

Christ in the Sacrifices 15-05-17b

As we continue our study this morning, if you'll turn to Genesis chapter 8, we have confirmation of some of the things that we have just observed about sacrifice at its inception, where the issue necessarily involves both the offeror and that which is offered. Both of them have to be acceptable. One cannot sanctify the other.

A good guy can't offer a bad sacrifice. A bad guy can't offer a good sacrifice. Both have to meet the qualification.

Both have to be acceptable in God's sight. One without the other fails. You'll remember, I think, the flood, Noah, the ark, the animals, pretty big deal in human history.

That has occupied the previous couple of chapters in Genesis. In chapter 8, God remembered Noah and every living thing and all the animals that were with him in the ark. God made a wind to pass over the earth and the waters subsided.

Verse 13, it came to pass in the 601st year in the first month, the first day of the month, that the waters were dried up from the earth. Noah removed the covering of the ark and looked and indeed the surface of the ground was dry. And in the second month, on the 27th day of the month, the earth was dried.

Just as an aside here, when it says earth and land and you have the word arets, this is of indeterminate extent. These passages do nothing to help solve the debate over whether it was truly a planetary worldwide flood or whether it was regional or whether it was local. The language does not serve in a technical way to say one way or the other.

One thing to be careful of though is when it says the earth, just remember that doesn't necessarily mean the entire planet. It could have. If you think it was a worldwide flood, you've got no problem here.

But for those who think that perhaps God didn't have to wipe out the entire planet because all of the humanity was located in one region and the purpose was to wipe out humanity, it's humanity's fault that the flood came in the first place. And there's a lot more evidence for a gigantic flood of biblical proportions in the area of the ancient Near East than there is for one that allegedly in the minds of some was so high that it covered Mount Kilimanjaro and Mount Everest and all the other high mountains of the world. My question is, how would you know it covered them to a depth of however many feet if they were covered and you'd never seen them before? You run into issues with that.

But when it says earth, I just point out here, this is the word Eretz and all I have to do is remind you of Eretz Yisrael. Eretz Yisrael, what does that mean? The land of Israel. It's the land.

It's all of the land that is pertinent to the discussion. It can be every bit of land there is. God

gathered the waters in one place and caused the land to appear.

That's one kind of land. Another kind is that which I am walking on, that which I can see as far as the horizon extends. It just, it does not speak.

And in my mind, that's significant because why would I bother my head about a controversy or an issue that the Bible doesn't see fit to make any definitive statement about? Does it matter if it was worldwide or not? Only if you are bent on using science to disprove the Bible or to say there's no way, there's not that much water, God would have had to blow it off in space with an asteroid to get the dry land to appear. You know, windows of heaven, fountains of the deep. Look, the account says what it says and in the spirit of what we have talked about in terms of the sacrifice and the person offering the sacrifice being important, this is the same idea.

The account is true and it is valid in what it says. And it is what we do with that account. I am not one of these that says, well, it's like Aesop's fables.

It didn't really happen, but the spiritual lesson is valid. No, the account is valid. The account is true.

There are some details of the account that we cannot necessarily establish from the biblical text. We can ask it questions that it does not answer. What did Jesus do for the first 30 years of His life? Can't answer that question from the Word of God other than at the age of 11 when He went down to Jerusalem.

But for most of those years, most of those days, what did Jesus do? You can speculate. You can articulate your speculations. You can ruminate on the articulation of speculation.

You can do whatever you want, but the Bible is not going to answer that question. Why? It's not important. So it's fun to hypothesize.

It's fun to wonder and to see if you can triangulate an answer that maybe is not directly spelled out in the Word of God. But if the Word of God doesn't make a point of a thing, and it does make a point of so many other things, maybe I ought to master the things that it makes a point of before I go off trying to solve the riddles of the universe to occupy my time on that is to tithe the spices in my cabinet instead of looking at the more important and fundamental issues of the law. So this is why, for example, we're not going to go into great detail about the whole Cain-Abel situation except as it pertains to sacrifice and to note that our observation with regard to those offerings is valid because Cain's nature manifests itself immediately afterward.

He is angry and he becomes the world's first murderer. This isn't something that happens spontaneously out of nowhere from no cause. It is the fruit, it is the result of a longstanding pattern of sin in Cain's life.

