



Amos 7-9

Tape #7357
Amos 7-9
By Chuck Smith

Now the Lord, at the beginning of chapter seven, shows to Amos, some of the things that has come into the mind of the Lord to do, to awaken the people, to turn the people back to God. You know, God is very gracious as He works with us. When we start going astray, God will send along gentle reminders. Sort of little notices, "You're drifting", and little things that sort of stop you. Maybe little set backs, problems will arise. It could even be a traffic ticket. The Lord is just sort of saying, "Be careful, you're straying". But, if you don't listen, then He becomes a little more severe. It's a little heavier. If you don't respond, a little heavier.

Now the work of God in our life is never to destroy. The work of God in our life is for our good. It's to awaken us to the dangerous waters, through which we are seeking to fly. The dangerous territory that we are passing through. You're in danger, you're destroying yourself, and so God sends along these reminders.

Now the Lord is showing to Amos, some of the things that are potential judgements in a sense, but on the other hand, awakeners. I prefer the awakeners to judgement, because God is slow to judgement. He is plenteous in mercy. Usually these things are just to awaken us, to turn us from the path of destruction. So he said...

Thus hath the Lord God shewed unto me; [Probably in a vision, or it just could have been in his mind, he saw,] and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; [As, as the plants were just really coming up to fruition, he saw these grasshoppers.] and, lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small (7:1-2).

He saw this judgement, or this plague of grasshoppers, locusts, that were devouring the land, and he cries out to the Lord. "Who's gonna help Jacob, Jacob is small." So...

The Lord repented for this: and it shall not be, saith the Lord (7:3).

Now there are passages in the Old Testament, where it said, "And God repented, that He had made man". Here again, we have the case where it speaks about God repenting. The problem, as we try to describe God or even think about God, we can only think and describe God in human language. There is a barrier because we have to use human language to try to describe, or define, the characteristics of an infinite God. It is very obvious that human language is infinitely shy of describing God.

So we use the term, "repent", however, the scripture said that, "God is not a man that He should change, nor the Son of Man, that he should repent. Hath He not spoken? And shall He not make it good?". But when there appears to be a change, then the word repent, means to change. When a certain judgement or punishment has been determined, and then God relents, then we, we're sort of bound with the word, well it "repented" God, or God "changed".

But God doesn't change. He has made His purposes all the while. The purposes of God do stand. One of the characteristics of God, we call it the attribute of God, is His, and theologically, is been given the term, immutability of God. That is, He doesn't change. "Behold", He said, "I am the Lord God, I change not."

So we are sort of stuck though with human language. But you can't think of it in the terms of, of "when I repent". I say, "Oh I'm sorry, Oh I won't do it again. You know, I promise! I promise!", you can't, you can't think of God repenting in that, in that light, in that way. Because God is not a man, that He should lie, nor the Son of man, that He should repent. So, he, he says that, "it repented", in other words, the Lord said, "Okay, we won't send the locusts."

So the Lord showed unto me: and, behold, the Lord called to contend by fire, he devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small. [The, the judgement of fire that is suggested.] And the Lord repented for this: And this also shall

not be, saith the Lord. And thus he shewed me (7:4-7):

These are visions, these are things that are coming into the mind of the prophet, of possible ways by which God might judge. He prays, and intercedes for the people, and God said, "Alright it will not be this way. So, "Again He showed him"...

and the Lord stood upon a wall and made a plumbline, [Dropped a plumbline.] and the Lord said unto me, Amos, what do you see? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: And the high places of Isaac shall be desolate, the sanctuaries of Israel shall be laid waste; and I will rise again the house of Jeroboam with the sword (7:7-9).

So God declares that, "He has dropped the plumbline, and He's made the division, and they're, they're not straight, they're, they're, they're a crooked bending wall, and He will bring His judgement upon their places of worship, and upon the house of Jeroboam.

Now, at this point, He has spoken against Jeroboam, the king, and so Amaziah, who was a priest of Bethel. Now Bethel was one of the two cities of the northern kingdom of Israel, where they had set up false worship. The worship of the calf as the god who had brought them out of Israel. So "a priest of Bethel", does not indicate a priest of God. But he is just one of the religious leaders.

He sent to Jeroboam the king of Israel, saying, Amos has conspired against thee in the midst of the house of Israel: the land is not able to bear all of his words (7:10).

