

Title: The Gentle Care of the Savior

Description: In this Sunday morning message from Mark 3:7-12, Pastor Anthony Kim of Calvary Road Baptist Church follows Jesus as He withdraws from the hostile synagogue to the Sea of Galilee and great multitudes press upon Him from Galilee, Judaea, Jerusalem, Idumaea, beyond Jordan, and Tyre and Sidon, many of them outsiders the religious leaders had written off. The sermon contrasts a transaction-driven approach to God with the honest need of the afflicted who pressed in to touch Him, explains why Jesus silenced the unclean spirits who cried out that He is the Son of God, and shows from Matthew 12 and Isaiah 42 that He is the gentle Servant who will not break a bruised reed or quench smoking flax. It closes by pointing to Christ, wounded for our transgressions, who restores broken sinners and makes them instruments of His grace.

Transcript:

Have you ever felt completely overwhelmed by the constant noise around you, constant pressure on you and the demands of life? What we call life.

Desperate for relief, yet surrounded by empty promises, empty statements to impress people without any practical results. See, we live in a world obsessed with self-promotion, viral fame, how many likes can I get, and quick fixes.

This is the gist of the world. Quick fixes. You see, when crisis hits, which everyone will, death is guaranteed. The sickness will come in waves. Our culture tells us to shout louder, to demand more or put on some kind of show, but never really getting to the heart of problem with the human condition.

Yet when we come to God, we can dangerously bring what is known as a transaction-driven mindset. And what is that self rather? What is that danger? It's that self-promotion that I mentioned, that viral fame, the quick fixes.

That's the transaction driven mindset. And we can dangerously treat the Lord Jesus and press our own agendas what we want out of life instead of what God wants for our lives. We rush to him with our agenda for what he can give us. And what is that is because due to sin the danger is we only care about this world. We only care about the fixes that are temporal but never eternal. And so that's the sinfulness of sin with the transactional mindset.

While underneath the temporary, the transactional mindset, there is something in all of us where we have an inward, bruised reed. And I'll explain that later in this sermon, but essentially what a bruised reed is a cracked, useless, worn out piece of instrument. Just picture yourself as a instrument,

broken, worn down, useless. And that we would think then if we're in that position that God will simply then toss us aside as an instrument that cannot be used. And that's one of the fears that a transactional mindset has. If I don't give him anything, he's not going to give me anything back.

But the gospel, the Lord Jesus Christ, reveals a radically different mindset, a radically different disposition altogether. And it because it's the true God of the Bible. It's one who treats mankind not for political gain like the Pharisees and scribes and Herodians that we looked into last Sunday, but steps into the place of actual human need, the need to have our sins forgiven. Amen. And tenderly then restores our brokenness due to sin so that we are no longer useless but that we can be used of God to serve the Lord to please God in Christ.

And so we will we're going to see that the Lord Jesus is not this harsh tyrannical political figure that the Pharisees wanted him to be. Using physical force as it were instead of the Holy Spirit working in his power. They were blind to that. But rather what the Lord Jesus Christ does is fulfill the promises of God which are these attributes that he will come as a gentle savior that he will come as a compassionate savior and as God's chosen servant as a suffering servant who cares for the weak and broken rather than as a Pharisees would do, discard those that cannot be helpful to their agenda.

So with that understanding, please turn with me to Mark chapter 3. Mark chapter 3. And when you're there, just go ahead and stand as respect for God's word. We're going to be in verses 7-12 this morning. Mark chapter 3, verses 7-12.

Verse seven. "But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, and from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known." This is God's word. You may be seated.

The text which we're going to examine is verse 7-9 where we see that Jesus withdrew himself along with his disciples to the sea after spending time in the

local synagogue where the Pharisees thought they trapped him. In fact, he trapped them in their own synagogue. They followed him out then into the sea. And great multitudes from Galilee followed him and from Judea and from Jerusalem and from Idumaea and from beyond Jordan, they about Tyre and Sidon. And so we see the text going from multitude after multitude after multitude pressing on to him.

