

Pondering Christ in Ephesians

TRANSCRIPT (AUTO-GENERATED)

Well, hello, and welcome to Ponder by NorthernLife. We're having a conversation about the word of the Lord, as was preached to us on Sundays, and as we encounter it in our everyday lives.

I'm here today with Jono, Ben, Tristan, and special guest, Stephen. Welcome, guys, to the podcast.

Thank you, welcome, Stephen.

Great to be here. Hello.

And today, we are pondering on Jono's sermon on Christ in Ephesians, what you call the Christ Manifesto, Jono. Do you want to give us a little recap of that one?

Yeah, sure. So the big series we're in that takes, is taking two years, is called Christ in Scripture. And I mentioned in the sermon that some books of the Bible, you'll find it much harder to find Christ.

You've sort of got to go looking. But some of these Pauline epistles that is written by the Apostle Paul are just full of references to Christ. So Ephesians, really big book, not in length, but in impact.

You could tackle it in lots of different ways. So many spots you could just hang out.

But as I read it, I thought, oh, we'll do something a bit different and just look at the way the Apostle Paul refers to Christ, just to unpack the wonder, the beauty, the glory of Jesus as the Christ of God, the Chosen One, the Messiah, the Saviour,

the Lord of all. And so that led me to look at phrases he uses, and they were in Christ, under Christ, with Christ, of Christ, as Christ, and for Christ. So lots of jargon, not particularly big on application, but big on wonder.

What did you guys think, what were your initial reflections on the sermon? Actually, also let me add to that, what were your thoughts about Ephesians coming into this sermon, and then what did the sermon bring out for you?

I've always loved Ephesians. I find it quite a hard book because it's so lofty and conceptual and theological.

My reflection is just, I love that illustration that you opened with of the auction and the idea that if you get the sun, you get everything. That's the heart of Christianity, which is so awesome. If you have Jesus, then you have everything.

Yeah. I love that.

I think for me, like Jono said, there's many places you could take Ephesians, and I think what comes to mind is the armour of God, and submitting to the Lord, as to what, like, those kind of concepts have been talked about a lot, so it's very

application-based. But how are we going to do that if we're not living this life with Christ and understanding what Christ has done for us and all that that means?

And so, yeah, I think having the backdrop and this real foundation can kind of propel us into those practical things and living it out.

Yeah, for me, the coming into Ephesians, my main thoughts for Ephesians was always that it's a unifying book. It's always the unifier and that unifier is Christ.

So no matter where you come from different backgrounds, it's always points to Christ as the unifier for the church. And my reflection was it actually pointed me to a Catholic devotional book called The Imitation of Christ by Thomas A. Kempis.

And that focuses on devotion internally. So what it actually means and what it looks like. And it's very black and white, this book.

It's quite hectic, but it's, yeah, it just focuses on what it means to be in Christ and practical ways to do so. So that was a good read.

That's a great segue for me actually Tristan, because as you said Jono, there was not a lot of application in it, which is great, absolutely.

But now this sort of podcast is maybe the chance for us to dig in some application stuff. So I just want to start with, you talked about in Christ, under Christ, with Christ, of Christ, as Christ, for Christ, specifically starting with in Christ.

I want to just dig down into the basics. What does it mean to be in Christ? What are we defining as in?

What do you guys think?

The primary understanding for me is this idea of blessing, and the super simple statement I made at the start, that God could do anything with this world he created, but he decided to make it all about his son, and channeling his blessing for his

created order, and in particular, humans. But in fact, everything gets blessed, all of creation gets blessed through the son. And that's ultimately what it means to be in him, that you, like the story of the son, the painting.

In him is, it's very spiritual, the idea, but when we put our faith in him, we are caught up in every blessing, which is exactly what Ephesians says, every blessing that Christ has, we get too.

I think that's the biggest description of what it means to be in him. We're in his favour, that he has from the father.

We live in a moment in the history of the church with a strong emphasis on the forgiveness of sins, this kind of legal image, and that's kind of a post-Protestant Reformation emphasis.

And yes, Christianity is about the forgiveness of our sins, the reconciliation of our relationship with the father. But it's more than that, it's about Christ himself dwelling in us and we in him.

You think about Jesus' prayer in John 15 to 17, or especially in John 17, he prays that we might be in him as he's in the father and the father is in us.

