

Lev 05-04-03b

We'll resume our study now in Leviticus chapter 1. We are looking at the whole burnt offering. The Lord called to Moses, spoke to him from the tabernacle of meeting, saying, Speak to the children of Israel, and say to them, When any one of you brings an offering to the Lord, you shall bring your offering from the livestock, from the herd, or from the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish.

He shall offer it of his own free will at the door of the tabernacle of meeting before the Lord. Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He shall kill the bull before the Lord and the priests.

Aaron's sons shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. Skin it, cut it in pieces, and so on. The Hebrew word here for whole burnt offering is olah.

This is the olah offering, O-L-A-H. And this is derived from the Hebrew word alah, A-L-A-H, which means to ascend. Now that's a single L, it's not the double L that you have for Allah, the God of the Muslims.

But alah, actually those terms are sort of related, but we won't get into that. But alah, A-L-A-H, means to ascend, to go up. And so the whole idea is that this sacrifice goes up.

It's an olah, a whole burnt offering. It goes up in smoke. The principle is that it is entirely given to God.

Olah is the word that is used in connection with Jephthah and his daughter. When he made his foolish vow that if God gave him victory in battle, he would offer to the Lord the first thing that he saw upon his return. And it turned out to be his daughter.

And then people say, well, see, here's a case where a guy did some kind of human sacrifice. Because the word used there is olah. And while that is possible, I think it's highly unlikely.

If it did happen, Jephthah was wrong and ought to be used as an example of literal interpretation gone awry. Because the fact that his daughter goes and says, I want to go with my companions, and she bewails her virginity for three months. And then nothing more is heard from her except that the idea is complete dedication.

She became wholly dedicated, meaning she would not be married. She would not have a normal life of bearing offspring and that sort of thing. Because she has been wholly dedicated.

She is korban in the sense of having been entirely dedicated. Olah in the sense of there is no part of her life that does not attach to the Lord. So she probably went into some sort of service related to the worship of God, what was left of the tabernacle in the days of the judges, and was an old maid, a spinster.

The girls read a story where we talk about a spinster. Do you know where that term comes from? This is apropos of nothing. But do you know why they call unmarried old ladies spinsters? It goes back to the days of weaving and creating thread or yarn and using that to create different things.

The story we read was about a very famous piece of embroidery that depicts a battle back in the days of the Normans and the Angles and the Saxons and that. This thing is 800 years old and is one of the few surviving textiles from that period that is fairly intact. So somebody wrote a historical fiction about the making of this thing.

The ladies who work in taking the carded wool or whatever and working that into thread, spinning it, were the spinsters. That's all they did all day. They didn't have a husband who made a living.

They didn't stay home managing an estate and reading and knitting. They had to go work. The fact that they had to go work because they had no support of their own generally, they were spinsters.

These were ladies who didn't have... So we're talking about Jethro's daughter. We're talking about Olah and the idea of a korban, something entirely dedicated to God. One of the features of this offering is it all goes up.

Almost all. So that is the idea. We've already looked at the fact that it is given in public.

It is from the herds and the flocks. Something that you own. It is something that belongs to you.

You don't go to the other guy's field and kidnap a bull or steal a lamb or a ram and bring it in. It is something that you have an investment in, that you know about. You don't just go out and trap it from nature and bring it in and say, well, I've got this rabbit.

You don't have the rabbit offering. It's not... Well, you know, we just kind of take it for granted. It's going to be a cow or a sheep, but there's a reason.

It's from the herd and from the flock. These are animals that are not from the wild. They are in submission.

They are subordinate. And that is a principle that applies when we get to the application phase, which we'll get to a little bit later. You might notice also, as I mentioned, that there are three elements here.

You have the offeror, you have the offering, and you have the presiding priest. The Israelite himself is going to offer this offering. Did you take note of that? He shall put his hand on the head of the burnt offering.

It will be accepted on his behalf. Verse 5, he shall kill the bull before the Lord. The priests bring

the blood and sprinkle the blood on the altar, but the offeror kills this sacrifice himself.