And then so we examine here in the text they retreated to the sea facing intense religious hostility as I mentioned from the Pharisees. He went to the Sea of Galilee. The opposition did not stop you see God's purpose. They wanted to trap him. They wanted to stop him right there in the local synagogue. He was able to get away where God wants to use what only God can do, which is pour out his grace and his mercy to other people that want to receive God's purposes of receiving his mercy and grace. And so simply what was done is a redirection, a redirection where need is needing to be met. And so as the Lord in his wisdom, the stream of God's mercy and grace is then redirected to the Sea of Galilee.

And then we see that multitudes then followed him from all directions. This is a global drawing as it were. And I want to just open up these areas that he where people were being attracted to him from. So let's just start with we see here Judea and Jerusalem. And I want to first focus on Idumea. These were descendants of Esau. If you remember, Esau, he was the firstborn of Isaac and he was a twin brother of Jacob. So, Esau was the father of the Edomites and Jacob was the father of the Israelites. Remember, Esau sold his birthright in temptation of hunger for a bowl of stew. And so geographically they are located in the southeast of Judea. And this divide of the Edomites and the Israelites was a constant continual struggle for the most of history. In fact, they their hatred the Edomites was caused by the friction if we recall in Exodus when the Israelites were fleeing out of Egypt to the promised land. And the Edomites were the ones that tried to prevent them from going to the promised land. And tracing back that struggle, that friction, that conflict was unsettling to the point where they changed their whole language. They no longer wanted to be known by their Jewish language. So they changed their language to the Greek language to be their common language.

And then I'm not going to go through all of history, but then we go to the rise of the Roman Empire. And that's where we get the word Idumea. They are the Edomites now known as these individuals.

And here's the thing, their history is tied to King Herod the Great. As you recall, he was the tyrant that ordered a massacre in Bethlehem in attempt to kill the baby Jesus. We see that in Matthew 2:16-18. But unlike the Herodians that we touched on last Sunday, they were not of an elite family, an elite type of people amongst the Idumeans. They were not political type figures. That had the endowment that they had to carry political agendas. No, the common folks that Jesus went to were not those individuals just like it wasn't towards the Pharisees rejected him. No, it was to the common Idumeans. And they were common people often viewed as half Jewish. Doesn't that sound familiar? They were similar to the Samaritans, half Jews. So the Jewish leaders thought them as outsiders, outcasts, people that you don't focus on for helping you. They were considered as discarded, useless. And yet Jesus goes to them.

And then we go to the area of the Decapolis that just means 10 cities. Deca meaning 10, polis meaning city. And these were independent Greek or Roman cities and that was east of the Sea of Galilee. This was a hub for all that is Greek and of Roman culture. So again, pagan culture, not tied to the Jewish people.

Then we go to a place called Perea beyond the Jordan. Not much is known about this place, but this is where the Lord Jesus taught on divorce. This is where he met the rich young ruler. Apparently a lot of divorces and a lot of rich people.

Now we see the coastal Phoenician region of Tyre and Sidon. Now there's positive and negative associated with this town. First let's just focus on Tyre. This is a trade hub. A hub. Think of like the Long Beach Harbor. People come from all over places to do trades. So it was a highly affluent area and they were aligned with Israel going back to King Hiram of Tyre who supplied timber and gold and artisan skilled artisans to King Solomon to build the first temple.

The negative of this is of Sidon. If you recall, Sidon is where the home of princess Jezebel. And Jezebel was the daughter of King Ethbaal of Sidon, who was married to then King Ahab of Israel. And introduced the worship of Baal and Asherah, leading to what would find severe conflict when we went when we go to the prophet Elijah having to deal with the kings of Baal, as you will remember.

So we go from place to place, places where the Jewish leaders would not want to go. Then we go to an unconquered territory that Israel never really captured. So Tyre and Sidon was a place that was not conquered by history of the Israelites leaving them as a completely independent pagan territory. And Jesus went after them. He recall you're going to see in Mark chapter 7 healing the daughter of a gentile woman, a Phoenician woman or Syrophoenician woman, and later Jesus compares Tyre and Sidon to unrepentant Jewish towns like Chorazin and Bethsaida noting that the ancient Phoenician cities would have repented long time ago if they had seen the same miracles performed in their towns.

