

Messiah: King & Savior

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Preacher: Pastor Andrew

[0 : 00] Well, thank you, worship team and choir. What a great preview of next week.! I'm looking forward to it. What a blessing it's been already this morning.

! We are going to be looking at today from Zechariah.

But before we jump into the text, let's go to the Lord in prayer. Ask for His help and His enablement as we look into His Word. Lord, we understand this morning the significance of coming to the Word today.

The significance of being in Your presence. There is nothing that escapes Your gaze. There is no hidden chamber of our heart this morning that is concealed from Your penetrating look.

We can't hide from You. We're open, we're bare, we're vulnerable before You. And we pray this morning as we open the text that Your Holy Spirit would speak to our hearts and that the kind Savior that we have sung about this morning will lead us to the Lordship of Christ will help us to lay down all that we are, all our treasures and crown You King of all.

[1 : 47] That's the gospel. Lord, that's what we want. To be clear this morning. Savior and King. That's who You are. And we praise You for that in Jesus' name.

Amen. I don't know what you think about when you think about Christmas. There are so many amazing aspects of Christmas. The music and the lights and the tree.

I don't know what comes to your mind. Maybe getting together with family. Or if you're a child today, the exchange of presents. All of the excitement and enthusiasm of what's under the tree and all that's to be anticipated in that great day.

Maybe there are festivities. Maybe there are festivities. Maybe there are gathering together of family and friends. Whatever it is this morning, I want us to understand this morning that Christmas is more than that.

And that Christmas exists not because of an event per se or a series of events or even the initiation of events. But Christmas exists today because of a person.

[2 : 59] As we've looked through the Old Testament and we've seen the prophecies related to the Messiah, we see that there are certain epics, certain ages of events.

There are things that we're anticipating. Things that have happened in the past. Things that will continue to happen on into the future. But they happen not because necessarily of a promise.

They happen because of a person. It happened because of Christ, who is the fulfillment of all that God had promised for His people.

Certainly there is much to be thankful for, certainly much to celebrate this Christmas season. And in every Christmas, there are so many things for us to celebrate.

As we think about celebration, I want this morning for you to think about good news. There is good news to celebrate this Christmas.

[3 : 59] Good news to celebrate because of Jesus. Good news. And as the New Testament encapsulates good news, it is the gospel.

The good news of salvation. If you have asked any average Jew existing before Jesus, or even in Jesus' day, what was to be anticipated with these prophecies of the Messiah, in their mind would be something related to His lordship, the fact that He is king, the fact that He will come and He will take His place of authority.

Their hopes were set on a political aspect of His kingliness. They were looking forward to all of the oppression that they had experienced to be erased in this Messiah, bringing together of two peoples that had been separated because of sin, the northern ten tribes, and then Judah and Benjamin being reunited because of this Messiah.

They were looking for this national identity, and the hopes of now being in control, instead of being dominated by world empires, whether it be Babylon, or Persia, or Assyria, or Rome.

Their hopes were set on things becoming new for them as a people because of this peaceful, dominating, authoritative reign of this Messiah who would come.

[5 : 39] That's what the Jews had set their hopes on. But if you would ask an average believer today, a Christian today, what is the purpose or the point of the Messiah's coming?

Why did Jesus come? What do we celebrate on Christmas? What's it all about? The average Christian would say, well, Jesus came to be our Savior.

Jesus came as a baby many, many years ago to a little town of Bethlehem. He came and His birth was announced to the shepherds, and a virgin birthed this Emmanuel, God with us.

And the whole point of Jesus' coming was that in a few short years, there would be a cross. There would be suffering.

There would be death. But there would be resurrection, and there would be life, and there would be salvation, and forgiveness, and cleansing for anyone who would believe in Him.

[6 : 45] That's truly what Christmas is about. That's what the coming of Messiah is to bring. But as we look at this passage, we're going to find some answers this morning in Zechariah 9.

In Zechariah 9, if you turn to Matthew, and then turn back a couple of books, you're going to get to Zechariah. We'll be there this morning to find answers to this question. Who is right?

Did Jesus come as King, or did Jesus come as Savior? And it's my experience that this is one of the most misunderstood aspects of the Christmas story.

Why did Jesus come? What was the purpose of His becoming a man? What did He hope to accomplish?