So you had this mama cow out there, and she gave birth to this calf, and he was a fine, strong, young bull, and you made sure that he was taken care of and was properly fed, and you've raised him up, and now you're going to bring him down there. You may have given him a name, and you know all about him, and you bring him down there, and you slay him. You take his life with your own hand in the performance of this sacrifice.

Each one of us has to take the work of Christ for himself. Each one of us has to appropriate the blood of Christ on our own behalf. We cannot do it on behalf of someone else.

I can't ask for forgiveness for your sins. I can't pray to God to restore someone else to relationship and to a place of blessing and fruitfulness. Each of us has to do that for himself.

Even the priest cannot do that for an Israelite, and even the Lord Jesus Christ cannot do it for us. He can intercede on our behalf, but that intercession does not extend to accomplishing reconciliation and restoration and cleansing that we ourselves have not asked for. This is a free will offering.

The offeror makes the decision to come and make this sacrifice happen. He takes the life of the animal with his own hand. This, by the way, is unique about this sacrifice.

This is not just the offering of substance. This is the offering of a life. It is the life of the flesh that is in the blood.

And the offering here, represented in the Holborn Offering, is the offering of the animal's life. The entire animal, not a part of the animal, not wheat from stocks or grain from the field. This is the animal's life that is being offered.

Why is it offered? It is offered for acceptance. It will be accepted on his behalf to make atonement for him. Acceptance is the issue.

You're already in the people of God, already party to the covenant, in the bounds of Israel and so on, and yet there is an issue of acceptance that goes beyond your membership in the nation, that goes beyond your participation as the people of God. This is individual acceptance. The offering is made for acceptance.

It is a sweet savor offering. It is an olah. It goes up to heaven.

The offering is made at the door of the tabernacle. This is a substitutionary offering. Laying the hand on the head implies identification, transfer, substitution, proxy.

Publicity is demanded. It's done in public. You don't get to do this behind your tent flap and so on.

In Romans 10, 9 and 10, if you confess with your mouth the Lord Jesus and believe in your heart

that God has raised Him from the dead, you will be saved. You will be delivered. For with the heart men believes unto righteousness and with the mouth confession is made unto deliverance.

There is an internal element and there is also an external element. The verbal confession as a part of salvation has been based on Romans 10, 9 and 10. It's not talking about salvation from the lake of fire.

It is talking about deliverance in the sense of acceptance. What is the context there in Romans 10? Think about the first nine chapters of Romans. What is the theme of the book? Righteousness by faith.

Whereas by one man sin and death passed on all men, there is also life and liberty in one man, the last Adam, Christ Jesus. So in chapter 10, when Paul in 9, 10 and 11 is talking about Israel and the hardening that has happened to them so the Gentiles can be brought in, he says, I bear Israel record. They have a zeal for God but not according to knowledge.

He doesn't say they are not saved. They have a zeal for God but they are ignorant. The excerpt from Jukes that I read to you in the first session this morning, ignorance is a big problem among the people of God, always has been.

How can you understand types? How can you see pictures? How can you learn deeper truths when you are at the milk stage and not the solid food stage? That's our problem, ignorance. And Paul says, Brethren, my heart's desire and prayer to God for Israel is that they might be delivered, not saved from the lake of fire but delivered out of blindness and hardness of heart and the judgment of God that they are under because of the ignorance that is in them. I bear them record.

They have a zeal for God but not according to knowledge. Zeal is not enough. Enthusiasm is not enough.

Any sport you want to talk about, whether it's a team sport like football or baseball, whether it's an individual sport like tennis or bowling or throwing darts or whatever, enthusiasm is not enough. How many times have you seen somebody participating in a sport and they were very enthusiastic but they had no skill, no knowledge, no training, no discipline in making things happen in that sport in a way that causes you to excel? Zeal but ignorant. Verse 3, For they, being ignorant of God's righteousness and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God.

The animals from the herd and from the flock, the idea is submission. The person brings that animal publicly to the place of sacrifice and offers it there before the Lord, before the priest, and before the bystanders. Why? Submission.

I'm not hiding. I'm not skulking. I am not assuming.

This is what God says. This is what I will do. Submission.

They, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who is trusting, to everyone who is faithing, to everyone who is operating in faith. Christ ends the law.

Moses describes the righteousness that is of the law. The man who does these things shall live by them. But the righteousness which is of faith speaks this way.