I know this because this is the Word of God for all human beings. When lust has conceived, it bringeth forth sin. And sin, when it is finished, when it has come to its culmination and fruition,

brings forth death.

You don't get death. This is the difference we recognize even in our law between negligent homicide, involuntary manslaughter, and murder premeditation. This killing of Abel by Cain was planned.

He rose up against him in the field. He had to go find him. He had to find a weapon.

He slew him. This wasn't at the altar. And I can't believe God accepted you and not me.

It makes no sense to me as he watches his brother bleeding on the altar. It wasn't of that nature at all. Well, as we come to Genesis 8 and Noah coming out of the ark after this long 14-month sequestration while the earth is being judged, what is going to be uppermost in Noah's mind as he surveys the newly renovated surface of planet earth? Certainly of Eretz Noah.

The land that Noah can see has been utterly reshaped by the flood. And so as he comes out, what would be uppermost in his mind? This is like looking at the results of a hurricane or the aftermath of tornadoes. You go through the town and you compare what was to what is.

There was a picture in the Plano Harbinger or whatever it is, the little paper they throw for free on your yard showing that the drought is almost entirely subsided in our part of Texas. They showed a picture of a bridge not far from here where the water level was just 20, 25 feet down. Very same bridge from the very same angle and now the water is just under the supports for the road.

It's just an enormous increase in water from last May to this May. And everyone is grateful that our part of the state and almost all of the state is now out of the drought, certainly the severe drought condition. We compare what was to what is, what is to what was.

So when Noah emerges and he sees this, what does he do? Does he say, well, that was certainly a tremendously powerful manifestation of natural forces. I want to better go patch the ark in case one of these comes along again. What conclusion does he draw? God is a God of righteousness.

God is a God of judgment. God is a God that requires something by way of acknowledgement when we approach him. We acknowledge our sinfulness.

We acknowledge that because of our corrupt nature, there is a gulf between ourselves and God that developed in the garden, right? So what's the first thing Noah does when he comes out? Verse 20, verse 18, Noah comes out, his sons, his wife, sons, wives with him, every animal, every creeping thing, every bird, whatever creeps on the earth, according to their families, went out of the ark, according to their families. These are family representatives. Does it mean every species of Galapagos finch was on the ark? Families.

The Bible is explicit where it wants to be explicit. These are families of creatures. You've got

your bovines and your canines and your giraffines and your elephantines and your hippopotamines and whatever other families it chooses to name.

That's what came out. How granular was it? I don't know. The Bible doesn't include an inventory.

It is sufficient to say that these were representative ancestors of all of the earth's animals now, all of the animals in the land, certainly. So Noah, then after coming out, Noah built an altar to the Lord and took of every clean animal and of every clean bird and offered burnt offerings on the altar. It's the first thing he does.

God sends a message via the flood. Noah responds with a message to God via sacrifice. Now here I am, a goat.

I have ridden around in my stall for 14 months on the ark. I walk down the plank. Oh boy, finally some fresh grass and I am immediately corralled and sacrificed to the Lord.

My entire existence for 14 months on the ark was just so I could come out and get sacrificed. That's why he took extras. You remember the sevens and twos and so on.

Anticipating, planning ahead for this occasion. And this is a much mocked verse. If you go to your skeptics annotated bible.org or whatever it is, you'll find, and every other person with animus toward God, there is no God and I hate him, people will come to this verse and say, look at this.

Noah comes out, murders these animals and God thinks it smells good. God likes the smell of burning dead animals. What kind of a God is this? And on and on.

It says in verse 21, the Lord smelled a soothing aroma. Then the Lord said in his heart, I will never again curse the ground for man's sake. Although the imagination of man's heart is evil from his youth, nor will I again destroy every living thing as I have done.

Remember what we've been focusing on this morning with regard to sacrifice. The specific aspects are, it is substitutionary, it is representative and it is the sending of a message in the direction of God. God finds Noah acceptable.

He's upright in his generations. He's, that's the reason God chose him to be the one patriarch preserved through the flood. He's a good guy.

Over the course of time, he has manifested this heart toward God. Because of that, he continues in that pattern. He doesn't come out of the ark and murder his son, Ham.

He's not a Cain type of believer. He is a Noah. He's an Abel.

