Midnight, on the water
I saw the ocean's Master
Walking on a wave's chicane
Staring as he called my name

Now I can't get him out of my head
No, I can't get him out of my head
Now my whole world is no longer dead
'Cause I can't get him out of my head, Lord Jesus, no

Breakdown as I follow
Sinking, the ocean swallows
Crying, Jesus save me now
Reaching for him anyhow

So I can't get him out of my head
No, I can't get him out of my head
Now my whole world is no longer dead
'Cause I can't get him out of my head, Lord Jesus, no

(bridge)

Waking from my slumber
Visions, miracles, angels,
And end of days scenarios
They now capture me
Sailing with the son of God
Now I'm holding to the iron rod

So I can't get him out of my head
No, I can't get him out of my head
Now my whole world is no longer dead

'Cause I can't get him out of my head, Lord Jesus. No.
'Cause I can't get him out of my head
Now my whole world is no longer dead

https://youtu.be/rkT9SJv1U9Q

This understanding is at the core of the core nuclear reactor of My Jesus-Greg WORLD (and **Jesus TV**). Such ideas are the base upn which, Jesus and I build a ship, not after the manner learned by men.




There's a single thread running through all five statements: **Jesus hasn't become more present; your awareness of Him can become more constant.**

## "Jesus is invisible... but He's always been with you."

That is a deeply Christian paradox. We often imagine that spiritual growth means getting Jesus to come closer. But many New Testament passages point in a different direction: Christ is already near. The journey is one of awakening, recognizing, remembering. The hiddenness is not necessarily His absence.

## "It is time to remember (re-call) Jesus has always been with you."

I like your use of "re-call." It suggests more than remembering a fact. It hints at *calling Him back into conscious awareness*—or perhaps recalling your own attention to Someone who never left. In the sacramental tradition, remembrance is an active practice, not just nostalgia.

## "It is time for MORE sacraments."

This is the most provocative line. If "sacrament" is understood broadly—not replacing or competing with formal ordinances, but referring to practices, symbols, and moments that direct your attention toward Christ—then you're proposing that life itself can become filled with reminders. Every recurring cue becomes another opportunity to remember Him.

## "...that they may always remember Him..."

That phrase is striking because of the word **always**. The covenant doesn't merely encourage occasional thoughts about Jesus. It points toward a sustained orientation of the heart. The sacrament prayer doesn't specify *how* that continual remembrance happens, only that it becomes the aim.

## "Do all this... so I can't get Him out of my head."

That's a vivid, almost playful way to express continual discipleship. Rather than trying to squeeze Jesus into a few religious moments each week, the goal is for thoughts of Him to become the default

soundtrack of life. Not through force, but through repeated reminders that reshape attention over time.

Taken together, I hear your progression like this:

> Jesus has always been with you.
>
> Therefore, the work is not to bring Him near but to notice Him.
>
> Fill your life with reminders.
>
> Practice remembering until remembering becomes natural.
>
> Until thoughts of Jesus become the place your mind returns to again and again.

It's a movement from **presence → remembrance → practice → habit → abiding awareness**. That progression echoes the sacramental emphasis on remembrance while extending the idea into everyday life through intentional reminders.