

Christ in the Sacrifices 15-11-29b

We pick up our study now looking at the time of the Exodus, the time of the deliverance of Israel from bondage in Egypt. We've seen these very interesting details and you can look at them almost endlessly in different ways, which ones applied to everyone, including the Israelites, which ones did God specifically make a distinction and exempt his people, which ones are inflicted and then at the request of Pharaoh or at the behest of Moses, they are removed. And it says tomorrow they will go away.

Others are never said to be removed. Which ones come from or are related to water, which ones come from or are related to the earth, which ones come from or are related to the air. And as they move higher and higher and become more a pervasive in their scope, they build to the climax, which is Passover.

And you have Israel being delivered, especially as represented in the firstborn. The, the hope of the family, the definition of a family is that you have a child, a firstborn child in that sense for looking to the future and reflecting and symbolizing the fulfillment of the promise to Abraham in your seed, all nations of the earth will be blessed. So when the seed is under fire, as it were, or is on the line is potentially to be lost.

That in a way represents the existence of the entire nation. But you have these people now, and we're going to skip forward a little bit to conclude this thought this morning. These people have been delivered under the blood and they all come out marked by that deliverance.

When I see the blood, I will pass over and judgment does not take place. The judgment of death does not take place. They are delivered out of bondage in Egypt, never to return to bondage in Egypt.

They will return to bondage hundreds of years hence, but it will be in a different place and for a different purpose. And so you think, well, this is certainly, and very obviously emblematic of our salvation. So then they come to Mount Sinai and you skip forward to Exodus chapter 19.

We looked at this last time in the third month after the children of Israel had gone out of the land of Egypt. Of course, the number three is significant in terms of divine purpose, in terms of the strength and completeness represented by a triangle and the coming to completion of a thing. The Lord was in the heart of the earth three days and three nights, just as Jonah was in the belly of the great fish.

After two days, he will raise us. After three days we will live again. There's the number three is used countless times in scripture.

Third month after the children of Israel had gone out of the land of Egypt on the same day, they came to the wilderness of Sinai. And this, by the way, if you start in 14 Nisan or 14 Abib, which is the middle of the first month, God says this now will be the first month to you. And so you start

in the middle of the month at Passover and then you count from Passover to unleavened bread and then you count your 50 days.

You're going to end up in the sort of early in the morning in the third month when you come to Pentecost, right? Think about your feasts. You have the middle of the first month and then you count seven weeks from that. That would be nine weeks from the beginning of the first of the month, right? So that's four weeks, eight weeks.

And now you're early into the third month when you hit Pentecost. Makes sense. You account seven Sabbaths.

We've already had two Sabbaths in that month of Abib. So that's nine Sabbaths total. Give or take a day or two, depending on what day Passover hits on and you end up in early in the morning in the third month as it were early in the morning on the third day when the Lord Jesus arose.

Well, in the same way in the third month after the children of Israel gone out of the land of Egypt, they came to the wilderness of Sinai. And it gives the account there in chapter 19 verse 11 on the third day when they arrive, let them be ready. On the third day, the Lord will come down upon Mount Sinai in the sight of all the people.

You shall set bounds for the people all around saying, take heed that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. And it is as though they are somehow infected or diseased or irradiated because it says, uh, not a hand shall touch him.

You have this hand idea. Again, there will be no touching, no contact. The one that goes and touches the mountain has, has touched a holy ground as it were, and he is not to be touched.

You have to kill him, but you can't touch him to kill him. So you've either got to stone him or shoot him. He shall be stoned or shot.

Whether man or beast, he shall not live. When the trumpet sounds, they shall come near the mountain. But there is this barrier of separation.

Now look, these are the people, I stress this again. They came out of Egypt under the blood of the Passover lamb, but there is this boundary of separation and they cannot get near the presence of God upon pain of death. Be ready for the third day and they have to be sanctified.

Do not come near your wives. And Moses washes the people and so on in the rest of this chapter. And so then he goes up and receives the 10 commandments and you have the, this initial set of commandments in, in a chapter 20, chapter 21, chapter 22, chapter 23.

The three annual feasts are given in chapter 23, three times a year. You should keep a feast. You have that number three.