He is a Seth type of believer. And so he offers this burnt offering. And so both the offeror and the offering, we are told here that these are clean animals.

The distinction between clean and unclean animals, many people think, well, that goes back to Leviticus. That goes back to God saying, choose the cud, cloven hoof and the no shell fish and all that. That's where we find out clean and unclean.

The distinction about clean and unclean animals goes all the way back to the first generation, to Adam, to Abel. Abel didn't bring an unclean animal to put on the altar. It was the firstlings of his flock, the flock of clean animals, sheep, goats, cattle, the firstlings, the best, the fat of the flock and the herd.

That's what he brought. They were clean. This distinction, these are acceptable for sacrifice and these are not, is something God communicated.

It isn't in the Word of God. We find this out by reflection, by implication. As here, when Noah was watching the animals come into the ark, he noted that some were clean and some were unclean.

Same thing here. The Lord smells a soothing aroma. What does this mean? Did God literally stick his divine nostrils down into the atmosphere and smell the smoke of these incinerated sacrifices? What does it mean? God respected Abel and his offering.

God had not respect for Cain or his offering. That's the other tricky thing about the wow I was talking about. It also means or in Hebrew.

And, or, not, but, then, when. It's just a multi-purpose word. If somebody says in the eternal future, you have to be a letter of the Hebrew alphabet, pick wow, because you'll have all kinds of variety in your life.

You can do all kinds of things. So the Lord smelled a soothing aroma. This is a material metaphor.

God found the offerer and the offering acceptable. And as a result of that, as a result of Noah, on behalf of the remainder of the human race, offering these sacrifices, what does God say? From now on, I want just these animals at just this place to be sacrificed. Is that what he says? He doesn't talk about the sacrifice.

He talks about the offerers. He says, I will never again curse the ground for man's sake. I am not going to bring a universal judgment of this nature on account of man, even when his heart's iniquity rivals that which I have just judged.

I have done this once. It stands for the ages as a message to humanity from God to us that iniquity in the heart is a judgeable death penalty offense of the first water. And it leads to all of the other sins, including murder.

We had a long discussion when we did the book of Genesis about why it is that Cain did not suffer the death penalty for murdering his brother Abel. Justice was in the hand of God. Why

didn't God say, well, you have shed man's blood, by man shall your blood be shed.

Adam, go slay your son. It didn't happen. And there is a reason why God, up to this point, executes judgment.

It has to be carefully done. The human race is nascent, it is incipient, it is in its early state. And it is not until this point that God will delegate justice to man.

There has been no court, there has been no gate, there has been no place of adjudication, there has been no assignment of that authority until now. God judges and God says, I will never again judge and curse the ground for man's sake, even if the imagination of his heart is evil from his youth, nor will I again destroy every living thing as I have done. While the earth remains, seed time and harvest, cold and heat, winter and summer, day and night shall not cease.

The seasons will revolve from now on, God says. God blessed Noah and his sons and said to them, Be fruitful and multiply and fill the earth. The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea.

They are given into your hand. Every moving thing that lives shall be food for you, universal living thing diet, decreed and ordained by God, even as the green herbs. But you shall not eat flesh with its life, that is, its blood.

Surely for your life blood I will demand a reckoning. From the hand of every beast I will require it. This is why we put down animals, lions that get loose and kill somebody, we put them down.

There are a lot of practical reasons as well. They know that once an animal tastes human blood it is going to want more and all that. But the principle of it is here.

The killing, the taking of human life for unauthorized reasons, excluding capital punishment, excluding warfare and so on, I will demand a reckoning, beast and from the hand of man. From the hand of every man's brother I will require the life of man. And this is your early form of justice codified in the law of Moses where the avenger of blood from a man's family would go and execute murderers.

Did you ever notice that one of the glaring omissions that has existed in almost all other civilizations but not in Israel is a police force? There is no law enforcement tribe in Israel other than capital L law by the Levites, the ritual law. But in terms of tracking down suspects and making sure people stop at red lights and the rest of it, there was no provision for that in Israel as a separate entity. Justice devolved on the congregation.

It is the congregation who stones Achan for his sin. It is the congregation who stones the man who gathered sticks on the Sabbath. It is the family of a murder victim who sends forth the avenger of blood to follow this command.

