

I am Debtor

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Date: 27 March 2024

Preacher: Pastor Wolski

[0 : 00] Amen. Amen. Amen. All right, we got something to do tonight, so let's get into the Scripture.

And I want to take you, if you will, find two places just by way of a quick review. And that would be 1 Corinthians 15 and then Galatians chapter 1.

If you'll find those two places, they're not far apart. Amen. And I'd like to just take a few minutes to review something that I kind of introduced, I want to say, I guess three Wednesdays ago.

And the thought was that as we know, the Lord Jesus Christ in the book of John gave seven statements, seven what we call them I am statements.

And of course, he is the I am. Before Abraham was, I am, he said. And Jesus Christ gave some symbolic statements in regards to his role and authority in salvation.

[1 : 13] He is the way, the truth, and the life. And no man cometh unto the Father but by me, he said. And so, knowing that, he had the authority to say such things because it was true.

Now, we looked at verse in 1 Corinthians 15, and I want to take you back to verses 9 and 10 again. And we'll read these again. 1 Corinthians 15, 9 and 10.

The Apostle Paul says, For I am the least of the apostles, that am not me to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am.

And his grace, which was bestowed upon me, was not in vain. And so, the Apostle Paul gives us this thought here of being this I am. And he was a persecutor of the church.

But God changed him. God saved him. And he called him. And we studied last time that he is now an apostle. In this place, he says, I am the least of the apostles.

[2 : 14] And we studied, and I took you through the scriptures in 1 Corinthians and Romans and elsewhere, to really solidify the truth that Paul had a special calling of God.

He was called to be an apostle. He was chosen to be an apostle. And the other place in 2 Timothy, I think it was, he was ordained. He was called, and he was appointed to be an apostle, and a preacher, and a teacher of the gospel among the Gentiles.

And elsewhere, he magnified his office. He declared to the church of Corinth that if I'm not an apostle to other people, I absolutely am to you, because you're my work in the Lord, and you're the seal of my apostleship.

And so, what we studied was that Paul had authority as well. Not the same authority of Jesus Christ, of like he is the way to the Father, but rather that he has an authority to present some truth and some doctrine to us today that he tells us we're supposed to follow him.

And so, I got the idea of, just like Jesus Christ is the I am to get to heaven, the apostle Paul gives us some I am's that we're supposed to follow, practically speaking, in living our Christian lives today.

[3 : 28] And so, flip over Galatians chapter 1. Galatians 1, and the end of this passage here, verse 22, he says, And was unknown by face unto the churches of Judea, which are in Christ, but they had heard only, what did they hear?

That he which persecuted us in times past, now preacheth the faith, which he once destroyed, which once he destroyed. And so, the doctoral position and statement of our introduction last time was that the apostle Paul is an apostle of Jesus Christ, called and qualified, certified, revelation of Jesus Christ.

He's appointed by God, not by man. He was not behind the very chiefest of the apostles. He had absolute revelation from God for us today. And the practical thought, though, is he said, I am what I am.

And by the grace of God, what I am today, I'm no longer a persecutor of the church, but I'm a new creature in Jesus Christ. And he had a reputation to be a persecutor of the church, but now he also

has a reputation of being a preacher of the faith that he once destroyed.

And so, practically, the idea was that he is no longer the persecutor, but now he's the apostle. He's a new person. He's a new man. And so, I wanted just to start off with that to get us to understand the authority the apostle Paul has to say these things, that we ought to be following him.

[5 : 09] And so, let's take a look now at Romans chapter 1. Would you flip back to Romans chapter 1? That's where we're going to start tonight with what we want to study. I'm going to take a look at some of these I am's of the apostle Paul.

And I figured instead of categorizing them and systematically studying this out like that, we'll just kind of take them as they appear in his epistles. Probably a lot easier to do it that way.

And sometimes they'll be repetitious, and I'll glance over them then. But when we start with the book of Romans, right away in chapter 1, we get nailed with a few I am's.

And we get two of them together, and then one I am not. Notice this in verses 14 through 16. Follow along. Romans 1, 14. Paul says, I am debtor, both to the Greeks and to the barbarians, both to the wise and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek.