So turn with me to Zechariah 9. If you're a guest with us this morning, it's in the Pew Bible ahead of you on page 797. Zechariah 9, reading from verse 9.

[7 : 58] Here's what it says. Rejoice greatly, O daughter of Zion. Shout aloud, O daughter of Jerusalem. Behold, your King is coming to you.

Righteous, and having salvation is He. Humble, and mounted on a donkey, on a colt, the foal of a donkey. Maybe you're saying, time out, Andrew.

What is going on here? You got the wrong time of year. This is not a Christmas story. This is a Palm Sunday story. This is the triumphal entry. This is happening a little later on in Jesus' ministry, not on Christmas Day.

But I want you to understand this morning that what happened throughout the course of the life of Jesus comes to us in one complete package, not separated and compartmentalized.

That when Jesus came as King, He came as King not just to Jerusalem on that day of His triumphal entry. Certainly that was a day when He was recognized as King by the masses of pilgrims who thronged Jerusalem in preparation for the Passover.

[9 : 17] But that was not the first time that Jesus was celebrated as King. And that was not the first time that Jesus was recognized as King.

He was King, and He would show Himself to be King. But I want to back up, and I want us to understand the significance of the Christmas story in relationship to Jesus as King.

The Gospel writer Matthew goes to great lengths to help us understand the significance of the coming King. And that is our first point this morning. I want to focus on the coming of the King.

The coming of the King. And what should jump out at you at the very beginning of this verse in verse 9 of Zechariah chapter 9, you see this context of celebration.

This context of shouting and rejoicing and enthusiasm. Rejoice greatly, O daughter of Zion, the prophet Zechariah says.

[10 : 25] And then he magnifies it by repeating the significance. Shout aloud, O daughter of Jerusalem. Speaking to the same group of individuals described as Jerusalem and daughters of Zion.

Those living in Jerusalem had every reason to celebrate. Celebrating the coming of the King. His coming is marked by celebration.

His coming is marked by celebration. We see that here in our passage this morning. Matthew wanted us to understand.

He wanted his readers to understand that when Jesus came to this earth, he came as King. He leaves no question about that in the minds of his readers.

From the very beginning of the Gospel of Matthew to the very end. The whole theme of the book is Christ as King. We see that as the angel comes and announces the birth of the baby Jesus to Mary.

[11 : 34] In Luke chapter 1, Matthew also accentuates that. But Luke brings this same flavor to our understanding. The angel says to Mary, he says, Do not be afraid.

You have found favor with God, Mary. Behold, you will conceive in your womb and bring forth a son. His name will be called Jesus. He will be great and will be called the Son of the Highest.

And the Lord, God, will give him the throne of his father David. And he will reign over the house of Jacob forever. And of his kingdom there will be no end.

What does that mean? What was Mary anticipating? Reading and hearing this announcement from the angel.

What would you expect to be true of this new little one who is growing in your womb? You would expect that he would be the king.

[12 : 37] That he would have a physical reign on the earth. Not just a theoretical reign. Certainly that's what Mary was anticipating. And certainly that is what the Jews of the day were expecting.

The coming Messiah would be the coming king. And then to the shepherds in Luke chapter 2. The announcement of the angels. Do not be afraid for behold I bring you good tidings of great joy which will be to all the people.

For there is born to you this day in the city of David a savior. Who is, finish it for me, Christ the king. Good news. Good news. Good news.

These themes of rejoicing and celebration and good news. I bring you great news. Good news of great joy which will be to all the people. This is the gospel.

The gospel is that the king is coming. The king is coming. That's what they expected. And that was good news. The king and savior bound together in one thought.

[13 : 48] Excuse me. One thought this morning. Leading them to joy. And to the magi. To the magi who came to Jerusalem.

Looking for the savior. What did they ask? Do you remember? In Matthew chapter 2. Where is he who is born king of the Jews?

Where is he who is born king of the Jews? You ever wonder where they got that concept? You ever wonder how they came to Jerusalem?

With the thought that a king was coming? I wonder if it had anything to do with this book, Zechariah. In this verse here.

In chapter 9, verse 9. Because as we find in Zechariah chapter 1. We find that this is a prophecy that was given during the reign of Darius.

[14 : 50] Now, for those of you who have been with us in this series through Isaiah. You would come to recognize that something is different.