Don't say in your heart, who can ascend into heaven? That is, to bring Christ down. Or who shall descend into the deep? That is, to bring Christ up. What does it say? The word is near you.

The word is in your mouth and in your heart. That is the word of faith which we preach. What kind of preaching is Paul doing here in chapter 10 of Romans? Is it evangelism? No.

It is living by faith, righteousness by faith. This is the word we preach. It's not up in heaven that you can't get up there to attain it.

It's not down in Sheol that's unattainable and you can't see it until after death. It's near. It's in our mouth.

It's in our heart. It's the word of God. This is the picture that is being presented in the olah, in the whole burnt offering.

There is obedience. There is a procedure. There is a way to be accepted.

That's the purpose of the offering. It's offered for acceptance. It's a sweet savor to God.

It is the offering of a life in substitution for one's own. That's the context that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, it's not just the internal acceptance. It's not just living in camouflage and saying, well, in my heart I'm a great spiritual overcomer.

There ought to be a public side of it. It ought to be visible. It ought to be manifest.

We don't take our light and hide it under a bushel. Jesus doesn't say your candle is out. He doesn't say your lamp's not lit.

He says it's under a basket. He said men don't light a lamp and put it under a basket. They light it on a lamp and they put it on a lampstand so that it spreads its light.

And we understand that there is no mandate for evangelism, but we should also understand that there is a mandate that our life ought to reflect on the outside what we understand on the inside. It ought to be evident. It ought to be manifest.

It ought to make a difference. Jesus told His disciples, let your light so shine before men that

they may see your good works and glorify your Father who is in heaven. That's a tricky thing, to let your good works be seen in a way that reflects glory on the Father rather than glory on myself.

Unlike the Pharisees who would wave their bag of offering all around and then drop it into the coffers of the temple. Jesus sat there and talked about that when the widow came up with her two mites and said she's given more than all the rest of these guys put together. That's not the kind of display that He's talking about.

But look at the nature of the olah. Look at the leading of the animal through the camp. You know, these people, you remember the layout of the camp? Three tribes on each side of the four directions of the compass.

Well, and the flocks and herds are quartered in those corners between those four extended arms of the camp. And so somebody's got to go out there and get old Fred the ox that he's hand raised and put a rope around his neck and lead him where? Through the camp to get to the center. He's going to be seen.

When he's heading for the tabernacle with that rope around the ox's neck, people say, well, he's not planning a steak dinner tonight. I mean, there's a reason why he's heading for the center of the camp with this ram or this bull or whatever it is that he's got. And as he goes through the camp, people see that.

And as he goes in and he lays his hand on the head, it's public, it's visible. This is an important element of the whole sacrificial system. It's not done in a corner.

It's not done out of sight and out of mind. And in the same way, when you come to Romans chapter 10, and it says, confess with your mouth the Lord Jesus as well as believing in your heart that he is raised from the dead. Remember the verse that will be one of our next memory verses out of 1 Corinthians 15, that whole section about if Christ is not raised, then your faith is empty.

And if in this life only we have hope in Christ, we have all been most miserable because so much depends on the resurrection. If we're not living in the light of the resurrection, if it's not an issue in going through the day, if it doesn't pop up in our mind, Christ is alive and he's coming back. Christ is alive and has made a new and living way for me through the veil.

If the resurrected Christ doesn't make a difference that is evident, that doesn't result in a confession of some sort, we are the ignorant. We are the bottle-fed, milk-drinking types. And we need to chide ourselves.

The righteousness which is of faith speaks this way. Don't say it's up in heaven where it's unattainable. Don't say it's in the grave and you won't see it till the afterlife.

It's near. It's in your mouth and in your heart. The word of faith which we preach.

Righteousness by faith. Confess with your mouth the Lord Jesus. Believe in your heart God has raised him from the dead.

That's the key to your deliverance. You will be delivered if that's the way you live. There is an outward component and there's an inward component.

You can't separate the two. The sacrifices, if they were external only, come under the condemnation of Malachi. Come under the condemnation of this people honors me with their lips, but their heart is far from me.

God doesn't say don't honor me with your lips. He says honor me with your lips and your heart needs to be close to me as well. Love the Lord your God with all your heart.

