

Christ in the Sacrifices 15-05-31b

We continue our study now in the topic of Christ and the sacrifices, and just to confirm an idea that was suggested at the end of our first study this morning, the relationship of sacrifice and priesthood, these are separate and distinct. And as further food for thought in that regard, particularly related to the Lord Jesus, which is, of course, the object and direction of this entire study, turn over with me to Hebrews chapter 8. I just want to make one quick observation here. Hebrews chapter 8, Paul says, this is my opinion, Paul says in Hebrews chapter 8, now this is the main point of the things we are saying.

We have such a high priest who is seated at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord erected and not man. What did we say a formal priesthood requires? You need a nation and you need a place, right? A place for the altar, a place for the presence of God. So the Lord Jesus whom we know is high priest, He is at that place and in that presence and we are being built together as a sanctified people and a holy nation, right? The whole purpose of having a new Jerusalem is for it to be the capital of a kingdom.

The Lord Jesus is coming to establish an earthly kingdom in the Millennium and oddly enough what does Ezekiel tell us about that kingdom? There is a temple and there is a priesthood. We saw this extensively in the middle to slightly past middle portion of Ezekiel. Remember that? Extensive details about millennial worship, priesthood, what the priests will wear, where they will function, there is going to be a place.

Same thing here in the heavens. The Lord Jesus is seated at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle built by the Lord not by men. Remember the earthly tabernacle was built according to the pattern that was shown Moses in the mount.

It was an echo. It was a pale imitation on earth of that heavenly place of worship. Look at verse 3. For every high priest is appointed to offer both gifts and sacrifices.

Both gifts and sacrifices. What do we know about the difference between a sacrifice and a gift? Sacrifice is the recognition of death and separation that come from sin, the need for redemption, the need for spanning the gulf, the need for reconnection and regeneration of life after that deathly episode. Gift, once that relationship has been established or restored, once that life has been renewed and refreshed, once that recognition has been made of the need for redemption, reconciliation and propitiation, then there is the gift.

Expression of thanksgiving, expression of appreciation, of acknowledgement of what God has done and the gifts follow the sacrifices. Every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this one also have something to offer.

It is not enough to be a priest. There must be something that is offered by way of sacrifice. Now

read verse 4 very slowly and carefully.

This one, you have a capital O there in the New King James which is accurate. We are talking about the Lord Jesus seated at the right hand of God in the heavens. This one, the Lord Jesus Christ seated at the right hand, high priest, heavenly tabernacle, needs something to offer.

For, verse 4, if he were on earth, the Lord Jesus Christ, if he were on earth, he would not be a priest. Think about that. If he were on earth, he would not be a priest.

Since there are priests who offer gifts according to the law. If he were on earth, he would not be a priest. On earth, the Lord Jesus is not a priest.

There are already designated priests in Israel who have this official assignment and function. Now, what does that tell you about the sacrifice of himself that was offered on the cross? When he offered himself, he was not functioning as a priest. The sacrifice comes first.

There are priests on earth who serve the copy and shadow of the heavenly things, he tells us in verse 5. As Moses was divinely instructed when he was about to make the tabernacle, for he said, see that you make all things according to the pattern shown you on the mountain. But now he, Christ, has obtained a more excellent ministry inasmuch as he is also mediator of a better covenant. Mediator of a better covenant.

He has obtained a more excellent ministry, mediator of a better covenant, established on better promises. The sacrifice is associated with covenant and promises. Christ's sacrifice is founded on better promises and he is the mediator of a better covenant.

That covenant is founded on those promises. Now, that's a lot to think about, right? But hold on to that thought and turn back to Genesis chapter 15. What do we have in Genesis chapter 15? After these things the word of the Lord came to Abram.

After these things, it is no accident that Scripture says, after these things, separate and apart. Now, here's my question. We know what's coming up here.

We know that there's going to be the dividing of the animals and the smoke and the buzzards and the whole thing coming up here. We know that's what's coming. This is not a surprise.