[6 : 18] Two I am's, one I am not. I am debtor, I am ready to preach the gospel, and I am not ashamed of the gospel. And I like to take these kind of together as they come, and I don't think we'll get through all three of them today at all, probably just the first one.

But let's take a look at this thought, where Paul, the very first thing in the first epistle in Romans says, I am debtor. And I want to consider that tonight, but before we do, let's pray together.

Would you pray with me? Father, please bless as we open up your scripture, and study this apostle, the apostle Paul, the special calling that he had, and the way you used him, revealed truth to him, and as he penned it, and here we are, with it preserved in front of us, to read, and to study, and to consider.

And Lord, my prayer is that your spirit would bear witness to these words, and to the truth that Paul says, and that you'd apply it into our lives, that you'd place it in our hearts, show us where we're a debtor, just like the apostle Paul was, and help us to be convicted of this tonight.

Help us, Lord, in Jesus Christ's name we ask. Amen. Amen. So he says, I am debtor. What is that? I am debtor, both to the Greeks, and to the barbarians, both to the wise, and to the unwise.

[7 : 37] What's a debtor? I'll give you a verse, just to get your mind going in this direction. In Luke chapter 7, Christ was giving him a lesson. He said, there was a certain creditor, which had two debtors.

The one owed 500 pence, the other 50. A debtor is someone who owes. They're indebted to another. And Paul declares that he's debtor, but not a debtor to God.

He doesn't owe God. You'd think that, wouldn't you? You'd say, oh, he saved me. I owe him my life. You'd think that way. Immediately your mind might say, but that's not what he says in the passage. It's to people. He's a debtor to the Greeks, and to the barbarians, and to the wise and unwise.

He's indebted to people. And it looks like he's categorizing them here as educated and uneducated, but it's evident, not only here but elsewhere, that his debt, as he calls it, crosses all borders and boundaries, educational boundary would be one mentioned here, but economic and positional and cultural, ethnic boundaries.

Paul said, look at verse 13 in Romans 1. Now I would have you, now I would not, now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, that is to Rome, to Italy, to Europe, I purposed to come unto you, but was let hitherto, that I might have some fruit among you also, even as among other Gentiles.

[9 : 08] What's that tell you? It tells you that Paul's been preaching to Gentiles, and he even wants to get as far as to these Gentile Christians in Rome, and he wants to preach the gospel, as he says in verse 15, to you that are at Rome also.

Paul is a debtor to people. That's who he's a debtor to, and there's no boundaries. I know that he tells us in Romans that his heart's desire and his prayer to God for Israel is that they might be saved, but there was no boundaries when it came to preaching the gospel.

It wasn't to his own people only. Now, Paul is a debtor, and his debt is not of money, and it's not of service.

It's not of protecting others. It's a burden to preach the gospel of Jesus Christ to others. Would you flip over to 1 Corinthians 9, and I want to show you another phrase he uses to show you his burden and his heart, why he would call himself debtor?

He owes a debt, and that debt, he declares, is to preach the gospel to every creature. It's his duty. It's his calling.

[10:23] It's his obligation in life. Look at 1 Corinthians 9, verse 16. 1 Corinthians 9, verse 16. For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me.

He says, I have to do this. That's a debt. Necessity is laid upon me. Yea, woe is unto me if I preach not the gospel. So Paul traveled from city to city to city amidst shipwreck, amidst threatenings on his life, amidst his own countrymen seeking to kill him and putting a bounty on his head, and yet he, whippings and beatings, and yet he carried the gospel to another city.

And there was an uproar, and there was a fire, and there was people beating on the door, and he goes out the window and down the wall, off to the next city, and preaches the gospel. In Acts chapter 20, against all counsel, the apostle Paul declared that he was bound in the spirit to go to Jerusalem.

Bound in his own spirit, he just couldn't get away from this desire and drive to go to Jerusalem and do what? To testify the gospel of the grace of God.

Acts 20, 24. Now, God did not call you in the same capacity that he called the apostle Paul in.

[11:59] And I don't believe that. I know the verses, and I know a way to spin certain passages and to say that you're just, he told them to the uttermost part of the world, or to preach the gospel to every creature, he told us, and I could apply that to you and say it's your duty to preach the gospel to every creature, but I'm not going to do that.