So, that's the concept that we see here in the opening phase of this first sacrifice. It's a burnt sacrifice, an olah of the herd. It is a male without blemish.

Why a male? Foreshadowing the Lord Jesus Christ. Not all of the sacrifices are going to be specifically male, but this one is because it is the ox. The purpose of the ox is strength.

He's the one that pulls the cart. He's the one that pulls the plow. He's the one that does the heavy lifting, the heavy labor.

The ox is the bulldozer of the ancient world. He's the big, yellow, caterpillar tractor that gets all the heavy hauling and the heavy labor done. Yoke of oxen.

You put two of them together and you've got your heavy-duty, you know, they've got trucks now that have dualies, duals on the back. Well, yoke two oxen together and you've got dualies. This is the heavy hauling.

The picture is strength. They didn't use cows for this. Cows make a different picture.

That's reproduction. Fruitfulness. Be fruitful and multiply and fill.

Milk. Nurture. A whole different picture associated with cows instead of oxen.

So, male from the herd. Offered of his own free will. Notice, he doesn't say when a man among you sins, let him bring a bull.

Why? Cattle would have become extinct in a matter of days in Israel if somebody had to drag an ox down there and slay it every time they sinned. This is not a every time you sin, you must offer a sacrifice system. In your will and in your mind, when you recognize that it is time to go before the Lord and acknowledge transgression and acknowledge that a substitutionary sacrifice is required, and when you care enough about it to make that happen, that's when you go.

In the same way, we can't be sitting around analyzing ourselves, trying to say, well, do I need to

confess? Maybe I'm being worried about confession. Maybe that's worry. Maybe I just now sinned.

And you just get in this infinite loop and wrap around the axle. We need to periodically stop and evaluate ourselves, but we can't just be sitting there being paranoid about sin all the time. We know when we've fouled up.

We know when we've made a big ugly mess of things. And we know when time has gone along and we have just accumulated a lot of small transgressions, and we begin to sense the distance and we begin to sense the separation. We begin to realize that we are losing our focus and losing our emphasis, straying from the ideal goals and values and priorities that we're supposed to live by.

And we stop, and we get the ox, and we take it, and make that Ola offering. This is the pattern in the Old Testament, and this guides us in the operation of our own priesthood. I've heard people say, well, you know, you've just got to be... part of your brain just has to constantly be monitoring, and as soon as you commit a sin, you've got to try to confess it.

Even 1 John 1.9 does not imply that. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. There's unrighteousness that wasn't a part of the confession that still gets cleansed.

But it's up to us. It's our free will. And the frequency and the intensity of our offering to God is going to reflect our heart.

How much do we love God? How much do we care? That's the idea behind this sacrifice. He shall put His hand on the head of the burnt offering. This is manifestly clear.

Identification, transfer, substitutionary atonement. The animal will give His life. I will be made acceptable.

It just doesn't get any clearer than this. This is not a one-time thing in the life of an Israelite, is it? He doesn't say, you know, at your bar mitzvah, bring an ox, lay your hand on the head, now you're saved. Because this is not a picture of salvation.

This is a picture of claiming substitutionary work to maintain relationship with God. He shall kill the bull before the Lord. The altar is pictured as being at the door of the tabernacle, right? It's not at the door, is it? What's between the altar and the door of the tabernacle? You've got the laver.

Pretty hard to miss the laver. It's a huge thing. But for the purposes of the sacrifice, it says He will do it before the Lord.

He will do it at the altar, which is at the door of the tabernacle. And the reason for this is, before the Lord. This is done for the Lord's benefit, not for the benefit of the bystanders, not so the

priest won't think badly, well, you know how the preachers do a lot of times in the movies, oh, well, Brother Smith, I haven't seen you in quite a while, showing up for Easter, that's good.

There's this sort of brow-beating thing, like, well, I need to show up so people will think I have a spiritual life. This is offered at the altar before the Lord. What does David say in Psalm 51? Purge me with hyssop and I shall be clean against thee and thee only have I sinned.

And so the offering is made with a view toward relationship with God Himself. The priests are going to take the blood. After this offerer kills the bull before the Lord, the priests there and sons bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.