Why didn't this happen when he encountered Melchizedek, the king of Salem? Wouldn't this have been an opportune moment for the covenant to be reiterated and rehearsed and for the promise of God to be reinforced and demonstrated and pictured in this dividing of the animals sacrifice that is about to take place? He has just been with Melchizedek, king of righteousness, king of Salem, king of Shalom, which by the way, interestingly to me, and here's another just little side note as I was, you know, how your little hamster runs through his cage there. We've always said, well, king of Salem, this must be Jerusalem. King of Salem.

Here's my problem with Melchizedek being king of Jerusalem, king of Salem. Salem, of course,

is basically Shalom. He is the king of peace, king of righteousness, king of peace.

Melchizedek, Melchi, Shalom. And I'm not sure that this is even a reference to a place. I think maybe they are both conceptual, king of righteousness, king of peace.

Here's why. Look at the, and we haven't gotten here yet, but look at the end of chapter 15. To your descendants in verse 18, I have given this land from the river of Egypt to the great river, the river Euphrates.

Here are all of the current inhabitants that I am basically dispossessing so that you will inherit this land. The Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and who? The Jebusites. Where do the Jebusites live? Jerusalem.

Jebus. The name of Jerusalem was formerly Jebus. Well, God is not dispossessing Melchizedek to give Abram the land.

So whatever it is Melchizedek is king of, I don't think it's Jerusalem. The Jebusites live in Jebus. So anyway, that's my little tired hamster observation there.

I think Melchizedek, Melchishalom, righteousness and peace. Jesus Christ has been made unto us what? Righteousness and peace and sanctification. So, back to our study however.

After these things the word of the Lord, but after these things, after Melchizedek, separate and apart, distinct, no priest is going to be involved in this. Abram is never called a priest. He's going to offer a sacrifice, that doesn't make him a priest.

Priesthood is one thing, sacrifice is another. They are related but they are not necessarily correlated. After these things 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.

I'm going to make a suggestion here that is very much by way of speculation. The Lord talks to Abram several times, right? What's another time the Lord talks to Abram? Camp by the trees, three guys show up, He feeds them, physical manifestation of the Lord, shall I hide from Abram what I'm about to do? I'm going to destroy Sodom and Gomorrah that's coming up. So, if God is able to appear to Abram in human form, in a corporeal manifestation, then what is the process of decision making by which sometimes it's a dream, sometimes it's a vision, and sometimes it's a physical walking, talking, corporeal person.

How does He do it here? Does He show up, open the tent flap and say, Hello there, this is a vision. I would suggest, and you can research this for yourself, when God appears in vision form, it tends to be talking about visionary things, distant things, prophetic things, things that are beyond immediate experience. When God appears in corporeal form, as He will do a couple of chapters hence, what is He talking about? I am about to, in your presence and in your view and in your immediate future, destroy these cities and your nephew is in the ground zero

location.

Physical manifestation, immediate and physical message and consequences. Visionary manifestation, long range, long term, prophetic. It's just a thought.

But there has to be a reason. Why didn't God come to Abram in a vision and tell him about Sodom and Gomorrah? Why sometimes it's a dream, sometimes it's a vision, sometimes it's the other? Here it is a vision and He says, Do not be afraid, Abram, I am your shield, your exceedingly great reward. But, this is the wow, now, then, and afterward, however, Abram said, Lord God, what will you give me seeing I go childless and the heir of my house is Eliezer of Damascus? What does Eliezer mean? You all know this.

What is Eli? Eli, Eli, Lama Sabachthani. Eli, what is Eli? My God. What is Etzer? Samuel names it Eben-Etzer.

Eben is stone. Eben-Etzer, stone of help, right? So Eliezer means what? God is my help, right? God is my help or my help comes from God. Remember it's got that kind of double directional whammy in names.

And the servant is named. He could have said it's just a servant in my house but we're given his name. Seeing the heir of my house is Eliezer of Damascus.

Lord, what will you give me seeing I go childless and my heir is a servant born in my house? Abram says, look, you've given me no offspring. Indeed, one born in my house is my heir. He repeats it.

So I think whenever Scripture repeats something, we probably ought to kind of slow down and take note, don't you? So what's up with this? Why is it so critically important that Eliezer is the current heir? Behold, the word of the Lord came to him, verse 4, saying, This one shall not be your heir, but one who will come from your own body shall be your heir. This one shall not be your heir. Eliezer, born in your house, is not your heir.