I'm not going to do that tonight. Paul had that calling. Paul had a calling to go, to go, to go. Necessity was laid upon him. He had to go.

And I'm not going to tell you you need to go. The evidence that you're here tonight is evidence to me that God did not tell you to go to the uttermost part of the world and preach the gospel. I know some of you have heard that all your life, like that's what you're supposed to be doing.

Then you're all failing, if that's true. It's not true. You are not to go unless God squeezes your heart and lays it on your heart, a burden to do that, as he did, I mentioned, with this girl, Grace Jackson, to get to Japan.

Why isn't she going to Somalia? What about the souls in Bolivia? Yeah. God didn't tell her to do that. My parents were pushing, like about my age now, late 40s, early 50s, somewhere in there, and the Lord dealt with my dad's heart about the country of Poland.

[13:24] When he was 30, nothing. 35, nothing. 36, 37, 40, nothing. And somewhere out of nowhere, the Lord starts just dealing with his heart about it and then put something in front of his face and he just was like, whoa, that's not a coincidence.

And then he started praying about it and the Lord did two more things that said, plain as day, I want you to resign your position and I want you to move to Poland and preach the gospel to them.

That was something God had to do. And now, he hasn't done that to you, has he? He hasn't done that to you. Now, stay with me. You're not off the hook of preaching the gospel.

But if you're saved, you may not have the calling and the position and the role of the Apostle Paul or of other specific men and women missionaries that God has called, but I believe, and I'll tell you tonight, you do have some obligations to get the gospel to some very specific people.

And that's what I want to focus on for you. It's not Russia and Ukraine. And it's not Chile and it's not the Amazon. It's not far east and it's not eastern Europe.

[14:40] But there are some. And I believe you're a debtor just as much as Paul, but maybe not in the same way, in the same capacity. I think that I can confidently say that if you're born again and you're saved, that you're a debtor to your family.

I can say that with all confidence in the world. You are debtor to your family. You may not be indebted to the world like Paul may have been and maybe his disciples of Christ were sent and called, but do you not feel a strong obligation to your own flesh and blood?

Do you not, having the truth in you and life in you, feel a strong obligation if you're a child to your parents, if you're a parent to your children, if you're a brother, sister to your siblings, do you not feel that if they're not saved, they will go to hell, but I won't?

Do you not feel this obligation, this debt that you owe it to them to tell them about Jesus Christ and about salvation, your own household?

If they're lost, does it not bother you that they are ignorant of God's righteousness and perhaps going about to establish their own righteousness or perhaps don't even care?

[16:04] Does it not bother you? Do you not feel a debt to the people of your own house? Knowing that their works and that their religion that cannot save them, knowing that their carefree attitude toward Jesus Christ is going to damn their soul for eternity, you know this is true.

I believe you're a debtor to your family. Look back at Acts chapter 16. When Paul and Silas were thrown in prison, they sang praises unto God and the prisoners heard them.

And there's a great earthquake and everything's loosed and everything's, the bands are loosed, the doors are opened and the keeper of the prison thinks, oh no, I've lost my job, I've lost my head.

And he was going to kill himself. He pulled out his sword, supposing that the prisoners had fled. Verse 28, but Paul cried with a loud voice saying, do thyself no harm for we are all here.

Then he called for a light and sprang in and came trembling and fell down before Paul and Silas and brought them out and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved and thy house.

[17:26] And they spake unto him the word of the Lord and to all that were in the prison and to all that were in his house.

How did Paul and Silas get to his house? Because he didn't leave the gospel message back at the prison where he heard it. He didn't leave it in church where he first heard it.

He knew that this message was too good. He knew that what he was hearing, how his salvation could be obtained through belief in Jesus Christ. It had to be spoken to his household.

They deserved it. They needed to hear it. He owed it to them. It wasn't for him alone. And this jailer couldn't keep it to himself. Why? Because he knew immediately when he had what he wanted, what he called for, what he sought them, the men to know how I could be saved.

He knew immediately I need to tell them. They need to hear this too. And he took that message, even the messengers of that message, to his house. And they spake unto him the word of the Lord and to all that were in his house.

[18:36] There's an example of a man that was a debtor. Now look over at 2 Corinthians 5.