It's this in Christ language, which we in this moment of the church don't emphasise, but it's core to what the gospel is. Not just that our sin is forgiven, but that we are in Christ and he is in us.

His life is our life, as we looked at last week in Galatians.

So it's kind of probably one of those things where you shouldn't overthink it, but you should just appreciate it and receive it, that we are in Christ, his life is our life, and our life is his.

I was thinking of the word covenant and that comes across in the Bible. And we were never able to fulfil our covenant relationship with God, but then Jesus was. So it's like he's played both parts.

He's allowed that covenant relationship to be fulfilled. And there's lots of imagery like a marriage in the Bible. So for us to be in Christ, it's he's represented us as humanity.

And we're in him, kind of he's represented us, so that we can now fulfil that covenant relationship that only God could fulfil.

And so I'm very relationship focused, and being in Christ, it's all about, for me, it's about relationship, as well as these other truths that have been mentioned.

I guess what I'm getting from what you guys have been saying is that to be in Christ is not just about the individual person of Christ, but everything that his person means and the things he accomplishes and the blessings and the whole grace of God that he has unlocked. Would that be a fair summation?

So moving on, thinking about being under Christ. I guess this is a little bit more of a personal question, but what might be some examples from your lives or your experiences about things you've struggled to place under the feet of Christ?

And what was helpful for you in overcoming that or doing that?

Thoughts? One thing that I struggle to put under Christ is my family's safety and well-being.

This kind of came to a head when my daughter was born nine months ago, and the third trimester of my wife's pregnancy was quite stressful with some medical stuff.

And I felt like in that season, I carried so much anxiety and stress for her safety and really struggled with what it means to hand over outcomes to God, to trust that her life and my daughter's life is in Jesus' literal hands.

And so I don't have to carry the weight of that, because me carrying the weight of it doesn't actually do anything. I mean, yes, I could attend doctor's appointments, but I can't guarantee her safety.

And so I don't think I fully learnt this lesson, but I was called to a deeper level of trust under Christ, that he reigns over all things. And yeah, it's Jesus' prayer in Gethsemane, not my will, but your will be done.

It's good.

Surrendering to him.

I was thinking of that prayer in Gethsemane as well, and thinking of the Lord's Prayer. We try to put our will before God, and under God, and under Christ, and that can be challenging sometimes.

There's some things that we will or we want to happen, and we can put our will aside. For me, I think it's the day to day, but then there's also the big picture. And sometimes the big picture is something that's hard to put under Christ.

Where I will live, where I will work. Big decisions like that. And just continually seeking God when changes are about to happen, that I'm seeking God for a peace, and direction, and guidance.

Moving to Sydney was one of those examples.

For me, this, like to answer your question, one thing I really struggled with was actually moving here. That was a big decision. And I was like moving from South Africa to Australia last year.

And there was a buildup of three years before that, just getting visas and decision making. And in all that time, I was growing in my faith within my previous church, and I was really building community. And it was tough to leave.

Like it was, like why? We have it good here. Like there's nothing to move for.

Like we have the same things we have now as we had then, just with minor differences. And I was really upset about moving. And then I remember the first two weeks after we landed, I didn't join the church yet.

We were still staying in Cherrybrook. And I was like, Lord, like, what's your plan? I'm here now.

Like, I was just so angry. And I remember walking through these doors like a week later, I sat in the back left. And it was the first time I was in church for like a month because of the move and holidays and everything, it was chaos.

And I just felt saturated. It felt overwhelming, like his answer that I finally got. It was just a moment of me just submitting everything and saying, you know what, Lord, we're here now.

Like, this is, my life's not my own. And that was really hard to get to, like moving continents, moving your life. It's, yeah, it was quite humbling to know that he's in control and it's also an encouragement.

So that was good.

If I could relate to what Ben was saying and what Tristan was saying, the idea of moving and putting plans under Christ. My move to Sydney was one of those things with Kathleen. And there was prayer about it and laying it at his feet.

So it's like, it's under Christ, it's under his guidance, his direction, his authority. And just trust, trusting him with that. And it's something that you make in your life for big decisions.

But also for me, it's something I keep having to put under Christ in terms of how often I travel back to Victoria. It's not a, it costs you time or money or energy. If you drive, it costs more energy.

If you fly, it costs more money. And so there's lots of things that I can't go and experience with most of my family who's back there. But I keep putting that under Christ.