One born from your body will be your heir. There's a widespread belief in evangelical circles that the church does not show up in the Old Testament. It is in fact a musterion.

But once you are aware of the musterion, you can find adumbrations and previews and foreshadows of the church in the Old Testament, I believe. And this is one of them. Eliezer is a great guy.

He is a godly man. You remember the whole story of getting a wife for Isaac? A man of prayer. A man to whom the Lord speaks and deals directly.

A man intimately involved in the bringing about the fulfillment of this prophecy. Intimately involved. Without him it doesn't happen.

Without Eliezer there's no Rebecca. And therefore no Isaac and Jacob. Right? Intimately

involved, but not the heir.

To those who believe that the church is just a widened aspect of Israel and that the church is heir to the promises that God made in the Old Testament to Israel, I say read Genesis chapter 15, verses 2 through 4. One, we as the church are born in the house of Abraham, but we are not descendants of Abraham and we do not inherit his promises. We have a great role to play in the plan and purpose of God, but it is not to be Abraham's physical descendant and receive the fulfillment of the land and people covenants that God is about to confirm here. As it says in Hebrews, the Lord Jesus is the mediator of a new and better covenant founded on new and better promises.

And Eliezer may be a servant born in the house, but there is a sense in which his inheritance is going to transcend that of the son born from the loins of Abraham. Anyway, there is a reason why in this very critical passage the issue is made that Eliezer, wonderful servant born in the house, is not the heir. Abram repeats it twice and God says, this one will not be.

That's the third reference to Eliezer. Three times he is mentioned, not accidental. So he brought him outside and said, look now toward heaven and count the stars if you are able to number them.

And he said to him, so shall your descendants be. That is promise number one. Actually, it's promise number two.

Promise number one is you will have an heir from your own body. You will have a natural son who will be your heir. That's promise number one.

Number two, he in turn is going to produce offspring and the subsequent generations are going to become numberless. As numberless as the stars. And if you think you've counted all the stars, fly the Hubble up there and then count again.

As many as the stars, so shall your descendants be. That's element number two of the promise upon which the covenant will be built. Abram believed in the Lord and he, God, accounted it to him, Abram, for righteousness.

How much evidence did Abram have that he would have a son from his own loins and his descendants would be as numerous as the stars at this point? Where is the physical evidence? If he looks at his wife, Sarah, 90 years of age, he looks at himself, pushing 100 here in that vicinity, where is the evidence that this is going to take place? There is no evidence. It is the revelation from God in which he believes and that faith is accounted to him, credited to him, assigned to him, written in the book of life as righteousness. Righteousness by faith is not built on evidence, it is built on your response to revelation.

I haven't gotten any revelation. My son, if you will receive my words and hide my commandments with you so that you incline your ear and apply your heart, if you lift up your voice and if you cry out, if you seek it like silver and search for it as for hid treasure, then you

will find. That's the basis for the fear of the Lord.

You'll find the knowledge of God when you are looking for it, when you want it. It is attitude of heart. It's the difference between Abel and Cain.

Which one is the firstborn, by the way? Cain or Abel? Cain. That reversal where the elder shall serve the younger, where the younger is going to inherit in spite of the evidence that says, well, the primogeniture, the first guy to get here, the firstest with the mostest, he's first, he should inherit. God says, no.

It's not based on the physical. Not based on the chronological. It is based on the heart.

Well, Abel got killed. How is he going to inherit? Well, suddenly you have Seth. And Seth is of the same heart as Abel.

Seth stands in for and is a picture of a resurrected Abel. The blood of Abel cries out from the ground and there will be judgment and there will be justice. But the slaying of Abel doesn't impede the plan of God.

He raises up another one just like him, Seth. So he brings him outside, just tells him some words, reveals to him his plan and purpose, and Abraham believed in God. And God accounted it to him for righteousness at that point.

Nothing has changed except God has imparted a revelation to Abram, and Abram says, okay, I believe you. Now, if that's the case, why doesn't the chapter end here and then now Sarah, Abram's wife, had born in Mojahed, why don't we just go on to chapter 16? Why the whole parts and pieces and smoking lamps and the rest of that? If Abram believed God and it's credited to him, why the rest of the chapter? Then God says to him, I am the Lord who brought you out of Ur of the Chaldeans to give you this land to inherit it. Now this is a third element.