Now, keep track. You've got the animal. The offerer brings him.

The offerer slays him by slitting his neck. Blood spurts forth in great abundance. The sons of Aaron, the priests, catch this blood and sprinkle it all around the altar.

The sprinkling of blood universally means what? Sanctification. Dedication to God. Cleansing.

Oddly enough, blood, which is one of the hardest things to get out of clothing and left out in the open seems to spoil. In God's economy, the life of the flesh is in the blood and the offering of life makes things acceptable. Purges them of their defilement and their unclean status.

So, just the offerer standing there in front of the altar, the blood from that offering is sprinkled on the altar. It is as though there is defilement that radiates from the offerer that impinges on the altar. Put off thy shoes from off thy feet for the place where I now stand is holy ground.

Take your shoes off so that you don't bring whatever you stepped in down there with the goats up here onto holy ground. Moses is a goat herder, right? In Midian. He's been walking through goat droppings.

And the voice from the bush says, take your shoes off. You're standing on holy ground. Don't defile it.

Just approaching God, even at the altar, seems to radiate a type of defilement. And so the first thing that happens when this animal is slain is the blood is sprinkled on the altar to maintain its purity, to maintain its sanctification. The priests do this, not the offerer, because the offerer is not charged with maintaining the holiness of God.

That's the priest's job. And so this is the first activity of the priests is to do their job. Don't you come in here defiling our altar.

Give me some of that blood. Sprinkle, sprinkle. Now this altar is once again pure.

Because you, a sinner, have come into the holy precincts. You're not going to defile this area. Then it says, he, the offerer, and notice it says the altar is by the door of the tabernacle of

meeting.

Why is the altar holy? Because it is near the presence of God. It is the place of meeting God. And it's not to be defiled.

Then he shall skin the burnt offering, flay the burnt offering, and cut it into its pieces. This is one of the most fascinating statements in the whole first chapter. Have you thought about this at all? He shall skin the burnt offering and cut it into its pieces.

The animal is going to be burned whole on the altar, but first it is cut into pieces and even before that, of course, it is skinned. You skin it, you cut it in pieces, put it on the altar, the whole thing goes up. So what does not get burned? The skin.

The skin of the animal is not burned. What happens to the skin? The skin is given to the priests. They get the skins.

The skins are not burned. What does the skin represent? First place in the Bible this shows up is where? Adam and Eve having to exit the garden. Fig leaves don't work.

Garments of their own manufacture from vegetable matter. Animals are slain and they are skinned. And the skin is then given to Adam and Eve for clothing.

It is a covering. The long-term effect of this offering is that there is now a skin available that wasn't available before. Everything else gets burned.

Nothing is eaten. It's all burned. But now a covering is available.

The covering is not burned because that's the purpose of the offering is to cover, to atone, to make someone acceptable. Adam and Eve look at each other and say, Hey, do you know you're naked? Well, pot calling the kettle black there. You're not exactly clothed yourself.

And they are ashamed because they know they're naked. God gives them a covering which makes them acceptable. Clothing hides nakedness and makes people acceptable.

That's what this skin is saved and given for. So now why cut it up? Why not just put the animal up there and incinerate the thing whole? Of course, there is a practical element to this. But also, who cuts up the animal? The offerer cuts up the animal.

So the offerer has to know enough about the animal to rightly divide it, doesn't he? If he is a workman that is not going to be ashamed, he has to rightly divide his offering. He has to cut it into its pieces. There are specific joints at which you separate this animal.

He becomes intimately familiar with the inner construction of the animal. He looks at it closely. It's not an anonymous animal.

It's not an unknown animal. He's not going to be like the South Sea Aborigine who sees the

outside picture and somebody says, hey, that's a steam engine. And he says, okay, great.

He is going to know the inner workings and hidden mechanisms. He is going to understand how that animal is built because he cuts it up. He sees the inside as well as the outside.

And it assures him as well that this is a flawless animal as it is supposed to be. So, the offerer skins it. The offerer cuts it into its pieces.

Now the sons of Aaron the priest put fire on the altar and lay the wood in order on the fire. Now when it says put fire on the altar, this doesn't mean that the fire has gone out because other places we know that this fire was to never go out. But they are to bring the fire to the point that it can do its work.