And I believe that he continues to bless us in Sydney and we've been brought here for a reason. And he's shown us many of those reasons and those blessings. So when you are under Christ, there's a blessing that comes when you're under Christ.

In chapter two, Paul talks about the universal problem of sin.

So when you talk about what are we doing, what are we putting under Christ, it's our will, it's our lives, the entirety of them, as we've, the guys have just said. But it's also sin, like, and that comes in all its forms.

Last week we looked at Galatians, Galatians 5, says the acts of the sinful nature are obvious, gives a big list, we could pick which one, pick our vice type stuff.

And Ephesians says, like we were dead in transgressions and sins in which we used to live when we followed the ways of the kingdom of the air, the spirit, who's at work. And there's a spiritual battle going on, but sin's a problem.

And so the life that we now live, we live by faith in the son of God, Galatians 2.20.

And so it's a, what I'm saying is it's a daily, often repentance, and then coming under Christ, because we're in Christ, and practically learning the ways of Christ, and putting them in to practice and learning new habits.

And so in a very practical way, how do you come under Christ?

You repent of sin, if that's the issue, and you find the ways that we're meant to live, you put them into practice by grace through the power of the Spirit, and by the help of sisters and brothers around you.

I think it's something that certainly new Christians need to hear. It doesn't just happen automatically under Christ. It's a process.

Yeah, absolutely, absolutely.

I think for me, I've definitely experienced that process, Jono. I think it really reached a crescendo for me when I was in Bible college and having to wrestle with submitting my mind to Christ.

And there's a sort of, I certainly had and continue to struggle with a certain intellectual arrogance that what I think in my opinions, I don't want to submit those to God.

And I remember I happened to be dealing with a particular theological issue, where the Bible kind of was sort of pushing me in one direction, but my own opinions were like, no, no, it can't be this.

And at a certain point, I remember I had an experience of the Holy Spirit where I was like, actually, you're sovereign over my mind as well, and I'm actually going to lay that at your feet.

I lay my opinions and my thinking that I can do it myself and that I am my own ruler at your feet. And that was a long process of the Holy Spirit working that for me.

The Ephesians part that actually quotes the under Christ is just epic. He has placed all things under Christ. That's what the father has done.

That was my point in the sermon. It was God's plan that everything is going to go under Him. So the quicker you get with the program, like life is on the other side of that, the fullness of Christ is found being under Him and in Him.

Christianity is the process of putting my mind under Christ, my body under Christ.

Like we talk about the different aspects of the human person in that kind of concentric circle diagram that we've shown so many times. Christianity is putting all of that under Christ and allowing His way to be the way that we live our life.

And encouragingly, to follow on with that also, not just our lives are put under Christ, but everything is put under Christ, including the things that we...

Like you talked about the dark spiritual powers in Ephesus, and I had the same thought of you when I visited Ephesus and saw the Temple of Artemis in complete ruins, and I'm like, you know, Christ is the victor.

Yes.

But I was thinking of the other place where Paul talks about everything being put under Christ is 1 Corinthians 15, where he says he must reign until all his enemies have been put under his feet, and the last enemy to be defeated is death.

And so, yeah, we put ourselves under him, and he rules over that, but he's also sovereign over death itself as well.

It's really quickly a very practical way, because you're always digging for the more and more practical. I've found, I came up with this idea of a soul care inventory about 20 years ago, and for a long time I did it.

I haven't done it for a while, but I do come in and out of it now. And that's just basically looking at this body that I have, is the vehicle that I live my life through.

So if I'm going to put everything under Christ, I can put my, go, literally go through my mind, what's going into my mind. I think about my eyes. What are my eyes looking at?

Are my eyes under Christ? Are my ears under Christ? Am I listening to gospel?

Is my mouth under Christ? Well, James says, if you can control your tongue, you're perfect in every way. So what's my tongue doing?

And then work down, what's my heart doing? Is that under Christ? What about my hands?

My hands, are my serving? Are they clenched fists with anger? My loins, what am I thinking about down there?

Like sexually, is that under Christ? Where are my feet going? And it's a really powerful way to just practically move through, if I'm under Christ, I only get to live it in this body.

And then I think, well, who are the other people I'm hanging out with as well? Are we together in community under Christ? And you've done a pretty good job of getting practical.

That's good.