This is a third element. What is it that Abram has already been told and believes? You are going to have a son and he is going to be the source of innumerable generations, innumerable descendants. Abram believes God on that score.

That's settled. Then God makes a further declaration. This is separate and distinct.

He says, I brought you out of the old land Ur of the Chaldeans and I brought you to this land to inherit it. To inherit it. How old is Abram at this point? He's been around about how long? A century.

Looking around at all of the inhabitants of the land, the Kenites, the Kenizzites, the Kabanites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Kirkishites, and the Jebusites all in the land. Abram says, look, I don't know how much longer I'm going to last here, but you say I'm going to inherit this land. I, singular, am going to inherit.

Are you going to bring a great divine plague and wipe all these people out in one blow so that I

can stick a flag in the ground and say I claim this land for me, myself, and I? How will I inherit? God says, I am the Lord who brought you out of Ur of the Chaldeans to give you this land to inherit it. Remember, that goes all the way back to Genesis 12. Get thee up out of thy kindred to a land that I will show thee.

Abram says, Lord God, how shall I know that I will inherit it? So everything that follows here is a demonstration and a confirmation not of you and Sarah will have a son, not your descendants will be as numerous as the stars, but you will inherit the land. To inherit, as I mentioned last time, you've got to be alive. If you're dead, the will says you get nothing.

They don't take the silverware and pour it into your coffin and say, well, you know, the will says he gets the silverware. If you're dead, you get nothing. You have to be alive to inherit.

The person granting the goods has to die, perhaps. But if you inherit, somebody else died, you're alive, you get the stuff. So, how can I inherit? Abram is not a goat herder.

He's not a simplistic man. People were a lot smarter then than we are now. And Abram knows what he is asking and knows what he is saying when he poses this question to the Lord God, to whom he is speaking in and through vision.

How shall I know that I will inherit it? If a man die, shall he live again? Remember in Job, if a man die, shall he live again? That's the real question. I'm 100 years old. You're telling me I'm going to inherit all this land from the river of Egypt to the river Euphrates? Are you kidding me? You know how many people live in that? That's greater than any extent that David ever established.

You think David's kingdom ever went all the way down to the Nile and went all the way up to the Euphrates? No way. But that's what God promised Abraham. How do I know I'm going to inherit this vast tract? God says to him, bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtle dove, and it says here, a young pigeon.

So he, Abram, brought all these things to him and cut them in two down the middle and placed each piece opposite the other, but he did not cut the birds in two. Now, we have here a three-year-old heifer. This is a cow, female.

The noun here is feminine. It's a three-year-old heifer. Then you have a three-year-old nanny goat and a three-year-old billy goat, two goats.

Let me read you something about goats. Let me first of all address the heifer. The basis of wealth in the ancient world was cattle, cows, the bovine species.

They were the tractor. They were the primary meat source. They were a milk source.

They were the measure. Our word for cow and cattle actually traces back to the word capital, assets. You know, how much are you going to capitalize on that? Assets.

Cattle is just capital with the P dropped out. That's where the word comes from. Kine, remember the archaic kine comes from kie, and that comes from the word for head.

We talk about head of cattle. This is how wealth was measured. This is the ability to do things and to accomplish things through wealth and through work.

Wealth and work, work and wealth, that's the cow. The heifer is the ability to produce more of those, to perpetuate that idea. Three years old, I'll talk about in a moment.

Then we have both a male and a female goat. Why? Let me read you something about goats. This is something you can look up on the web and find out.

There are people who raise goats today, and they know as much about them as people in the ancient world did, and for many of the same reasons. Goats are known primarily for their fecundity, for their, you know, rabbits are sort of notorious as reproductive. Well, people that raise goats will tell you goats, rabbits have got nothing on goats.

They are prolific. Female goats are capable of insemination and reproduction at about eight months old. They like to wait until they are at least a year old, until they achieve 80% of their adult weight.