Now, the time is not being marked by a king of Judah. Or a king of Israel. But now, time is being marked by a foreign king. The king of Persia.

And that's exactly what is taking place here in this context. Zechariah is writing to a group of individuals who have come out of Babylon. And have now come into Jerusalem.

They're finally back in their homeland. They're finally back to the place where their forefathers had lived and dwelled. And now this promise continues to reignite their imagination of what the Messiah must look like.

And Daniel having stayed in Babylon. And Ezekiel having stayed and written in Babylon. There was this exchange of material that was going back and forth between Jerusalem and Babylon.

[15 : 58] I wonder if Zechariah sent a copy of his prophecy back to Babylon. And so here we have the Magi showing up. Looking for the king in Jerusalem.

Probably because of Zechariah chapter 9 verse 9. The gospel had gone to the nations. Now, it wasn't the way that God wanted the gospel to go to the nations.

He didn't want Israel to be a light to the Gentiles because of captivity. But that's how it happened. And now, the word of God is having its way in the hearts of people.

In other people groups. And here is this group of Magi showing up. Where is he who is born king of the Jews?

Both Matthew and Luke go to great lengths to help us understand that Christ came as king. They capture his genealogy in Matthew chapter 1 and in Luke chapter 4.

[17 : 00] They trace the lineage of Jesus through the line of David. He was to be king or the rightful king through David. But then on through Abraham who was the forefather of David.

And Luke even takes it further going all the way back to Adam. The first man. Jesus was king at his birth. We sing that. Jesus, Lord at thy birth.

That's what it means. Jesus, Lord and king. Master. Supreme over all. We find in this passage this morning. This joy that erupts in Jerusalem because of the coming king.

It was a cause of great joy. Of shouting and enthusiasm. But as we understand the context of this prophecy.

We wonder. We wonder at how significant it was that the prophecy would come at such a time. Up to this point in Israel's history.

[18 : 06] They had been in Jerusalem and enjoying the experience of the kings who were providing leadership over them. But at this moment there was no king. At least not of Israel.

At this point there was no authority. At this point there was really not a nation per se. Just a collection of individuals. A group of people who had migrated back to Jerusalem.

Only 50,000 of them. Who made their way back to Jerusalem. About 70 years after the captivity began. Many remained in Babylon.

They're few in number. They have no recourse for defense. No political structure among themselves. The only mandate that they have in coming back to Jerusalem is to build the temple.

But the enthusiasm of returning to Jerusalem would be overshadowed by the darkness of difficulty. As they see the walls crumbling down.

[19 : 13] As they come back to a city that had been ransacked. Fields that had been overrun by weeds. And a group of individuals who were pushed around and bullied by the local authorities.

The temple was demolished. Roads were in disrepair. Any dream that they had of this national resurgence was dissipated by the reality of the situation in Jerusalem.

But this is when the prophet encouraged the people. Although you are an isolated people. You are not a forgotten people. The king is coming.

And he will reestablish himself. And reestablish this people. He will come and bring joy once again. Joy to a people who have been despised.

Who have been disciplined. Who have been rebuked by God. And sent into captivity. Rejoice greatly, O daughter of Zion. Shout aloud.

[20 : 23] Notice God is interested in their joy. He is interested in the joy of his people. He is interested in your joy this morning.

And that is good news. That is the gospel. Jerusalem would celebrate once again. They would celebrate at the coming of their king. The coming is marked by celebration.

But I want you to notice that the coming is also marked by anticipation. It says, Behold, your king is coming to you.

Behold, your king is coming to you. Notice the imminence of this phrase. Notice the pattern of all of the prophets as they speak throughout the Old Testament.

And even the prophets of the New Testament. When they foretell events in the future, they all seem to run together. They all seem to kind of collapse into one event.

[21 : 26] Instead of spread out into history as we would expect them to be. Old Testament and New Testament writers alike seem to refer to future events in just this way.

They all kind of collapse into one moment. But there is inevitability. And certainty of this event. And it's bound up not in an event itself.

But it's bound up in God. The certainty of what will happen in the future is wrapped up in the character of who God is. That what God says God will do.

Because of who he is. And even though they are looking for him. Anticipating his arrival. Even though they were looking forward to this Messiah.