Whoever sheds man's blood by man, his blood shall be shed for in the image of God he made man. And as for you, be fruitful and multiply, bring forth abundantly in the earth and multiply in it. So the requirement of blood for blood again is a reflection of the principles in sacrifice.

There is a penalty, a death penalty for perpetrating death on another person. Well, that sacrifice that Noah offers pleases God and based on that and in view of it, God decrees these ordinances. There is a change of dispensation here.

I've mentioned many times that in my view as a dispensationalist, one of the easy ways to mark the dispensations is to look for a change in diet, dispensation in the garden, in the unfallen state, Adam and Eve are eating the trees of the garden only. Once they fall and go out, God says you'll earn your bread by the sweat of your brow, you'll cultivate and raise cereal grains. They are still pretty much in the cereal mode.

Then you have Abel raising flocks and herds and so on and then here but apparently they were only used for clothing, maybe weaving the wool and so on. Here God says you can eat the meat but you drain out the blood and it is formalized. Whether they ate meat before this, I don't know, but it's formalized here from God that we have an omnivorous diet.

Well, move forward now, we go down through the lineage and into the days of Abraham. Genesis 12, Abraham is called out of Ur of the Chaldees, he goes to Canaan chapter 13, he lifts his eyes and sees the plain of Jordan well watered everywhere and Abraham and Lot go there. Lot settles in the Sodom and Gomorrah region.

Abraham takes the rougher ground. There is the battle, there is in chapter 14 after the victory and after the king of Sodom is delivered and Abraham says I will not take anything from you for this, you basically were delivered because I was delivering Lot and his people and you just kind of benefited by association. But then in verse 18 of Genesis 14, Melchizedek king of Salem brought out bread and wine, he was the priest of God most high and he blessed him and said, blessed be Abraham of God most high, possessor of heaven and earth and blessed be God most high who has delivered your enemies into your hand and he gave him a tithe of all.

Abraham will take nothing from the king of Sodom, you don't see a Thanksgiving offering given here, there is a tithe of the spoils, the things that Abraham recovered from the defeated kings that he gives to Melchizedek. We have much more to say about this episode and Melchizedek when we get a little further along looking at the role of priesthood vis-a-vis sacrifice. I will point out here only this, up until this point, at this point and forward from this point, you do not have priests associated with sacrifice.

Nowhere in the first 13 and a half chapters, 14 and a half chapters, 13 and a half chapters of Genesis do you have any sort of priesthood mentioned. The first time you have something approaching priesthood is here with Melchizedek, he is the priest of God most high. Priest, what does that mean? How does priesthood interact with sacrifice? Because obviously you didn't have to be a priest to offer sacrifice if Noah is doing it and Abel is doing it and Cain is

doing it, there is no intimation of any priestly function.

This is the first time we have a priest introduced but there is no sacrifice involved, no sacrifice mentioned. Bread and wine, no animals have to die, it doesn't say bread, lamb's meat and wine, does it? So just note in passing, and we will return to this a little bit later on, the distinction between what is and what constitutes priestly function and sacrifice. They are not inextricably linked, they are separate ideas that impinge and relate, but priesthood doesn't necessarily involve sacrifice, sacrifice doesn't necessarily involve priesthood.

We just note that as we page past Melchizedek here looking for Genesis chapter 17. The sign of the covenant is circumcision. Again, this is not a sacrifice.

This is a sign, another daily sign. It gets to the point now where the skins that Adam and Eve wore are not necessarily going to be a daily reminder that sin necessarily results in death, in separation. So for the people of God, the sign of the covenant is going to be something that will be a daily reminder to half of all the people, and actually to more than half.

You're going to be reminded that you have a relationship with God. Covenant is relationship. It is the need to communicate across that gap.

And this is the sign that God exists, that the gap exists, that there is a need to bridge it, that requires obedience. Now, the next place where sacrifice really impinges is in chapter 15. And in chapter 15, the word of the Lord came to Abram in a vision saying, Do not be afraid, Abram.

I am your shield, your exceedingly great reward. Why does God come to him in a vision? It's the distance. God is in heaven.

Abram's on earth. Sacrifices communicate in one direction. God communicates in the other via various means.