"This fellow is talking against you. It's a conspiracy against you, right here in the middle of Israel! This fellow is speaking against you, and the land, we just can't bear the words!" It's interesting how that those who are in sin do not want to hear reproof, or rebuke. They don't want to hear the word of God. They close their ears, they close their hearts to the word of God. I thought it was quite interesting when those fellows who call themselves, "(Queer nation) and (Act Up)", decided to act up here at the church.

I thought it was interesting that they were yelling out, "Leave us alone!" But where were they? "But I thought that, that cry, "Leave us alone!", that is really the attitude of the world in sin. They don't want to hear that they are doing wrong. "Leave us alone!" I thought that, that was very interesting, because in the new testament, we find the demons saying that to Jesus. "Leave us alone! What have we to do with thee thou son of David? Have you come to torment us?" But you know, it's interesting how the word of God does torment a man that's in sin. How the cry is, "Leave us alone!" Here's this priest saying, "Hey we can't handle this fellow. We can't bear his words!"

For thus Amos saith, Jeroboam shall surely die by the sword, and Israel shall surely be led away captive out of their own land (7:11).

"He's prophesying, and predicting your death, and the captivity of Israel." Now, it should be noted, that Jeroboam was killed by the sword, and Israel did go into captivity. Thus, what Amos was saying was true, but they didn't want to hear it. The truth, a lot of people don't want to hear it! Sometimes the truth hurts. We don't always like to face the truth, but it's important.

Also Amaziah said unto Amos, O you seer (7:12),

And seer is referring to, "he sees in the spiritual realm, sees vision. Sees the realm of the spirit. "O you seer."

go, and flee away into the land of Judah, ["Go home!"] and there eat your bread, and prophesy there: But don't prophesy again any more at Bethel: for it is the king's chapel, and it is the king's court. ["Get outa here! Go home! We don't want to hear you around here anymore!"] And so Amos answered Amaziah the priest, and he said, I was no prophet, and neither was I a prophet's son; but I was just a shepherd, and a gatherer of sycomore fruit: [It is thought that the sycomore fruit was sort of a fig, thus Amos gets the title of, "the fig picker".] And the Lord took me as I followed the flock (7:12-15),

"I was just out there following after, just a herdsman." Now in the area where he came from, Tekoa, it is south of Bethlehem, and it is very barren. It is south, and east from Bethlehem, and thus toward the Judean wilderness. In fact, you're already getting into pretty much desert area, there at Tekoa. They have probably no more than five or six inches of rain, in an average year. It is a rather dry place, but the sheep graze in all of those mountains going down towards the Dead sea area. It is a place for the grazing of sheep to the

present day. So, "I was just there, I was just following the sheep".

You that have been to Israel, you can picture in your mind those many different shepherds that you saw following the flocks over that wilderness area. He was just one of those fellas. I mean, they don't, they don't, you know, they don't look like they're very prominent. In fact, they look like uh, just you know, sort of nothing. I mean you wouldn't think of one of them as a Bank President or something like that. Just common people.

You know, and that's the thrill to me. God uses just common people. You know, so many times we're prone to excuse ourselves from the call of God, because, "You know, I'm not important. I have done nothing great. I'm just common person, I'm just an ordinary person". Somehow, we've got in our mind that God uses just super ordinary kind of people. Extremely talented and all, and those are the kind of people God, no. He usually uses just the common people. He takes them out of their common place in life, and calls them. And to Amos, the call was to prophesy. So, "I was just following after the sheep"...

and the Lord said to me, Go, and prophesy to my people Israel (7:15).

It probably is an indictment against the nation of Israel, because surely there were a lot of people in Israel. But the fact that there was none that God could call to prophecy to the people, choosing rather, to go to this insignificant area of Tekoa, grab a shepherd, and say, "Hey, I want you to go prophesy to Israel.

Now therefore [he said] hear the word of the Lord: ["Amaziah, you told me to get out of here and keep my mouth shut."] You say, Prophecy not against Israel, and [draw not] drop not thy word against the house of Isaac. Therefore thus saith the Lord; ["You're in trouble!"] Your wife shall be a harlot in the city, and your sons and your daughters shall fall by the sword, and the land shall be divided by line; [The plumbline] and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land (7:16-17).

So heavy prophecy upon Amaziah, and the future that awaits him is very bleak and dark indeed.

Chapter 8

Thus hath the Lord God showed unto me: and behold a basket of summer fruit. And he said, [he said] Amos, what do you see? And he said, I see a basket of summer fruit. Then said the Lord unto me, The end is come upon my people Israel; I will not again pass by them anymore. And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence (8:1-3).