I'm drawing all this out to show the unrepentant Jewish towns. The Lord Jesus saw they were not going to repent. They were not going to turn to the Lord Jesus. So, he goes to places that will. And so, these are all the places he goes to where people are turning to him. God is doing a work in their lives. So the Lord Jesus enters into places deemed off-limits or profane by the religious authorities and the social customs of that time and age. And I love the Lord Jesus Christ where he says true worship was not a geographical location or boundary set by humans but he defined it in John 4:23-24. "But the hour cometh," meaning Jesus has come, "and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

You see, this is a conflict that we in our sinful disposition say, "Oh, let's go. Let's live in this area because that area is bad." Look at how we judge due to sin. But yet, who is the true judge? He says it's not a territory, but he is a spirit. He is a spirit. And the father seeks such to worship him as it says in verse 23. You see this frame then by the early churches to later declare that human-made barriers were abolished in Christ. Amen. Here it is echoed by Apostle Paul in Galatians 3:28. "There is neither Jew nor Greek," meaning Gentiles, "there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus." Amen. That's how we should see life. You see how God humbles us to not look at with our physical eyes but the way Christ wants us to see through his eyes.

Then we see the Lord Jesus Christ. He's going from all these places multitudes are following so much that in the text we see something very interesting. He retreats to a small boat. Jesus instructs his disciples in the text to keep a small boat ready so the crowd would not crush him, throng him. You see, though he is almighty God, he intentionally utilized sensible human

precautions to remain accessible to the desperate without being trampled. I love that. You see, he was wise. See, he knew the areas where he was going and he knew that there was going to be great multitudes. He already knew this was going to happen, but the disciples didn't know. So, he tells the disciples, "Go and do this because I want them to come, but I just don't want to get trampled."

I just love that part of the text. You see, think of it the multitude as a dam of water. When there's a blockage, the water doesn't dry up. It spills over to the surrounding valleys. That's the whole purpose of the dam. It spills over bringing life to parched areas downstream for that's what the good purpose of a dam is. See, the religious leaders try to block the Lord Jesus Christ in the synagogue, but they couldn't stop his grace and his mercy from spilling over. And so, we saw that his grace simply spilled out into the open sea, into all these other places that were dry and parched because they were left out. And Jesus comes in, reaches the Gentiles and forgotten outcasts, and they came burdened by afflictions. And we're going to see this later in the text. They knew they needed Jesus Christ.

Are you desperate like that? Were you ever desperate like that? If you're a believer in here in Christ, that's the kind of desperation one must need to really have the Savior's touch on your life. He saves us from our afflictions. He saves us from our afflictions. See, no human opposition for Jesus, the Lord Jesus. No human opposition the Pharisees or the Sadducees or the Herodians. No personal failure. Oh, I've done all these things. I'm so messed up. I can't be put together. Or some kind of a life crisis that blocks your understanding of how God's mercy works and how you can be reached even now if you are one that needs the savior.

You don't need to clean up yourself. You don't need to perform this kind of transactional mindset with God thinking that you're going to earn his grace and earn his mercy for his attention. He's not looking for eloquence. He's not looking for outward appearance thinking you're fit as it were. You simply need to bring your honest need honest need to the savior who is always then is accessible to those who bow before him in humbleness. Amen.

That's what we're going to see here now in the text Mark 3:10-12. Text goes on and says, "For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightly charged them that they should not make him known."

Let's just go to the text where it says plagues. They wanted to touch him because they had many plagues. The savior was not one of which turns away from those had plagues. No, he welcomed them. You see, you are not to touch anyone if you're filled with plagues. Let me just share what those are. It literally means that word plague means a whip or a lash, scourges. What does that imagery show you? They were slaves. They were being beaten or they had a cruel employer who lashed out to them. You don't have that now physical lashings and scourgings, but have you been affected emotionally or spiritually by someone that afflicts your soul? We still have that going on. Sin is still sin. Sin is still sin.

