week, I'd gather and look around, and one of my favorite things to do was watch you all sing. What I'm doing is I'm looking at the faces of so many of you who are walking through a desert, and yet the little strength you brought, you are using to proclaim the name of Jesus. Church, if you're walking through that season, hold on to Jesus, hold on to this community. You aren't meant to do it alone; you can't do it alone.

We now come to verse 12. *"The one who is victorious I will make a pillar in the temple of my God."* It is the thing in which when everything else is shaking, the pillar holds strong. I don't love the translation, victorious, for that word in the original language. That feels full of strength, doesn't it? It's the word *nike*, and it can also be translated as overcome. That translation seems a lot better to me. I may not be victorious, but I can hold on to Jesus. And through that, I can overcome these things, as unfathomable as it may be.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

Notice where Jesus roots for this church, the one who is victorious.

"The one who is victorious I will make a pillar in the temple of my God." Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name.
Revelation 3:12

All of the language in verses 12 and 13 is just saturated with the last two chapters of Revelation. It is Jesus overwhelming this church, saying that there is coming out on the horizon a day in which all things will be made new, and he is pouring into their imaginations to say, "Zoom out." Remember where this is going. It hurts now, but Jesus is, in fact, actively renewing all things.

It is not just that they were a pillar, I would suggest they were a pillar of hope that was holding hope against hope, trying to somehow root themselves as everything shook around them. They were holding on to Jesus, proclaiming that which is true, that they are a part of a much larger story. That God is in the process of reconciling all things and bringing that to bear in this present moment.

Whatever you're facing, remember that you are part of this much larger story. Read Revelation 21:1-5 and then read chapter 22:1-5. I want you, in almost a poetic way, to saturate your heart and mind on where this whole story is going. Could it be Jesus saying, "I know you have little faith, but don't forget what I'm doing, and don't forget where this is going. Hold on, hold on."

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