There's something else that I want you to see. Just a short part of a verse here in 2 Corinthians 5.

Something that comes with salvation. Something that comes right alongside the free gift is a debt. And it's not a debt to the Lord.

It's not a debt to work, work, work, work, work, and show him how much you love him. It's a debt to your family to make sure that they get to hear this same good news.

In 2 Corinthians 5, I'll start in verse 17. Therefore, if any man be in Christ, he's a new creature. Old things are passed away.

Behold, all things become new. Should you keep it to yourself? Verse 18, And all things are of God who hath reconciled us to himself by Jesus Christ and, watch this, hath given to us the ministry of reconciliation.

[19:47] He reconciled us to himself by Jesus Christ and when he did that, he gave you a debt, a ministry, a duty.

You owe it to be involved in preaching the gospel. When God reached you, he did it by an obedient person. When he reached you, it wasn't because you saw the sky line up and some sunset and you just called out on Jesus Christ.

No, it was because whether directly or indirectly, some child of God was obedient to God and didn't keep it to themselves. You could have picked a gospel track up off the dirty sidewalk and that's evidence of some Christian obedient to printing and publishing, writing, paying, and having a desire to reach a soul and God uses it to get to you, something like that.

It's always an obedient Christian. It's the ministry of reconciliation. You're saved today because somebody obeyed. Somebody obeyed the gospel and somebody was obedient to the ministry of the reconciliation that they received when they got saved.

They saw themselves as deader and now the ball is in your hands. The gospel is in your hands, in your heart. What are you going to do with it?

[21:12] You have an obligation to do something with it. Certainly do your family. You can't let them die and drift off into damnation because you were nervous.

The debt is bigger than your nerves. The seriousness of their souls is of more value than your gut getting turned up or being afraid of getting laughed at or cussed out.

You're debtor to your family. Do you ever wonder why God would save you? Like, why you? If you have lost family, why you?

Why not them? Why aren't you the one that's telling them to get lost and keep that Bible stuff to yourself? Why did God save your soul? Why did your eyes get open to the truth?

I can't answer that for individuals. I can't answer that for anybody. But what I can tell you is he wants to use you. He saved you and he wants to use you to reach others.

[22 : 17] Absolutely. And it's going to start at home. Your mom saved? Is your dad saved? Is your wife saved? Is your husband saved? Are your sisters or brothers saved?

Are your children saved? Paul said, I am debtor. And I believe you are too.

You're debtor to your family. Look back at Mark chapter 5. I want to give you one more thought about who you're debtor to. Mark chapter 5.

You're not only debtor to your family. I believe you're debtor to your friends. You're debtor to your friends. And I say that loosely.

Maybe they're not your BFF. Maybe they're not somebody that you're in complete contact with.

Your innermost thoughts. But the people you see, the people you know, the people that are in your life that you converse with, you're debtor.

[23 : 19] You. If you have the light inside of you, you're debtor. I want you to read with me Mark 5 verse 19. It says, This man that was possessed with this legion, this devil that Christ cast out.

And verse 19, Howbeit Christ suffered him not, that is to stay with him and to follow Christ. But he saith unto him, Go home to thy friends and what?

Tell them how great things the Lord hath done for thee and hath had compassion on thee. That was a command. That wasn't a suggestion. That wasn't, I'm glad everything's working out for you.

Now just enjoy it. You only live once. Enjoy the whole thing. No, go home and do something about it. Go tell thy friends the great things the Lord hath done for thee and hath had compassion on thee.

We sing a song, To God be the glory, great things he hath done. So loved he the world that he gave us his son.

[24 : 24] So go home to your friends and tell them how, tell them how great things the Lord hath done. Do you not feel that you owe it to them to tell them the greatest, the greatest news that you've ever heard in your life?

Do you not feel that your friends, I mean, you can talk about the weather. You do talk about the weather. You do talk about sports or you do talk about the news.

You do talk about politics. You do talk about fashion. You do talk about your job and your work. If you see something crazy happen on your way to work, you tell them about it when you get there.

You talk about a lot of things. If you get sick, you tell people about it. If you have car trouble, you tell them. If you saw something wild on TV, you tell people about what you saw and that you learned something or you can't believe it.