Desolation is coming, destruction is coming. God is through dealing with them. "I'm not gonna pass by them..." You know, it is a tragic day when God says, "I'm through". There have been those times in history. At the time of Noah, when the wickedness of the earth was exceedingly great. Every man was doing his own thing. God said to Noah, "My Spirit shall not always strive with man." There came that time, God said, "Okay, I'm not gonna, not gonna strive anymore with you. I'm not gonna deal anymore with you. I've given you every opportunity. I've warned you, and, and now, you're gonna see the other side. You're gonna be destroyed. There's no, there's no value, there's nothing left to deal with. It's over". Jeremiah, with Judah, in the southern kingdom, much the same thing happened concerning Jeremiah, and Ephraim. God said, "Ephraim is given over to her idols. Let her alone. If you pray for her good, I will not hear you".

How important it is that our hearts remain open, our hearts remain tender and, and God can continue to speak, because we will listen. But if you harden your heart, if you refuse to listen, it is possible that you can reach a point where God will say, "Okay, you crossed the line". Here, He said, "They've crossed the line, I'm not gonna pass by them again. The destruction awaits them. You know, I'm through".

Hear this, [The prophet said] O ye that swallow up the needy, even to make the poor of the land to fall (8:4),

One of the things that God abhors is the oppression of poor people. Taking advantage of the poor. God has always been a champion for the poor. The scripture said, "He that lendeth to the poor, lendeth to the Lord". God champions the causes of the poor, and He hates people oppressing the poor, or taking advantage of the poor. That is one of the things they were doing. They swallowed up the poor.

Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, and you cheat in your balances, you make the ephah small, and the shekel great (8:5),

Now, in those days the merchants did not have computerized scales, like we have today. But, they, they had balances, and they had of course, their little weights. They'd put the weight on the balance, and then they'd put the merchandise on the other side. Always, you know, you want a pound of potatoes, you put the pound weight on, and you balance it out. Well, clever, conniving guys, they had one set of balances they'd use to buy with, and another set to sell with. So the lighter weights were for their selling, and the heavier weights, buying. "You know, well I want a pound of your merchandise." And, they'd put the heavy weight on.

You know, it's amazing how men can connive and figure out ways to take advantage of someone else! That's what they were doing. They were crooked, they were dishonest, but when this kind of, of, of mentality exists within a nation, when you're only scheming and conniving to take advantage of someone else, willing to cheat, willing to lie, for your own benefit, for your own gain, that kind of a moral breakdown, soon leads to a national disorder and chaos.

For a long time the United States had a bureau, which was the bureau of standard weights and measures, and they had agents that would go around, and they would have a precise gallon can, and they would go to a service station, and pour in a gallon of gas on the little meter, and they would check it to make sure it was a full gallon. They used to come into the market, and we had the scales in the market, and they would put the different weights, to make sure that the scales, and then they'd put their little seal on it, that they had checked it, and it is standardized. We realize the importance of having standardized weights and measures, because you can't really operate a commercial society without a standardization.

Here, these guys were cheating. They would make the ephah small and the shekel great.

and falsifying their balances then by deceit (8:5).

But the whole commercial interest. I mean, they said, "Oh sabbath day, Oh when will it get over so we can sell again?" I mean, they, they were loathing the day of the Lord, the day of worship. The time out for worship. Wanting to get back, make money, make money, make money. I can remember the days here in the United States when the stores were all closed on Sunday. But, we are much like Israel. You know, the big thing is, "Let's make money!". Commercialism. Now, that, their purpose was...

That we may buy the poor for silver, [They were, they were putting people into hock, and, and buying them, making them slaves.] buying the needy for a pair of shoes; then they were selling the refuse of the wheat? [The junk wheat, the rotten stuff.] The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works (8:6-7).

Couple of things, number one, the Lord knows your works. Remember when Jesus was writing to the seven churches, in Revelation two and three? To each of the churches, He said, "I know thy works". But not only does He know your works, He said, "I won't forget your works". The only way He'll forget is when they are covered by the blood of Jesus Christ. Thank God for the covering!

Shall not the land tremble for this, and every one mourn that dwelleth therein? it shall rise up wholly as a flood; it shall be cast out and drowned, as by the flood of Egypt (8:8).

This land's just gonna be overcome. The enemy's gonna come in and just overwhelm the land, like the Nile river annually overflowing in Egypt in those days. Now in the midst of this, an interesting prophecy...

It shall come to pass in that day, saith the Lord God, I will cause the sun to go down at noon, and will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all the loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day (8:9-10).