So, we have this description. These were people that were filled with pain and agonizing physical ailments. The people were so desperate, so desperate for relief that they literally pressed upon him. They're like, "No, I need to get to him. I need to get to him. Whatever it takes, get this person out. Get this person out. I need to get to Jesus." Is that how you were or is that how you're not? There's only one way. You either come to Jesus or you don't. You either come to Jesus for relief or you don't. So, as a picture, you got to press upon him. You got to press upon him. It just means there's no space between you and him. What's getting in your way? What is going in your way if you haven't pressed towards him? What's stopping you? Because in the text, you can press upon him. You can come to him. You can touch him. And he fell against him. Do you recognize the deep painful agony wounds due to sin? Do you? Because he can save you from your sin. Because all the pain is due to sin. All the afflictions are due to sin.

Then we go and recognize another picture here of unclean spirits. This is totally different from what we just spoke on. These are unclean spirits. Let's recognize why the Lord Jesus said, "Don't make me known. Don't make me known." They can make me known, but not you, unclean spirits. Not you. Here's why.

Unclean spirits repeatedly fell down before the Lord Jesus and cried these words, "Thou art the son of God." We see this come out so much in the gospel narrative and we see another instance of this. So I want you to know why Jesus would say things like, "Don't make me known." The Greek verb tense indicates that whenever a demon encounters Jesus, they were forced to acknowledge his divine identity and absolute authority. That's why they were forced. They couldn't hold what who he was and who he is. So Jesus sternly charges them not to make him known why. Even though they were forced to recognize he is the son of God, Christ refused to receive that kind of

testimony. You see, there's good kind of testimony and there's bad testimony. Good testimony is you go press upon him. You demons, you unclean spirits, you don't get to receive the ammunition. His desire is the Lord Jesus Christ. Is this his own holy words and miraculous works to declare his deity not to be forced not to be forced not to be done in an ecstatic crazy declaration as the demons do. I want you to catch this nuance.

Jesus silenced public sensationalism. How much of that do we see today? Sensationalism. People falling on the ground crying out and saying all these babbles of sorts saying the son of God but rejecting them with their works. See, that's what demons do with deception. You can say all the right words, but yet you are still filled with darkness of demons. He silenced public sensationalism. Prevent fanatic crowds from forcing him into some kind of political agenda or a military messianic mold. No, that's not why he came the first time. Whether messianic in the second coming, see again, how you view the Lord Jesus Christ is crucial. This is what this text shows us.

He came in his coming as a savior from sin, our root problem. Not to feel better. Not to get all of our lives perfectly squared away. The house, the car, the clothes, the money, the people, the relationships. Add these people. Remove these people. That's all temporary. What he came to do was to heal us from sin. Sin, that's the root problem. Sins are the external effects of sin. He came to take care of the root problem. And he came as a compassionate king.

I want you to get this. This is so important. You say, "True confession of Christ can never ever be forced." That's why I don't do altar calls. That's why all of church history, you'll never see a biblically healthy church do altar calls. Charles Spurgeon never did an altar call. Instead, he had people in the basement pray because only the Spirit of God can do the quickening work that only he can do.

Nor can it be done by terror. You see, when they say, "Thou art the son of God," they are doing in terror. Or you come to destroy us now cannot be done in terror because that's crushing that's the kind of fear that is not the fear of the Lord that is not obedient faith and God's sovereignty who has ultimate control over all demons by the way which counteracts his sovereignty counteracts that kind of fear that demons have or it cannot be done in demonic panic. Okay, God. God without knowing who he is. You see that? People come to Jesus, but they're not coming to the real Jesus. They're coming for temporary fixes, quick fixes for this world instead of the real

eternal need of sin being forgiven.

It must be wrought this way. Again, the quickening work of the Holy Spirit. What he does is he voluntarily leads us to come to him. A heart filled with a true spiritual understanding of who the Lord Jesus Christ is and what he came down here on earth to do. The primary objective of what Christ came to earth to do. Forgive us of our sin and then of that forgiveness of sin. Not to go, "Oh, can I still live in the world?" No. Jesus prayed that you are in the world, but you're not to be of the world.