Once again, I send an angel before you in verse 20, keep you in the way to bring you to the place which I have prepared. Beware of him and obey his voice. Do not promote him for.

He will not pardon your transgressions. My name is in him, but if you obey his voice and do all that I speak, I will be an enemy to your enemies, adversary to your adversary. My angel will go before you and bring you in to the Amorites and the Hittites and the parasites and the Canaanites and the Hivites and the Jebusites.

And I will cut them off. Do not bow down to their gods. Don't serve them.

Don't do according to their works. You shall utterly overthrow them and completely break down their sacred pillars. So you shall serve the Lord, your God.

He will bless your bread and your water. And I will take sickness away from the midst of you. Well, I will send hornets, drive out the Hivite, the Canaanite, the Hittite, and so on.

I will drive them out little by little. We've looked at this last time. I will set your bounds from the Red Sea to Philistia, from the desert to the river.

I will deliver the inhabitants of the land. This is the broadest expanse that is really defined for the land of promise here. They shall not dwell in your land unless they make you sin against me.

If you serve their gods, it will be a snare to you. Now look at chapter 24. We're still thinking about the people under the blood of the Passover lamb delivered, baptized through the sea.

They're out there. They're the people of God. They are entering into covenant relationship with God.

All that the Lord has said we will do. They're in covenant relationship with God, but they still, they can't approach the mountain. Look at chapter 24.

It says to Moses, come up to the Lord, you and Aaron, Nadab and Abihu and 70 of the elders of Israel and worship from afar. Moses alone shall come near the Lord, but they shall not come near, nor shall the people go up with him. Moses came, told the people all the words of the Lord, all the judgments, the people answered with one voice, all the words, which the Lord has said we will do.

Moses writes them down. He builds an altar at the foot of the mountain and 12 pillars. According to the 12 tribes of Israel, he sent young men of the children of Israel who offered burnt offerings and sacrifice peace offerings of oxen to the Lord.

Notice it is young men of the people who offer these offerings. Sacrifice is not per se, not by definition, a priestly function. Priests offer sacrifices, but it doesn't take a priest to offer a sacrifice.

This is why the offer or throughout, uh, Leviticus ends up bringing the sacrifices. You can see this in, uh, Leviticus chapter, uh, and where did I write that down? Well, in, in the chapters in Leviticus, which we have seen and we'll see where the offer or slays the animal, the offer is doing the killing and the killing is not the same as the offering. They are two separate things.

Leviticus chapter four verses 24, 29 and 33 are examples of where the offering is brought and the killing is a separate function. There can be an offering that is not killed, but the slaying of the sacrifice isn't an inherently a priestly function. And we see that when we get into chapter four in detail.

But my point here is why are the people not qualified until the young men offer these burnt offerings and peace offerings of oxen to the Lord? Moses verse six of chapter 24 of Exodus took half the blood and put it in basins and half the blood he sprinkled on the altar. He took the book of the covenant that he had written. He read it in the hearing of the people.

They said, all the Lord has said we will do and we'll be obedient. Moses took the blood, sprinkled the people and said, this is the blood of the covenant, which the Lord has made with you according to all these words. Now the blood of the Passover lamb is not the blood of the covenant.

Clear? If Passover is a picture of salvation and deliverance from bondage to sin, there is a subsequent decision point here of entering into covenant salvation. Deliverance did not automatically enter them into covenant. God didn't come back and say, because you put the blood on the doorpost and because I passed over and because I brought you out of Egypt with a mighty hand, because I delivered you to the red sea, he's already made provision for them.

He's already given them the manna. He already brought them the quail and that doesn't enter them into covenant. This is a separate point and there's no getting around it.

It's a separate point. It is a separate sacrifice done in a completely different manner. There is a book of covenant and the same blood that sprinkles the book, is poured out at the altar and sprinkles the people.

So the altar, the book of the covenant and the people are united by the blood of these sacrifices. You with me so far? It's a separate thing, separate time, separate place, separate sacrifice. Then Moses went up and once the people are sprinkled with this blood, the people are united.

Now it's not just Moses that can go up into the mountain and everybody else has to stay outside the perimeter or be stoned or shot including animals. With the blood of this sacrifice applied different than the salvation sacrifice. This is an after salvation sacrifice with this blood sprinkled.