Can you think of a day in history, when it became dark at noon, and there was a great lamentation or mourning, as for an only son? The gospels tell us that as Jesus was hanging there on the cross, that suddenly at noon, darkness came over all the land. Interesting little prophecy concerning that day that would come, when the sun would go down at noon, and the earth would be darkened on a clear day. On a feast day, because it was the feast of Passover, the songs would be turned into lamentation, and there would be the signs of mourning for death, upon all of the people, as they mourned for the Only Son.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord (8:11):

When God would not speak. We know that there was a period of four hundred years, that separates the old testament from the New Testament. During this four hundred years time, there were no new prophesies, God wasn't speaking. God had sort of spoken the final word to the people through Malachi. Thus, between the end of the old testament, the book of Malachi, and the new testament, you have a four hundred year famine for the word of God. People would go around and say, "Well, heard from the Lord lately?", "Nope." "What's the word of the Lord?" "Haven't heard." Four hundred years, the silence of God. A famine, not of food, but a famine for the word of God. The hearing of the words of the Lord.

You know, it is tragic, but there are too few churches that are just teaching the Bible today. You can go to church and find out all about the latest political furor. Or, you can get some reviews on some marvelous new books that have been written. And, you can go to church, and learn all about pop psychology, and how to better relate to your wife, and how to be sweeter to your kids. But just to be taught the word of God. "A famine for the word of God."

And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and the young men faint for thirst. And they that swear by the sin of Samaria, [shall] and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again (8:12-14).

The, the god in Dan was the calf. People were swearing, and saying, "Oh thy god liveth O Dan!", but it was just nothing but an idol. The idea of the ways of Beersheba liveth, but they shall fall and never rise up again.

Chapter 9

Amos closes his prophecy, chapter nine, prophesying the dispersion of the people.

I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: and he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: [Or, "From there I will bring them down".] And though they hide themselves in the top of Carmel, I will search and take them out from there; and though they be hid from my sight in the bottom of the sea, from there I will command the serpent, and he shall bite them (9:1-3):

God is going to pursue in judgement, and there is no escaping of God, and the hand of the judgement of God. David, in Psalm 139, as he was speaking of the omnipresence of God, "Where can I flee from thy presence O Lord? If I ascend into heaven, Lo, thou art there. If I descend into hell, thou art there! If I take the wings of the morning, and I flee to the uttermost parts of the sea, even there you will surround me." In a week, we're gonna be getting to the book of Jonah, a very interesting story, of a prophet of God, who thought that he could escape from the presence of God. And, and chapter 1, tells us how that Jonah was trying to escape from the presence of God. You know, there are a lot of people like that today. They think that they can somehow escape the presence of God. God is gonna begin to judge, and there is no escaping.

You know, there are a lot of people who are actually preparing to survive the great tribulation, by storing food and all. Because they know it's gonna be a time of tremendous, and so they're, they're storing their food in containers that are, uh, will not, you know, where they'll be safe from radioactivity fall out. They, they are setting aside their water, and they're digging these shelters, and all. In fact, you can even buy a kit for one for, \$3,000 bucks, and you have everything you need for seven years, to get you through the great tribulation. They also will sell you some automatic rifles, so you can protect yourself when people come to rip off your food, you'll be able to defend it. And a, quite a deal!

They think that somehow they can escape from the judgements of God that are gonna come upon the earth! But God said, "There's no escape. Though they dig into hell, I'll find them. Though they climb up to heaven, I'll bring them down". You know, trying to hide in the caves, going down into the bowels of the earth. Not gonna do it!

And though they go into captivity before their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good (9:4).

They've gone over the line! There's no retracting.

And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. [Same figure of speech used again.] And he that buildeth his stories in the heaven, and hath founded his troop in the earth; and he that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his name (9:5-6).

Builds His stories, layers in the heavens. Founded His troop in the earth, calls for the waters of the sea, pours them out on the face of the earth.

Are you not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord (9:7-8).

"Gonna destroy them, but not utterly." A remnant.

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. [God watching over, and careful.] And all of the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevail against us (9:9-10).

People thinking they can escape the judgement of God. Thinking they can escape the wrath of God, but that's folly. That's folly. "Whatsoever a man sows, that shall he also reap." God is going to bring a person into judgement for every sin that has not been confessed, and covered by the blood of Jesus Christ.

Now, here, I mean, you can't get much worse than this. God is pursuing after them, destroying them, even in their enemies lands, when they've gone into captivity. They're still not gonna get by. God is still going to bring the punishment. "The sinners of my people shall die by the sword." Those that thought that they had escaped. But in the midst of the darkness, I mean, you don't get much darker than this, God always never ends the story in darkness. It always brings it out into the light. The glorious hope of the future.