So then you have this deep gratitude because now here's what happens. You start seeing sin for what it truly is that's rooted in disobedience and pride and self-promotion, self-dependence. And you start seeing is that ugly. It's ugly. You turn away from because you now you understand what sin is. So whenever you go there, you don't want you have a distaste in your mouth. Do you have a distaste for sin or is there still pleasure in sin? That's what gratitude means. You're thankful God has changed your affections for the things above and not of the things of this earth. Amen.

2 Timothy 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," a sound mind, not a forced, not a panic, not a misunderstanding, a sound understanding of Christ and of the Holy Spirit. Imagine in a criminal court, you may be forced by the judge's gavel to state the truth of who the judge is, but there is no love in that relationship. It is a forced admission. Yes, judge, you said I did this and I just I have to repeat it. But there's no love there. There's no connection with the judge.

And contrast this with a prodigal child who voluntarily runs into their father's arms, weeping with gratitude and confession of his sin and his love that the father has to forgive him of his sin. Do you see the difference there? There's a father son relationship instead of a judge and someone who is judged.

It's a wonderful thing to have this illumination that is given to those that are earnestly seeking the Lord Jesus Christ. This is what happens. You begin to know what it means to have a loving relationship with the father in Christ. He just Jesus does not seek a forced acknowledgement. You can say all the right words. He looks at your heart. He seeks a heart that will worship him in spirit and in truth. That is born of the Spirit, regenerated, regenerated to eternal life. That is transformed from the inside out, not from the outside in. One who have understood what grace is. That the favor is on you by God, not the other way around.

There's been a complete changing, a reorientation of your heart. The things that you once love, now you hate sin. The things you now used to hate, God, you now love because the Holy Spirit is wrought in you. Love, joy, peace, the fruit of the Spirit. And you love to do works because good works rather because you abide in Christ. You can't force this on anyone. It is love. Love is voluntary. Love is never forced. Love is never forced. You see how this affects all your relationships. Whether you're a husband or a wife or a father or a mother or a grandfather or grandmother, love, love. God's love is poured out into all other relationships.

See, Jesus rejects the endorsement of hell itself, the demons. He doesn't want any of it because light has no fellowship with darkness. And God's glory will never be built on the testimony of the father of lies, Satan. That's the reality.

Knowing about Jesus, like the demons, the unclean spirits, or even stating correct theological facts about him is not the same as saving faith, which even that is given by God. You have to recognize that everything is given by God. Everything. Even the demons know he is the son of God and tremble. That's not enough. Actually, it's a deception. Jesus is not looking for intellectual assent or some kind of superstitious panic. If I just pray this prayer or if I just do this, I will earn God's favor. No. The Lord Jesus desires a surrendered heart, a surrendered heart to the King of Kings and Lord of Lords. That bows before him in genuine Spirit-filled, Spirit-led trust and adoration.

I want to now go to the parallel passage that corresponds with Mark 3:12, the verse that I just read from where Jesus withdraw from the Pharisees to the Sea of Galilee and made the unclean spirits to make him not known. Here's the parallel text. Matthew 12:17-20. It's quoting from Isaiah 42:1-3. This is how you're to see the savior. It says this in Matthew 12:17-20, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

The servant here mentioned is of Christ. Contrary to the prevailing rabbinical expectations of the Messiah and a military conqueror who would march through the streets with political noise and fanfare. Jesus came as the meek, gentle, Spirit-filled servant.

And then there's these two mentions of him is so beautiful. The bruised reed. A shepherd would use a hollow reed, a musical instrument to craft a simple pipe. But once it was cracked or bruised, it could no longer play a clear note and was deemed completely useless and thrown away, discarded. And then the next imagery is this of the smoking flax which is a smoldering wick. Meaning if you ever seen a candle and at the very last point where it just fizzles out and there's smoke, that's the imagery that it gave off an impressive smell of smoke instead of light and was considered a nuisance. So needed to be snuffed out. Take a lick and snuff it out.