500 years would go by. And we find that in the gospel records. Even though they were looking forward to the Messiah. They missed him.

[22 : 29] They missed Jesus. Their king who is standing right in front of them. Why? Why did they miss their king?

They missed their king because they were limited. By their understanding. Their vision was obscured by their understanding. Of what the king would do. And why the king would come.

They had great hopes for world reform. They had great hopes of being established once again. As a people of God. They were looking forward to overcoming the oppression of Roman domination.

Of shaking off this oppressive regime. Of once again living with the authority of the Messiah. Helping to rule and reign and usher in peace.

Their hopes were set on political liberation. They wanted a king. But they were not looking for a savior. They wanted a king.

[23 : 32] But they were not looking for a savior. That's what they needed. But that's not what they were looking for. From a religious standpoint. They had everything going for them.

In more than any other time in the nation's history. There was a resurgence of religion within the Jewish context. They had this great temple that had been built by Herod.

They had scribes and Pharisees and Sadducees. Who did so well to help keep the law. There were more pilgrims streaming to Jerusalem in this time.

Than ever before in Israel's history. They kept the law. They enjoyed their system of religion. Their sacrificial duties. And their class system of righteousness.

They had religion squared away. They had salvation locked up as far as they were concerned. They didn't need salvation. They had that already. What they needed they thought was a king.

[24 : 35] And because they were not looking for a savior. They missed their king. Because you cannot have a king without a savior. As far as they were concerned.

Salvation was locked in the bag for them. But that is not the message of this text this morning. And that is not the message of the New Testament.

When Jesus rode into Jerusalem. The gospel writer underscores the significance of this point. By saying behold your king is coming to you.

Righteous and having salvation. The two are bound together. They are inseparable. You cannot have one without the other.

And so the Jews missed their king. Because they missed their savior. They were not looking for a savior. So they could not have a king.

[25 : 34] Until they understood that the path of peace. Only comes through the person of Jesus Christ. Repentance. Forgiveness. Confession.

And righteousness. True righteousness. Can only be found in him. And then they will experience the pathway to peace. The pathway to God's intervening grace in their lives.

And that is a profound statement. Belief in Christ is bound up in the understanding. Of Christ being king and savior. So let's turn to the second point.

In the second part of this verse. He did come as king. But he also came as savior. The coming of the savior. Notice with me. Behold your king is coming to you.

Righteous and having salvation is he. Humble and mounted on a donkey. On a colt. The foal of a donkey. The king is coming.

[26 : 39] Described in four different ways. But wrapped together in two different couplets. Two words that kind of go together to provide a fuller description of what is taking place here.

Notice it says righteous in having salvation. That's point number one. He is the righteous savior. And point number two that we'll get to in just a moment is humble in riding on a donkey.

He is not only the righteous savior. But he is also the humble savior. But let's deal with these one at a time. His coming is described as one who is righteous in having salvation.

Salvation. The concept. The Old Testament concept of Christ or God's righteousness is one of the predominant themes in the Old Testament.

If you were to ask anyone what the Old Testament is about. They would tell you. Well it's about a holy God. Who has a righteous standard that is encapsulated in the law. We see in the Old Testament.

[27 : 45] This righteous God working out his plans in his people. Judging them. But also helping them to come to grips with who he is. His own moral character.

That is made evident in his description of himself through the law. The righteous God. The one who has purity and radiant character.

He is holy. As we saw in Isaiah. But in righteousness. He sets himself apart from everything. And every one. That has been created.

The Old Testament conveys his purity. It conveys his true character of justice. And as we have seen through the book of Isaiah.

The justice of God causes God to act. Not just to stand still. But to engage in the events of this world. In helping to deliver those who are oppressed.

[28 : 48] In coming to the rescue of individuals who have been mistreated. Of having a heart for the widow. And the orphan. For those who are oppressed. Those are the people that God has a heart for.

Because of his righteousness. Because of his justice. And certainly that message would have resonated with this bunch of people. That Zachariah is writing to at this time.

A group of individuals who have been pushed around. A group of individuals who for 70 years had experienced the oppression of captivity. Were finally able to come home.

And even in coming home. The government officials of the local region are manipulating them. And making life very difficult for them.

What do they need? They need a righteous. A righteous one to come to their cause. Somebody who will understand what they're going through.