But they typically will, they have a five-month gestation period, and then they can have anywhere from one to five kids. But their prime bearing age begins in the third year, when they are three years old. That's when they are fully capable of reproduction, and they will live another 10 to 15 years producing one to five kids per batch.

And they can have a couple of those a year. They reproduce year-round. They come in heat every 21 days, and this drives the male goats pretty wild.

They can tell by smelling pheromones and things that a goat is ready, and they make this all happen. Here's my suggestion to you. The heifer, the symbolism of the heifer, this is work and wealth on the line.

It is slain and divided in half. The male and female goat are paired together, because what has God just promised? Your descendants are going to be as numerous as the stars in the sky. Well, you express this and commit it to the realm of the invisible, in the realm of faith, when you slay the billy goat and the nanny goat, or the buck and the doe, as goat readers call them, and lay them before the Lord.

Because it is not by might nor by power, but by my spirit saith the Lord. It isn't going to be great management techniques that are going to cause Abram and his descendants to prosper. It is the presence of God, and as God passes between the halves of the heifer, that is what's going to make His work and His wealth dynamic and a fulfillment of the covenant promise.

It is the presence of God in its midst, right in the middle of it. And even though it is dead, yet

shall it live. These next two goats, the pair, stand for something.

It's the pair of goats. That's why both of them are there. You don't have a bull and a heifer, because the heifer stands for something different.

The goats in the ancient world, they're not going to do rabbits, but the goats have that symbolism that we associate with rapid reproduction, with fecundity, with prolific offspring. And they are divided, and God passes in the midst. Then you have the birds, and it's real interesting because turtle dove, that's a given.

We know that this is a dove, it's a turtle dove, dove, turtle dove, same thing. It's a dove. The Holy Spirit descended like a dove.

The dove seems to represent in Scripture divinity, divine presence. Invisible divine presence manifest as the dove. The dove descends on the Lord Jesus.

The Holy Spirit descended like a dove. The other word here, translated pigeon, doesn't mean pigeon. It's never used anywhere for pigeon in Scripture.

This word is only used two places. And the other one is over in Deuteronomy, chapter 24, I believe it is. I'm sorry, Deuteronomy 32.11. Flip over to Deuteronomy 32.11. Deuteronomy 32.

As the eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings. That's the other use of this word, gozal, G-O-Z-A-L. It's only used twice in Scripture.

One is our passage, Genesis 15.9, and the other is Deuteronomy 32.11, where it is translated young. But this is the young of the eagle here. And so the gozal, gazal, as a verb means to tear or to separate.

And they don't really know what gozal means. Its source, derivation, and even meaning are unknown. It's clear from Deuteronomy that it means the young of a bird.

And it says He did not divide the birds. So we know whatever gozal is in Genesis 15.9, it is a bird. But it's not a pigeon.

Evidently, gozal is the young of whatever animal you have in the immediate context. In Deuteronomy 32, it is the young of the eagle in its nest. The closest we can get to meaning in Genesis 15 is, this is a turtle dove and it's young.

Another turtle dove. But it is a parent-child type of thing. There is a dove and there is the young dove, whatever that word means.

And they are not divided, which means that one is laid on one side and one is laid on the other. And in the order of divine trinity, when you have the Father and you have the Son and you have the Holy Spirit and there is this idea of subordination, if you are going to express divinity by

means of the birds who fly in the air, who leave the ground and are in realms unattainable to human beings in those days, then you could just have two turtle doves and put one on each side. But it says, no, there is one that is subordinate to the other, one that comes from the other.

There are two turtle doves, but this one is a nestling or is a derivative or a similar but not the same but closely related. And then God passes in the midst. So what do you have here? In the center, you have the heifer, you have the she-goat, you have the he-goat, and then you have the two birds.

And there is this division and God walks between. And you have the heifer, which represents work and wealth in the human realm. You could see in this the humanity of Christ, the body of Christ, subordinate.

The cow is a domesticated animal that does the will of those who own it. You have the goats, representing this prolific reproduction and vast offspring. And then you have, at the other end, these two birds.