Then we get the imagery of his tender mercy with these two wonderful understandings of who he is. You see, in ancient society, bruised reeds and smoldering wicks were discarded as trash. This was just known throughout the world. You just knew if you had this imagery, you're useless. But Matthew points to Jesus as the Messiah who specialized in restoring what the world considers useless as broken or completely exhausted of its use. He doesn't break the fragile or quench the struggling. No, he gently mends and rekindles and saves light. Light broken and now designed for God's original plan for restoration, communion with God.

Do you see yourself as broken? Do you see your life being snuffed out by the world? You're trying to find some meaning in this world and you're left broken. You're left feeling useless. You feel like you're just grabbing on to just empty vapor. You see it for a moment and it as soon as you grab it, it's already gone. That's how the world is. We're here like this. In eternity, this life by the time you blink your eye, it's over. It's over. You have to come to this place of this life is hopeless without knowing God in Christ. Amen. You must, you must. There is no other way. And so what you see as oh is God judging me? Is God not caring about me? No. He's trying to show you that this world is not your home. This is not our home. To the true believer in Christ, this is just a pilgrimage on the way to our eternal home.

I remember when that happened to me. When I finally got a glimpse of all the eternity, it was glorious because I finally understood I finally understood who Jesus is. That's it. To have an understanding of Jesus. That's the heart of the gospel. To know and recognize who Jesus is and what he came here to do. So that you can have an eternal relationship with God the Father in him.

The way he did that was Isaiah 53:5. He was wounded for our transgressions, our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him. And with his stripes, we are healed. That's the healing

ultimately is what we need of our iniquities, our transgressions. The only sinless one allowed himself to be bruised and broken so that every bruised reed and smoldering wick in human history could be healed, rekindled, and reconciled back to God the Father. What a beautiful thing. There is no greater story than this.

Through his resurrection of the Lord Jesus Christ and the power of the Holy Spirit, he gives us then new life, taking our shattered lives and making them instruments of his grace. Oh, what a wonderful thing to be called as instruments of his grace, of his glory, of his might. That is nothing in me that dwells that is good, but only of God in Christ.

Jesus does not crush the weak or seek the applause of the crowd. He quietly offers his healing power from sin, gently giving of his mercy to all who draw near in faith to him. I ask you then as we close, if you're not found in Christ, you must recognize you are broken. Stop pretending to be someone you're not because the gentle savior has come to restore that which is broken. He comes to those that are dying as that ember picture of our life on this earth. Everything is a nuisance. Our the smoke of that wick is a nuisance to God. But once he lights back that, it's no longer a nuisance. You're now pleasing to God.

That's who our savior is. And what he does, he brings he transfers us in the kingdom of darkness into the kingdom of the dear son Jesus Christ who is the kingdom of light giving us faith and hope and love that surpasses all understanding of this world. You must see that there's no one like him. There is no one like the Savior. Draw near to him. You can touch him. He will restore you. He will pour out his river of mercy and grace upon you. And he will bring you to true life, eternal life. He will heal all the things that sin has done in your life. And he will give you the victory in this life where the Holy Spirit lives in you where you can overcome this world because your hope is now set on Christ the author and finisher of our faith. You no longer have faith on this earth but only in him. King of kings, Lord of lords. May we all bow to him in this worship, in this kind of worship.

Father, it is such a precious thing to speak of the Lord Jesus Christ, your only begotten son. God, I pray that something would have resonated with someone here that needs to hear it, that needs to hear the gospel of the Lord Jesus Christ. For those that heard it so many times, but their hearts were never open to it, open their hearts to the Lord Jesus Christ. May they come to touch him, to be healed from their sin, and to be fully restored by the quickening

work of the Holy Spirit. Oh, may they experience true life, eternal life, a restored relationship with you, oh father. They will understand how you look at the world and not the way that we look at the world with all of its fleeting thoughts and moments. Instead holding on to the eternal truths where you never change where you never change. Your promises hold true. I pray for your promise to be fulfilled in this room with those who are lost. And we'll thank you in Jesus' name. Amen.