And if you can have all these conversations with people in your life, can you not, do you not owe it to them to have a conversation about the Lord Jesus Christ?

[25 : 28] Are you not debtor to these people that you meet that are your friends, that know you by name, that have known you for years and you can talk about all these things that in the end don't matter a bit?

You're debtor. I want you to see that for yourself tonight. You're debtor to your friends. God in you wants to save them and He wants to, through you, reach them.

If you saw a celebrity out in public, if you witnessed a celebrity, would you not tell all your friends? Would you not tell them probably immediately?

Well, first time I made a trip out here, I was running around and ended up down in Venice Beach and came up upon a place, some kind of set where they were filming at some apartment, hotel area, and walked back through on the way back and there was LL Cool J.

What a weird name, but nevertheless, I recognized him and he gave us a little nod and a wink and I, after he got back, I finally got it out and took a picture of him and I went home, back to Pennsylvania and I was telling everybody, I saw LL Cool J.

[26 : 37] Yeah, I was out in L.A. this weekend. Yeah, I flew out to L.A. and I was down around Venice Beach and you know, just what you do and there I'm walking, oh yeah, stumbled up upon a

set, they're filming, there's LL Cool J.

Yeah, yeah, yeah, winked at us, yeah, like, you know, it's nothing, it's just how it is in L.A., that's how I was kind of joking with the people that I, I haven't seen anybody since.

I saw, I think it was Ali saw Jay Leno pumping gas over there in Burbank and somehow the picture came back to me through whoever and I was like, well, look at that, there's a celebrity, there's Jay Leno and if you saw one, you know what you'd do?

You'd send that picture around, you'd tell everybody, look who I saw, look who I saw today, is Jesus not Christ? Is he not a greater than these?

Is he not far greater than these? And so that's true. So, have you met Jesus Christ?

[27 : 36] Why does it all of a sudden get hard to tell everybody you know that you met the Son of God and that He forgave your sins and that He loves you and that you can talk to Him and that He can, He invites you to cast your care upon Him and He promises He's put peace in you and He'll never leave you and you found something that you can't put a price on.

Do you see that you're a debtor to your friends? They deserve to know that you met Jesus Christ. They deserve to know that.

He's too great for you to keep to yourself. On that note, I want to show you a passage that kind of came to mind. Look back at 2 Kings 7.

Back in the Old Testament, 2 Kings chapter 7. When I thought of this, that this news, that this meeting, that it's too good to keep to yourself, you owe it to others to tell them.

I thought of 2 Kings chapter 7 when there was some leprous men that were surely going to die. They were outside of the city.

[28 : 52] The city was besieged by the Syrians. There was no hope for anybody. And the Lord does a work here and Elisha preaches. He tells them at the beginning to hear the word of the Lord and people didn't believe him.

And he says, look, it's all going to be over very, very soon, tomorrow. And I'm not going to read the whole chapter here. If you don't know the story, you'll have to come back through on your own and read this.

But what happens is these lepers decide that we're going to die if we stay here. So let's just go and see if there's something, a better deal down the road.

And so they did. And the Lord had already chased the Syrian army away in verse 6. And by verse 7, these men arose and fled in the twilight.

They left their tents. The lepers, in verse 8, came to the uttermost part of the camp. They went into one tent and did eat and drink and carried then silver and gold and raiment and went and hid it.

[29 : 50] Came again and entered in another tent and carried then south. I mean, they're just systematically working their way through the camp, just getting it all. One tent after another, going and hiding it.

And look at verse 9. Then said they one to another, We do not well. This day is a day of, look at those next two words, good tidings.

You know what the word gospel means? Right there. Good tidings. And we hold our peace. If we tarry to the morning light, some mischief will come upon us.

And so they went and they told the king and the king, they told the porters, they told the king, the king was skeptical. But you get the thought here, it's too great to keep to yourself.

And these men found something so good that at first it was just so wonderful for them. Gold, silver, raiment, food, drink, they're just gorging on it.

[30 : 50] It's so wonderful, but it didn't take them long to realize, hold on. This isn't right. They need to know about this too. They all need to know about this too.

We do not well. And church member, you do not well if you hold your peace when you have the same good tidings of Christ's salvation.

You are debtor. The king was skeptical. Maybe your friends will be skeptical too. When the servant reasoned with them, the results eventually were great deliverance.