Yeah, I mean, another version of that, that I've heard from people like John Mark Comer, is to do a spiritual audit. Where you go at the end of your week, or at the end of your day, I used to do it at the end of my day.

I would say, okay, what did I do today? What were the things that influenced me?

Because actually, it can be quite convicting when you're like, oh, I spent this much amount of time on social media, I spent this much time, and I maybe listened to a couple of worship songs here.

I'm like, oh, okay, I can see the ratios of what's feeding into me here, and that can be an impetus for action, in a similar way to what you were saying, Jono.

Yeah, good stuff.

Thinking about this idea of imitating Christ.

Looking at Ephesians five, I think it's clear that imitating Christ looks different for different people in different contexts, right?

Paul goes through the household, going, it looks slightly different for husbands, looks slightly different for wives, looks slightly different for children, looks slightly different for slaves.

What's a good way to translate what it means to imitate Christ into your particular context?

To be honest, that is the question of life. The old bracelet that says WWJD, what would Jesus do?

One of the massive, massive ideas in all of Dallas Willards, there you go, all of his kind of teaching, thinking about life in the kingdom of God, is answering that question of how would Jesus live if he were me?

Jesus was not a 26-year-old pastor living in Sydney in 2026. He was a 30-year-old itinerant preacher slash carpenter living on the other side of the planet 2,000 years ago.

And so the question of life is, how would Jesus live if he were me with my personality, my gender, my family, my job? So I'm not answering the question right now apart from to say that is the question that we need to find good answers to.

I've just finished a block of studies, been studying chaplaincy and it's often a question we ask in terms of pastoral care and looking after people. How was Christ an example for us? And how can we take on that example?

And often I'm looking at that through a potential chaplain's eyes or pastoral care, but as all Christians.

So it's kind of like those are things that shouldn't just be put aside for that profession in terms of how he asks people, what do you want me to do for you? How he listens to people? How he shows compassion?

When the people are hungry, he feeds them. There's so many things that he cares for the needs right in front of him.

And so I think for me personally, but also looking at that kind of pastoral care angle, is what is the need of the person right in front of you? And can walking with Christ help you show them a special elevated kind of love?

Just to care for them in a deeper way, both physically and spiritually. Do they need food? Do they need someone to just listen to them?

Do they need someone just to be close? Do they need a kind word or encouraging word? So I think of those words of him asking, what do you want me to do for you?

Actually leaning into what that person actually needs and looking at people with compassion and trying to meet that need where Christ leads you to do so.

I think when it comes to imitating Christ in our context, I think it's important to emphasise that it's all built off the foundation that you are in him first.

Yeah, for sure.

Like you cannot even begin to start to do that without Christ in your life in the picture.

Yeah, the imitating of his life is the abiding in the vine and the fruit coming through us. Again, that's not sounding so practical, but I couldn't agree more with Tristan.

It's as we know we're in Christ and we are, we're living under him, the Lordship, peace, and walking with him, a sense of his nearness, practicing the presence of God. Obviously, that's the Spirit, the Holy Spirit with us.

We're in regular wonder and awe in the of Christ's, which is like a mystery, the love of Christ, the fullness, the riches of Christ. And that's sort of percolating, marinating through us and we're in it, in the grace of God.

And then I think it does start to become natural. There's a learning, you know, taking up the towel and serving because I'm meant to, and then that becomes more natural. And what Ben was saying is training, not trying.

That's the classic line. How would Jesus have trained to be the sort of person that responds the way he did? But it is something mystical that the spirit changes us.

And that's what happens in Christianity, isn't it? People go, you seem different, Jack. What are you doing?

And you're like, well, I'm reading my Bible a lot and I'm praying and I'm spending time with the Lord. Am I different? It is something wonderful that just sort of happens as we grow.

Yeah, that's a great point, John.

Do you guys have any practical examples of that in your lives?

Well, you said as imitators of Christ, how do we do that? Like, how does that work? You're saying, you know, and I think that my point is it's actually not just hard work imitating, it is a fruit.

We're becoming this sort of progressive sanctification, the progressive conformity to the likeness of Christ over time is something that is really quite mysterious.

You know, people just, this truth of the gospel, the truth of the Spirit in us, I find it sort of weird. You can't quite explain, how do you do it? It's like you believe it and allow it to happen.