You know, many times we go through some pretty dark valleys, dark experiences in life, but God never ends it there. He always brings you out into the light on the other side. "Though I walk through the valley of the shadow of death", shadows of death around me. But, wait a minute, you can't have a shadow, unless you've got light. So, death cast its shadow on my path, but I'm just walking past into the glorious light of God's eternal kingdom! So the Psalmist says, "And I shall dwell in the house of the Lord forever!", going into the light. Light on the other side. You cannot have a shadow, except light on the other side.

I think I mentioned awhile back, but it's worth repeating, of that lady, who got up in a testimony meeting, and was telling of the horrible, horrible trial that she was going through. She thought that surely, she couldn't make it. It was just pressing her down, and she was about ready to just give up. She said, "I turned to the scriptures. I said, 'God I'm about ready to fail. I need your help!'," she said, "I said, 'Lead me Lord', and I opened the bible, and it fell open to Luke 2:1. And I read it, and I started praising the Lord, and I said O God thank you! Thank you!, and", she said, "I've got victory! Even though the trial and the problem is still there, I've got real victory tonight, because God spoke to me in Luke 2:1". Well the pastor knew that Luke 2:1 declared, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed". And he wondered, "What in the world blessed her out of Caesar's ordering the whole world to be taxed?" So he said, "Just a minute sister. Stand up again. I want to ask you something". He said, "You tell us that God just blessed you in the midst of this horrible trial in Luke 2:1. Just how did that speak to you?" She said, "Well, I read it and it said, 'And it came to pass',". She said, "That's all I needed! It didn't come to stay, it came to pass!" Ha, ha! The darkness may come, but its come to pass! God always brings you out to the glorious light!

In that day [Alright! Coming into it now, the light of the future, verse eleven. "In that day",] will I raise up the tabernacle of David the house of David that is fallen, [There has not been a king after David, since Zedekiah, but, "God will raise up the tabernacle, or house of David that is fallen"] and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and all of the heathen, that are called by my name, saith the Lord that will do this (9:11-

12).

The future is yet bright for God's people!

Behold, the days come, saith the Lord, that [There will be an abundance!] the plowman will overtake the reaper, [In other words, they'll, they'll still be reaping the abundant harvest when it's time to plow again!] and the treader of the grapes him that is sowing seed; [The harvest of grapes so great that it'll last on through!] and the mountains shall drop sweet wine, and all of the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Jehovah thy God (9:13-15).

The day is coming when God is going to restore the people, the nation. Now, Israel is become a nation again, and they have begun rebuilding the waste cities, and in many places have rebuilt the waste cities. They have planted vineyards, many vineyards, there on mount Carmel. Marvelous vineyards! They have planted their gardens. The, the nation is a very fruitful nation, abounding in fruit, vegetables.

But what we see, is not yet the fulfillment of Amos, because the people that are there, are yet to go through a very severe, severe testing and persecution, and tribulation. I wish that I could tell you, Oh it's glorious, you know, this is the time, and it's gonna be the bright future for Israel. Long term, yes. But the nation right now, is headed for some great problems, great turmoil. They're gonna be invaded by a, a huge army of, of Moslems. There's gonna be a Jihad, a holy war declared against Israel. God will defend them, and deliver them, but it's, it's gonna be tough.

They are going to embrace the Antichrist, and then he will turn against them, and persecute them severely. Even more severely than Hitler. It is after that, that Amos brings us out into this glorious day of the Lord, and the future, when the people will inhabit the land, and the Lord shall reign from mount Zion, and His kingdom will be over all the earth. But that's yet future. There's still some dark days until we come out into the glorious light of God's eternal plan, and future for us. Shall we pray?

Father, thank You for Your Word, for the opportunity Lord of studying, learning, and discovering Your purposes, and Your plans for the future. Thank You Father, for the principals that you have set. May we live by them, and follow them. Thank you Lord for this evening, give us ears to hear. Lord, we pray that Your Holy Spirit will indeed continue to teach us from Your Word, that we might grow and become strong. In Jesus' name, Amen.

Shall we stand? I pray that the Lord will just give you a fantastic week, just surprise you with special blessings. Just in unexpected places, and at unexpected times! May He just sort of reveal His closeness, and the exceeding greatness of His love for you. May you be strengthened to stand against the powers of darkness, that are so prevalent in the world in which we live today. May the joy of the Lord be your strength. In Jesus' name.