So if the heifer is humanity, what are the two birds? The divinity, but not two parts of divinity, not divinity divided, but if God the Father is walking between the pieces, then one represents the Son and one could represent the Holy Spirit. Humanity and divinity, all of this a picture of the Lord Jesus Christ who all things work together for good, whom He called, He justifies. Remember when it says in Romans 8 that He might be the firstborn among many brethren, that there might be many brought.

In Adam all die, in Christ shall all be made alive. There is a great number in the body of Christ. So this is a picture for Abram of what the Redeemer is going to do and who the Redeemer is going to be in the fulfillment of the covenant promise to Abram.

In Abram all nations of the earth will be blessed. Who is going to bring about that blessing? How does Abram know that he will live to inherit? There is coming a Redeemer who will be both human and divine and through whom the prolific life and salvation and future of the nation that comes from Abram's loins will be secured, will be brought about. So this sacrifice has meaning.

There is a substitute. Now, why does he have to shoo the buzzards away? God says, you are going to have these descendants, they are going to inherit, everything is going to be great. Abram says, how do I know? Then He says in Genesis 15 verse 13, because He cut, look at verse 10, He cut them down in two, down the middle, placed each piece opposite the other, but He did not cut the birds in two.

When the vultures came down on the carcasses, Abram drove them away. Now when the sun was going down, a deep sleep fell upon Abram, and horror and great darkness fell upon him. Then God said to Abram, Know certainly that your descendants will be strangers in a land that

is not theirs and will serve them, and they will afflict them four hundred years.

And the nation whom they serve I will judge. Afterward they shall come out with great possessions. This interim where the sacrifice has been divided, and God has found that sacrifice acceptable, but not yet.

God has not yet walked between the pieces. The sacrifice has been made, but it hasn't been fulfilled, it hasn't been applied yet in that sense. And Abram has to try to keep the buzzards off of it all day long, and then Abram falls asleep.

What is sleep a picture of? Death. What is this delay a picture of? There's going to be a period of time where you're going to have to wait in faith. What does it say in Hebrews? Abram waited for a city whose founder and builder is God.

He knew he had to wait. This promise will be fulfilled, but you've got to wait, and you've got to wait in faith. As for you, you shall go to your fathers in peace, you shall be buried at a good old age.

But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete. God has other things going on relative to judging the Amorites. When that is complete, they will return here.

You will be buried, He says. But the implication is when they return, something is going to happen, because this is an assurance that you will inherit, not just they. It came to pass when the sun went down and it was dark, there appeared a smoking oven and a burning torch that passed between those pieces.

On the same day the Lord made a covenant with Abram saying to your descendants, I have given this land from the river of Egypt to the great river Euphrates, the Canaanites, Canaanites, Canaanites, Canaanites, Hittites, Perizzites, Rephaimites, Amorites, Canaanites, Kirgusites and the Jebusites, all of their land is yours. So, the sacrifice of these animals represents substitution and represents something that is acceptable to God. And when this sacrifice acceptable to God in all of its facets, humanity of Christ, He doing it on behalf of others who are going to be prolific both in the nation of Israel and beyond it, and His divine nature and His enablement and empowerment in the flesh by God the Holy Spirit, all of that represented in this ritual observance.

Well, this tells us things about priesthood. It tells us that there is no priest involved in this covenant being established. There's no priest involved in Abram's righteousness being established before God by faith.

So we're still going to be watching as we move forward in Christ and the sacrifices to see how priesthood relates because we have Christ as our High Priest and we are in fact priests. We know that it requires both a nation and a place for priesthood to function. Melchizedek had it.

The Lord Jesus Christ as a High Priest after the order of Melchizedek is a king, has a kingdom, and has a priesthood. So where is that temple? How does that priesthood function? We'll see that proleptically by way of anticipation as we move into the time of the Levitical offerings and sacrifices and the Levitical priesthood. That's coming up.

Let's close here in a word of prayer. Father, thank You for the truth of Your Word. Thank You for the wisdom with which You have imparted these truths to us so that they motivate us and encourage us and help us to recognize our place in Your plan.

May God the Holy Spirit encourage us and motivate us through these things to observe the opportunities that we have been given, the covenant and the promises upon which it is based that pertains to us so that we can live our lives in a way that pleases You and glorifies the Lord Jesus. We ask it in His name. Amen.