You know, I mean, plants are funny. I'm not that much of a gardener. I'm always, we do a lot of gardening.

And, you know, Leanne is much more of a gardener than me. But I find it amazing watching plants do their thing in a week. I just cut you back and now you've got green shoots everywhere.

But that's the seed planted in good soil produces a crop. Like, I think that's the actual imitation answer.

Yeah, what is it Paul said? He planted it in the Polish water, but it was the Lord that made it grow.

I almost feel like it would be easier for us to talk about the person to our left or to our right, talking about examples of how we imitate Christ can sometimes feel like self-promoting.

So, you know, to see people who you do ministry with and to walk alongside them and pray with them, that's something Jesus did with his disciples. He prayed with them. You know, that's usually part of our ministry.

They don't often talk too much about the singing that happened. But he did life with people. One of the ways we do life people with people is life hubs, you know.

So meeting with people during the week, it's usually about 12 people. That's one of the big ways, I think, as the Christian community over the years, we have imitated Christ. How he walked with people.

Getting up early in the morning or late at night, but for a lot of us, it can be early in the morning to start the day with the word, with truth, and from there kind of go on with the day.

To answer your original question of the concrete example in our life, for me, it was thinking, just thinking back if I have to have a shout of how I did it or how I'm continuing to do so.

It's always think about when I was a kid, I was in the church, like everyone knew me, I was one of the kids in the church. And I would just copy anything from everyone.

So it's imitating like a child to people above you or around you that you surround yourself with. And I was in a fortunate position that I grew up in the church.

And so what you see me at youth, I pick up from what I've heard before, or the way I, if I do a talk or if I preach, that's my uncle, I'm the same, because that's what I grew up on.

So it's about, yeah, just picking off the good things, like you said, on fertile soil and taking that on as part of your journey to glorify Christ. So that's how I found it practical. Yes, I do pick up bad things sometimes, but it's part of life.

You submit that to him.

That's the gold, what Tristan just said. I thought that's really cool. You pulled it all together.

Yeah.

Moving on to the for Christ section. The verse you drew on for that for Christ thing was, was Paul's call to have reverence for Christ. And I wonder if we can drill down into that a little bit.

Or what does it mean by reverence? Or I mean, the Greek word is phobos, sort of a fear or a reverence. What does that mean?

How do we have reverence for Christ? How do we adopt that attitude? Or is it more than an attitude?

It's the sort of perfect way to finish five different angles looking at Christ, and then just to say...

and have reverent fear of what all that means, that He's the Lord of the universe. He is the Christ. I mean, it's not the surname.

He's the Christ. There's no other title under God's good creation that is more lofty. So, it's a really good way to finish.

Hey, you know, in the practical, super day-to-day of the family life, of interaction with slaves and masters and all that sort of stuff, just in life, honour, revere, fear, worship, this one, the Christ.

In a way, I think it's the illustration you said, Dad, of when you had a scan and the person was asking you, what are you doing today at work? And you were sort of sheepish in saying, I'm preaching a sermon about Christ.

But the twist at the end of that story that, no, Christ is everything. I'm not apologising for Christ. I will not be ashamed of him.

All things are under Christ. And that's sort of what reverent fear of Christ is, to just stand and behold him, which is what this Christ in Scripture project is, two years beholding Christ out of reverent fear.

And so, as a church, could we be a people who don't apologise for our Christ-centredness or who aren't ashamed of him, but who fear him and worship him and think that all of life is about him?

That's really challenging and convicting. It's good to hear. Because I don't think I was ashamed, but I was sheepish.

Yeah.

I like the question that Jono asked in the sermon, asking what people's favourite book of the Bible might be.

It's not really something I've thought about personally, even if I have a favourite verse, I feel like it'd be a good exercise to find out what people's favourite verses are and why they're important to them and what kind of story they might hold.

But when you asked about the fear of the Lord, I've been hanging out in Proverbs. And what came to mind was the fear of the Lord is the beginning of knowledge. But fools despise wisdom and instruction.

I hope that people who listen to this podcast are keeping their cogs turning, they're keeping thinking and reflecting about the sermon and wanting to put it into practice.

So they're leaning into, I want wisdom, I want instruction, I want to take this on board and for it to benefit my life. And it starts with the fear of the Lord. So, it starts with that reverence for God.