It says in Hebrews chapter 1, diverse parts and different ways God communicated in days past. This is one of those ways, in a vision. Lord God, what will you give me, seeing I go childless, the heir of my house is Eliezer of Damascus.

You've given me no offspring. One born in my house is my heir. The word of the Lord came to him saying, This one shall not be your heir, but one who will come from your own body shall be your heir.

There is a lot we could say, and you can muse and reflect on the mock sacrifice. It's not really a mock sacrifice, but the near sacrifice of Isaac on the altar, the loss of the firstborn son after this promise, and what it means in terms of expectation, what it means in terms of appreciation for the power of God who is over, above, and beyond death, capable of controlling it, capable of perpetrating it, and also capable of reversing it. But our subject is sacrifice.

And so God promises him that he will have a son and that through this son he will have an heir

and descendants without number. He takes him outside and shows him the stars. In verse 6, one of the signal verses of the Bible, Abram believed in the Lord and he accounted it to him for righteousness.

We're looking at the offeror here. We're looking at Abram himself. Abram believed God.

He doesn't offer a sacrifice here. God credits him with righteousness and there's no sacrifice involved. There is attitude, there is faith.

God accepts and approves Abram apart from any action other than the exercise of his belief, the exercise of his faith. This is the issue in the Cain Abel episode. Where's the faith? Where's the attitude in approach? You can approach God not in faith.

Whatever is not of faith is sin. So same thing here. Before any action takes place, God accounts righteousness to Abram because when he makes him this fantastic promise, a son that you haven't seen yet from a wife that's too old to bear children is going to be the means of you having more descendants than you can count stars in the sky.

And Abram says, okay, all right. This happening right here, this exercise of faith is what makes it possible for Abram to raise the knife on the mountain with Isaac on the altar. This belief, which does not change, God can bring life from non-life.

Sarah's womb is dead. God says he can bring a son out of it. I believe him.

God says, I, who have no heir except the slave born in my house, I'm going to have descendants as many as the stars. I believe it because he believes this. He knows, although I'm sure it was a strain and a stretch and at the very limits of what human faith can accomplish.

And God bless Abraham for having it. But he knows if he plunges the knife into his son, God's going to have to bring him back because God made a promise. And he believed that promise here.

And he still believes it on the top of the mountain. And he says, well, I don't believe in human sacrifice. I don't believe in murder.

They shed man's blood by man shall his blood be shed, all of that. But God said, this son is going to be the means of all of those descendants. And he doesn't have any children yet, so he can't die.

And sure enough, he doesn't. And Abram's faith is vindicated. He believed God and he accounted it in for righteousness.

Then now this is where it gets interesting. I am the Lord who brought you out of Ur of the Chaldees to give you this land to inherit it. Abram says, Lord God, how shall I know that I will inherit it? I'm not going to last forever.

And I, in the person of my descendants, how do I know I'm going to inherit this? So God says, now the next episode that we're going to talk about, this is the parts and the pieces and God walking through, smoking lamp and all that, right? Why does this take place? Because Abram asks the question, Lord God, how shall I know that I will inherit it? How shall I know? To inherit something, you have to be alive. The person you get it from can be dead, but you, if you're going to inherit, have to be alive. This is the way wills are written.

My surviving children can split up the goodies. My spouse, if she outlives me, can have it. If she's dead, she doesn't inherit.

So think about it. How shall I know that I will inherit? That I, my living self, am going to take possession of this promise. We're back to life and death.

If God can overcome, yet future here, the knife into Isaac, Abram's already wrestling with this question of life and death. The Lord, are you truly the Lord of life and death? How shall I inherit? If I'm already old and I don't even have a guy to carry on my name, how do I know that I will inherit? You keep saying I'm going to inherit the land and my descendants after me. How do I know that I will inherit? This is an eternal life question.

This is, will I be alive after I die question. How do I know that I will inherit? The Bible is very richly laden. There's very seldom just a superficiality.

And this question carries a lot of freight. He's asking about resurrection. He's asking about perpetual life.

How do I know that I will inherit? So God gives him a suitable answer to the depth of this question. He doesn't just say, because I said so shallow question, shallow answer. God says, look, let me show you something here.

I'll show you how not just that I am going to do it, how I'm going to do it. So he said to him, bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtle dove, and a young pigeon. What? I was talking about land, you know, inheriting the land, my son.