[29 : 48] And will exercise a measure of vengeance and justice in their situation. But righteousness without power is of no help.

And that's why we find in this passage. We find in this verse that righteousness of God is coupled with salvation. With the mighty work of God.

The power of God. Endowed on the life of Messiah. To actually put to practice the things that he knows to be correct and true. In salvation is one who is endowed with help from God.

Furnished with the assistance of God to carry out his plans. It's similar to what we saw last week from Micah chapter 5. Let me remind you of that verse.

It says, He will stand, speaking of the Messiah. He has the right character.

[30 : 56] But it's reinforced with the right strength. It's reinforced with the strength of God to come and to have its way in the world around us.

As the righteous one, endowed with salvation and strength. He exacts his righteousness and his justice on the earth.

Simon. Remember Simon? That aged man in Bethlehem. Or in Jerusalem, I should say. As Mary and Joseph come to bring Jesus, little baby Jesus.

For the purification rites. And there is Simon in this temple. It says that he was moved by the Holy Spirit. He is described as a righteous and devout man.

Who devoted his entire time to serving in the temple there in Jerusalem. It says that he was waiting for the consolation of Israel. He was waiting and anticipating the great day when the Messiah would come.

[32 : 09] And he was promised by the Holy Spirit that he would not die until he got to actually behold the Messiah himself. This great man, Simeon, who would otherwise be in the backdrop had it not been for the gospel writer telling us his story.

In anticipating the coming of the Messiah, listen to what Simeon says when he sees Jesus.

He says, Lord, now you are letting your servant depart in peace. According to your word, for my eyes have seen your salvation. That you have prepared in the presence of all the peoples.

Light for the revelation to the Gentiles and for glory to your people. Israel. These two would stand together. Savior and King.

Simeon understood it. Simeon got it. He was anticipating the King. But a King that would not be overshadowed. By the fact that he was Savior.

[33 : 17] But would accompany. Would accompany these two truths. Standing together. King. And Savior. And he caught a glimpse of how salvation would come.

Perhaps even reading from this verse in Zechariah. He goes on. He goes on. Simeon does. And he describes what is going to happen to the Savior.

He says, Behold, this child is appointed for the fall and the rising of many in Israel. And for a sign that is opposed. And a sword will pierce through your own soul.

Speaking to Mary. So that the thoughts from many hearts may be revealed. He would be the righteous Savior. The righteous King.

But he would also be the humble Savior. He is the humble Savior. And when the prophet Zechariah speaks of the humility of Christ.

[34 : 19] It can be translated a number of different ways. It can be translated as gentleness. But Isaiah often translates this word as afflicted. Or as poor.

That should resonate in our hearts when we think about this humble King. Because humility is often accompanied by hardship. And that is true of our Savior Jesus.

And Simeon in recognizing that Jesus would come as Savior and King. Also understood that he would come in humility. He would come as one who would be afflicted.

He would come as the one who would carry our hardship. He is the humble Savior riding on a donkey. He recognized.

These two aspects of the Messiah were inseparable. Wound together to present one message. The good news. The gospel.

[35 : 21] The gospel of our Lord and Savior Jesus Christ. The gospel of salvation. His Lordship. And the salvation that he brings.

But what is significant? The significance of this final picture. The humble King riding on a donkey. Why a donkey? Why would he be coming into Jerusalem on a donkey?

Well if you turn to Zechariah 9 verse 10. We begin to fill out this picture. Why a donkey and not a horse? Why not in the splendor of victory?

Well here's why. I will cut off the chariot from Ephraim. And the war horse from Jerusalem. And the battle bow shall be cut off.

And he shall speak peace to the nations. His rule shall be from sea to sea. And from the river to the ends of the earth. Why a donkey?