In Proverbs, that's before Christ came. But as Christ has come, that fuller knowledge of what the Lord is to us as believers, as Christians, is Christ included in that.

So, that fear of Christ, that reverence of Christ, is the beginning of knowledge and that will lead us to the path of life, which includes wisdom instruction.

That's an awesome point, Stephen.

I wanted to finish the sort of serious section of our podcast with a question, going back to that of Christ question.

And obviously, this has been a sermon that's really looked at just the, to use the language of Ephesians, the glorious riches of what Christ is and the mystery of Christ and all these different aspects of who Jesus is and what he's accomplished and

what he's unlocked for us. Thinking about your own experience, what are some aspects of Christ that were eye-opening or transformative for you when you first learned about them?

Maybe you already knew about Christ, but what aspects of Christ do you recall having sort of a big impact on you? Or like, oh, wow, that's beautiful.

I remember realising a couple of years ago from a sermon or something that Jesus never ran. There's no account in the Gospels of Jesus running. Instead, he walked everywhere he went.

He didn't drive, obviously. But this idea that Jesus moved slowly and he was constantly interrupted by people.

And rather than shooing them away and shirking them off as a distraction, Jesus was constantly attentive to every single person that came up to him. This line, that love moves slowly, was really helpful.

Because we live in an extremely hurried world, going from one thing to another. But Jesus was profoundly unhurried. And so the pace of Christ, I suppose, is a challenge to me.

But also an invitation to move slowly the way Jesus did.

The pace of Christ is a great phrase.

I was thinking of both in my individual life, but also in the church family, if I could apply those kind of four words, mystery in my relationship with Christ. So the mystery of Christ, riches, love and fullness.

And there's definitely times when life has been hard, but there's been experiences that you kind of can't explain, or there's something, there's a surprise waiting for you around the corner.

Life is rich and it's full of love when Christ is in you and with you. And there's this, it's like a beautiful mystery of the unity of the saints, the unity of your brothers and sisters in Christ. We come from all different walks of life.

We grew up in different areas, different backgrounds, culturally, ethnically. And it's just beautiful to come together when someone at church calls me a brother or sister.

It's a deeper and richer meaning than if a friend who's not a Christian just goes, hey bro, it's endearing, it's true, it's this unity that we have in Christ, because we all share this mystery, rich and full love together in this body of Christ.

And I think that's really special.

Yeah, I remember going on my first ever missions trip. I was 15, and we went somewhere out in the rural areas of Botswana. And I was just, it was the first time I ever experienced what a mission field looks like.

And we did our thing, we did door to door, we did like a kids program. And when we left, I felt such a weightiness. I was like, Lord, I hope you remain here once we leave.

And just to understand by saying those words and praying it as a group that just because we leave, the gospel hasn't left. Like we have a mission to plant the seed. We are not their functional saviours.

We are just the messengers. And having that unified prayer with that group of, Lord, you are sovereign. And it was really powerful to get to grips with that.

Yes, he is sovereign. Like, the goal of a mission field is that even if you go back, it's that you don't have to go back every time. It's because the truth is there.

And just leaving that up to him, and just him saying, yes, I'm in control. Like it was so sobering. So that was an aspect that I always hold on to.

Yeah, awesome.

For me, it was many things, but one of them would be the curiosity of Christ. That idea that he would say to me, Jonathan, what would you like me to do for you? That he would be interested in me.

I mean, this was, you know, when I came alive in the Lord, as a late teenager, early twenties, it was very much about the cosmic lordship of Christ, His greatness.

But at the same time, again, it was early times when I was reading Dallas Willard stuff, and he talked about that question that Jesus asked many people, what would you like me to do for you?

And I find that incredible, that he would be interested in me, in my contribution to the kingdom, and he would like to fulfil the desires he's put in my heart. It's really cool.

I think the passion of Christ, his suffering on the cross, which has always been a huge part of what everyone thinks of when they think of Jesus.

But I think that's something that constantly gets renewed for me, that's been a point where I come back to, when I want to come back to God.

And drawing on that image in my mind, his humanity is so clear in that, but also his love and, I mean, that's an image and that constantly sort of brings me to my knees before him whenever I return to it.

And the more I contemplate it and the more I learn about it, it sort of reveals him more, I think, for me. All right, well, I think that will finish up for this week. Thank you all for listening.

I hope you have a really blessed week and we will see you next time.