And you're saying, bring you a collection of animals, not just any old animals. He doesn't say, go get a goat and a cow and a bird and come back. Does he? Very specific animals.

Three-year-old heifer, three-year-old female goat. Now, Abram's a rich guy. How does he know how old any individual goat is or any individual heifer? God doesn't say, just get one of an approximate age.

It has to be three years old. Okay. And they're tracking.

They keep track. They know when this animal gave birth and this one has grown to such and such. It got weaned at this time and they know their animals well enough that he can go to one

of his chief herdsmen and say, I need a heifer that's from three seasons back.

I need a goat that's from three seasons back. Bring them to me. And they know.

What if one of them messes up and it's only a two-year-old heifer or it's a four-year-old goat? God was very specific and it is set down in the pages of because it's meaningful. Three-year-old female goat, not a billy goat, a female goat. Three-year-old heifer, three-year-old ram.

That's going to be the other kind of goat, right? You got a female goat and a male goat, a turtle dove and a young pigeon. So he brought all these to him. How long did that take? I wonder.

I'll be right back, Lord. He's got to go to the herdsman. Can you find me a goat? No, that one's got a scar.

Bring me a different one. He collects all these animals and he comes back, brought them back. This is a place outside his camp.

Abram is communing with God, not in the midst of all the turmoil of his family camp or the place where all of his shepherds and herdsmen congregate. He's off by himself. And a point of application here is if you want quality communion with God, there are times when you have got to isolate so that you can concentrate.

He had to go back and collect these things and then come back out to where he is having this conversation with God. So he brought all these to him. He cut them into, obviously this is at God's instruction, he cut them into down the middle and placed each piece opposite the other.

But he did not cut the birds into. And when the vultures came down on the carcasses, Abram drove them away. When the sun was going down, this means that all of this sat there on display for hours.

If he's having to drive the vultures away, they've been laying there hours. Now, I know you're going to groan, but we're going to stop here because the meaning of these animals is explicit. Go back to Cain and Abel.

The meaning of a grain offering, blood or bloodless, is not so much the issue as what the sacrifice means, what a grain offering connotes and implies, what a firstling of the flock of the very best implies. You have the offerer and you have the offering. You have the message that is sent in the offering from a person.

The person has to be acceptable, the message and messenger have to be acceptable. Here, God has detailed what Abram is to bring, and these animals lose their lives and are laid before the Lord. Why? Well, this is the confirmation of a covenant promise.

It is a two-way communication. Abram is going to bring these animals and present them to the Lord. That is his obedience, and he is obedient into the smallest detail.

That's his part of the communication. God's communication is in the details of the sacrifice that he tells Abram to bring, and parsing those details is the answer to Abram's question, how do I know that I will live and that I will inherit? Well, this is a short message, but it's a zip file. There's a lot in it, so we're going to save that for next time where we can devote the time that it needs.

But keep in mind, by understanding the principle of sacrifice, these fundamental foundational things, the world of sacrifices in the Bible is going to be an open book and a readable page to us. And then wait until we get to the Levitical sacrifices and the individual details and the differences and the similarities in each one of those sacrifices and the occasion on which they are offered on the altar. And understanding these truths as the Hebrews, as the Israelites would have understood them from this history, this is their key to unlocking the daily Levitical rituals and understanding what God is saying in what he specifies for those and what they are saying as they bring them and offer them.

What is acceptable? What bridges the gap and constitutes a pleasing aroma so that God acts for good and not in judgment? That's the essence, the very heart of the sacrificial system. And again, as we remember our primary responsibility, Romans 12, 1 and 2, I beseech you brethren by the mercies of God that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. It's a service that makes sense.

These Old Testament figures are going to illuminate that for us, I think, in a really fresh way. Let's close here in a word of prayer. Father, thank you for the truth of your word and how carefully and accurately the Old Testament scriptures teach us about our New Testament life, our New Covenant relationship with you, the way that it operates, the necessities that define approach to you through the Lord Jesus Christ.

We thank you for him. We thank you for our acceptability in him as the perfect sacrifice. And we pray that as we study these things, God the Holy Spirit will use them to motivate us and encourage us in a fresh way to live each day in a way that is pleasing in your sight and glorifies the Lord Jesus.

We pray it in his name. Amen.