- [36 : 24] Why? Because the message of this humble King. Was a message of peace. Not a message of war. The people of Israel had understood the war horse.
- This was the growing war machine. And the escalation of military strategy during that day. Helped to understand the significance of the war horse.
- And bringing victory to its conquering nations. But Jesus in coming to Jerusalem would not come as a conquering king. He would become as a king of peace.
- A king of humility. A king who offered salvation to any who would believe. The king whose peace would eventually cover the entire globe.
- Every nation. Every nation. Every tribe. Every tribe. Every tongue. Every people would enjoy the benefits of this peace giving king. King. And that's why Jesus came on a donkey.
- [37 : 28] To symbolize for the world his purpose. His strategy. His strategy not as coming as a conquering king.
- But his strategy in offering peace. Peace to any who would believe in him. This was not only the message during the triumphal entry.
- This was the message at Jesus' birth. Do you remember? Remember how the angels spoke to the shepherds? Glory to God in the highest and on earth.
- Peace among those with whom he is pleased. And as the masses celebrated his coming into Jerusalem. They said blessed be the name of the Lord.
- Peace in heaven and glory in the highest. Peace in heaven and glory in the highest. As a humble king. Jesus comes to offer peace.
- [38 : 25] To any who will partake of it. But just as Jesus would not be king to the Jews without being a savior. Jesus will not be your savior this morning unless he is your king.
- Is Jesus your king today? You see we want a savior. Savior. We're okay with Jesus coming as savior. We're okay with him healing our sicknesses.
- We're okay with him bailing us out when we get into trouble. We're okay with him coming as savior and correcting any of our financial issues.
- We're helping to resolve any of the conflicts we have in relationships. We're helping to provide us direction for the future because we're so confused about what to do down the road.
- We're okay with him being savior. But so often we want him to have no part of telling us what to do as king. We don't want a master.
- [39 : 27] We don't want a lord. We just want someone to come and to fix our problems. Jesus. But he will not be your savior this morning unless he is your king. Jesus extends as the humble son of God.
- Extends to all of us this morning his yoke. Here's how he describes his yoke. He says, Come to me. All you who labor and are heavy laden and I will give you rest.
- Take my yoke upon you and learn from me for I am gentle. The same word as we find in Zechariah. And lowly in heart and you will find rest for your souls.
- For my yoke is easy and my burden is light. But this is not the savior we want. But this is the savior we need.
- I mean let's be honest. Let's be honest. As we take an honest inventory of our lives. In the decisions that we make. Outside of the instruction in the word.
- [40 : 40] How is that going for you? How does that go for me? Let me tell you it doesn't go well. When I become the master of my own life. When I take charge of the decisions that I make.

It often goes very badly for me. Because I'm not going to experience peace. Unless I follow the instruction of the God of peace. I'm not going to experience true salvation.

Until I submit myself to the lordship of the king. Because he is both. He is king and savior today. Do you know him as king and savior?

This is the good news of Christmas. This is the good news of Christmas. May we crown him king this morning.

And so as we think about students. As you think about the future. As you think about the priorities. In the trajectory of your life. Think about orienting your heart and your life.

[41 : 46] In the context of the king. That's when life will be truly meaningful. That's when life will go well for you. As you already begin to ask God.

To guide and direct your heart. In what the future might look like for you. For those of you who are a little older. How is God showing up as king in your workplace?

When you're mistreated by a boss. Or a fellow worker steals your ideas and takes credit for them. Or you get passed over for that promotion.

That you had set your hopes on. Or the work day. You're just not appreciated for all that you contribute to the particular work environment.

No one seems to recognize your value. Is Christ still king in your life? Are you working heartily as to the Lord and not to men?

[42 : 54] That's what your king has called you to do. And that's when things will go well for you. As you crown him king of your life. In every sphere of life that you're in.

How about family? Whether you're a grandparent or a parent this morning. Or anticipating being a parent at some point. How does Christ showing up in your family?

In your relationships? How are you letting him guide your day to day? Is he king of your life day by day? Or is he only king on Sundays?

If we want him to be savior. And he's going to be king. Across the board. Moment by moment. As you submit and surrender your life to the king.

He wants to be lord over your life. His yoke is easy. And his burden is light. Let him be your king. And then we'll experience the joy of him being our savior.

[43 : 59] Let's pray. Lord it's our desire this morning. To recommit ourselves to Christ the king.

We're grateful that you are savior. We're grateful that you show up when times are dark. We're grateful that your mercy is new every moment.

Every morning. Because great is your faithfulness. Thank you lord for forgiveness of sin. Thank you for cleansing. Thank you for rescue and deliverance.

Thank you that you are a savior. May we not lose sight of the fact that you are also king. Be king for us today. We crown you king over every aspect of life.

We pray that you would be magnified. In all that we are. And do and say. In Jesus name. Amen. Amen. Amen.