I believe you're a debtor to your family and you're a debtor to your friends. And would you turn to one last place with me tonight, Acts chapter 10, to summarize this with one more example.

Acts chapter 10. This is a man named Cornelius. Cornelius is a good guy, but he has never been taught the truth about the death, burial, resurrection.

[31 : 59] Jesus Christ was a substitutionary sacrifice for our sins. He feared God, in verse 2, with all his house. Gave much alms to the people.

Prayed to God always. And now the Lord does something that he's not going to do to you today. He sends an angel in a vision to Cornelius.

And what he tells him is that, in verse 5, now send men to Joppa and call for one Simon whose surname is Peter. He lodges with one Simon a tanner whose house is by the seaside.

He shall tell thee what thou oughtest to do. So the Lord sends him on a mission. Go find Peter. Peter is the preacher.

Peter has the truth. Peter will preach and tell you what you ought to do. Because this man is genuinely seeking God. And so, through these circumstances, again, I'm not going to go through it all, but Peter shows up at Cornelius' house.

[33 : 01] I'll begin reading verse 21. Then Peter went down to the men which were sent unto him from Cornelius and said, Behold, I am he whom you seek.

What is the cause or with you are come? And they said, Cornelius the centurion, a just man, and one that feareth God of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house and to hear words of thee.

He was sent for thee, Peter, into his house to hear words of thee. Cornelius was, the man, one man. Verse 23, Then he called them in and lodged them and on the morrow Peter went away with them and certain brethren from Joppa accompanied him and the morrow after they entered into Caesarea, here we are, verse 24, don't miss this, and Cornelius waited for them and look what he did.

He had called together his kinsmen and his near friends. Why? Because Cornelius was told to go send for Peter and Peter's going to come and tell thee what thou, Cornelius, one man, what thou oughtest to do.

And when Cornelius knew that he was going to get the answer from God that he sought for all this time, when he knew that the light was coming and it was coming his way, he purposed to call together his kinsmen, there's his family, and his near friends, and brought them all into his house because he could not hear this message from God alone.

[34 : 38] This was too great and it was too special. It was too monumental. Everyone that he cared about has got to have access to this great message from God.

Cornelius, why did he do that? Because he was debtor. Because if it was coming to him, he owed it to his wife. And he owed it to his children. And he owed it to his friends that they get this same message too.

He couldn't make them believe it. But they needed to hear it. And so church, we're all debtors. We may not be debtor to all the world and to all men and all Gentiles like the Apostle Paul's calling. But we're debtor to our families and we're debtor to our friends. The Bible says in Luke 12, verse 48, For unto whomsoever much is given, of him shall be much required.

That's a debt. That's something you owe. You're required something. You've been given the free gift of eternal life and it's not for you just to enjoy and jump and shout for joy.

[35 : 58] It's for you to give out. To give out. So Paul's very first I am in the book of Romans is I am debtor. And so are you.

We all are. If not to the world, absolutely to our very homes and to the very friends and people that we have contact with and that we have conversations with that know our names we're debtor to them to get the gospel to them.

Let's close in prayer. God, as we are dismissed please put this on our hearts. I believe what I preached was truth. Lord, I pray that it would bear fruit that we'd see that we owe.

We owe them the opportunity to hear and to receive and to believe. Let us not get discouraged when they don't respond the way we'd like to see it.

Give us courage to open our mouths. I pray you'll give open doors and easy opportunities to preach the gospel to those that we know and love.

[37 : 14] Lord, I pray that you'll convince somebody here tonight that they owe it to their family to get the gospel to them. Convince another here tonight that they owe it to a friend, somebody they know by name, somebody they talk to even perhaps today to get the gospel to them.

To not let them drift off into the eternal pit of hell because we were ashamed and we weren't ready to preach. Lord, open our hearts and convict us and fill us and use us and be glorified through us

and may Jesus Christ get another soul because of our obedience and he deserves it.
We don't deserve it. He does. We're thankful for him. And so we pray these things in Jesus Christ's name. Amen. Amen. All right. With that, you're dismissed. Please keep Ashley in prayer as well as Brother Tony Ibarra and Lord willing.
I'll see you Sunday.