There are times when the fire is banked. There are times when the fire is not flaming in its full heat and intensity to incinerate moist animal flesh which takes a pretty hot fire. They don't need it that hot all the time so they bank it.

They cool it down. They have it at a low level. So they build the fire up to the point that it will do its work.

They lay the wood in order on the fire. This intensifies its heat. Then the priests, Aaron's sons, shall lay the parts, the head and the fat, in order on the wood that is on the fire upon the altar.

The priests are doing their portion. They are doing their job. They maintain the sanctity of the altar.

They make sure the fire in the altar is proper. They make sure the wood is laid in order on the altar. They lay the pieces on the altar.

Their specialty and their commission is to do this part. That's not the offerer. What does this mean? The presentation of the offering, the Korban, has a specific procedure.

It can only be done one way. If you do it any other way, it's wrong. The priestly function has to be done just so.

Our approach to God, our claiming of the work of Christ on our behalf has to be done in a certain way. It's not rushing in with your huggies, dragging the ground and saying, here I am and how I love Jesus and God is my Heavenly Father. There is a procedure and it's detailed and it's specific.

We are our own priests, so we have to know how to bring an offering, how to come to the throne with a pure heart, full assurance of faith, heart having been sprinkled from an evil conscience, body washed with pure water. That's our job. We are both offerer and priest in that sense.

Lay the wood in order on the fire. The priests put the parts, the head and the fat, in order on

the wood that is on the fire upon the altar. The head and the fat are specifically mentioned as some of the parts.

Why? What do we know about the head? Seed of thinking and intelligence. Even in the ancient world, the abdomen was the area of motivation, of emotion, of the thoughts and intents of the heart. That's in the sense of motivation, in the sense of your visceral impulses.

But the head is the seed of intelligence. This is where all of your senses in terms of sight and hearing and so on, your communication all takes place in the head. The head is the area, unless maybe some cultures do a lot with their hands in terms of communication, but the eyes, the ears and the mouth are all located in the head.

So the head and the fat. The fat is a measure of prosperity. The fat is a measure of bounty and abundance.

And so in bringing this sacrifice and paying particular attention to the head and the fat, you're looking at communication, what represents communication, what represents the intelligent exchange of information, and you're looking at the result of everything going right. When everything is the way it should be, there is abundance, there is fat. The beginning of the process is hearing and seeing.

He that hath an ear, let him hear. We looked at this on the break about the boring of the ear in Psalm 40. We saw that that's not the word that's used over in Deuteronomy 15 for the pierced ear slave who has the awl pass through his ear and into the door.

The NIV tries to make that connection by implication, but that's not the idea. David's not saying, I'm a pierced ear slave. He's saying, you have given me the ability to hear.

You have bored out the hole that is my ear so that I can understand. I hear and I obey. I have your word and I keep it.

I have come to do your will, O God, in the scroll of the book it is written of me. How do you take in the contents of a scroll? You read it. You look at it.

It all takes place in the head. So, it also says, He shall wash its entrails and its legs with water. Why is this important? Where would this animal be likely to have defiling matter? On its legs? Walking out of the field? Just like Moses' sandals? And in its entrails? Filth is created at a certain point in the digestive process and this would be a defiling element.

So, the entrails are washed. The legs are washed. This is to ensure that the sacrifice is pure and undefiled.

We are told in Hebrews 10, Approach with our bodies washed with pure water. This is the idea. Purity.

Well, it sounds like it's time for me to quit. So, we'll stop at this point and pick up next time

looking at the variations on this offering. But here's the point.

Every detail counts. We have the opportunity to understand in detail not only how the Levitical sacrifices worked, but how our Romans 12, 1 and 2 sacrifice should work. How do we present ourselves a living sacrifice, holy and acceptable to God? These passages give us the clues.

Where it happens. How it happens. Why it happens.

We have a fascinating study ahead of us in Leviticus. But let's close here in a word of prayer. Father, thank You for the truth of Your Word and the creative ways that You have chosen to communicate it to us.

We pray that God the Holy Spirit will impress it on our hearts. We ask it in Jesus' name. Amen.