Now people can approach and in the same way that the firstborn in the Passover of a representative of everyone, Nadab and Abihu and the 70 elders represent all the people. And

because they are sprinkled, verse nine, chapter 24, Exodus, Moses went up Aaron, Nadab, Abihu, and 70 of the elders of Israel and saw the God of Israel worshiped from afar. They can't go as far as Moses does.

Moses is the mediator of the covenant. Moses is the one who makes the covenant possible. But based on this sacrifice at the base of the mountain and sprinkled with that blood, the people in the person of the 70 elders, in the person of Nadab and Abihu, now approach and they see God.

No man has seen God at any time. You cannot see God and live. But these people go up and get as close to seeing God as you can without dying, right? So what's the point here? As we look at these sacrifices and just think big picture, we're talking about Christ and the sacrifices.

Here's the work of Christ. It becomes clear that there is a twofold application of the work of Christ for you and me. It is not monolithic.

It's not, well, I got saved. I'm good to go. Think 1 John 1:7 and 1 John 1:9. If we are obedient, if we affirm the covenant, all the Lord has said we will do, if we walk in the light as he is in the light, we will have fellowship.

What kind of a meeting is this when the 70 elders go up and see God? Remember what they do up there? They saw God, the God of Israel, verse 10, there was under his feet, a paved work of Sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel, he did not lay his hand, did not lay his hand. The hand that brought death to the livestock, the hand of God that was operative through Satan in Job's life.

God does not lay his hand. They are not struck in a place where everyone would have expected it to take place. They enter in where literally angels fear to tread.

And God does not lay his hand on the nobles. What did they do? They saw God and read it out loud. They ate and drank.

They ate and drank. What is the one place in Leviticus one through five where people eat and drink in the presence of God? Chapter three, the peace offering, the fellowship offering. All of the people now eat and drink on the basis of a sacrifice that is not Passover.

It's not the feast of booths in Passover sort of morphed and smashed together. And at Passover, they get in booths and eat and drink before the Lord, is it? It's a separate thing. Here's the point, here's the application.

It is not enough for you and me that we are saved. It is not enough that we claim the Lord Jesus Christ as our savior and we are washed in the blood of the lamb and sanctified in the salvation sense. We have been delivered from bondage.

We are free to choose. We are free to go to the land of promise. We are also free to not go.

People who came out of Egypt and got to the foot of Sinai had an option of whether or not to commit to the covenant. They are still free. God doesn't say, if you don't commit to the covenant, I'm sending you back to Pharaoh.

But it is a subsequent decision point. And this decision point is reflected throughout the New Testament. Romans 12, one and two, I beseech you brethren by the mercies of God that you present yourselves a living sacrifice.

Wouldn't you think with the modern emphasis on evangelism that Paul would say, I beseech you people by the mercies of God that you accept Jesus as your savior, that you come to faith in Christ and avoid an eternity in the lake of fire. I beseech you brethren. Wouldn't you think with the evangelical emphasis that defines much of the Protestant church, certainly in our country, evangelize, witness, testify, get them into the kingdom, go out in the highways and byways and compel them to come in.

What does Paul beseech people to do? Does he ever beseech them to get saved? Show me a place where John, Peter or Paul ever beseeches people to get saved. Every passage that is so construed, you find six or seven chapters into an epistle that is addressed to the saints and he is beseeching them to be reconciled, to be living sacrifices as believers. He's talking to people that have already sat through a bunch of theology and exhortation.

Anytime he talks about any form of deliverance and it is never eternity in view. It is always this. It is this sacrifice at the base of the mountain.

It is a second point of commitment. Why are there so many people that are actually saved but they live as unbelievers and we wonder if they ever got saved and they had this whole reform doctrine of the perseverance of the saints. Well, if you, if Jesus isn't Lord of all, he's not Lord at all.

And if you don't persevere, you were never really saved. You're a false pretender. You're tears amongst the wheat and all the rest of it.

And there is a recognition that there are people who at some point seem to profess or affirm faith in Christ, but it doesn't seem to make any difference. Reform theology says, well, if they don't persevere, they're not saved. I would submit to you that there are people and you think about family members, you think about people you've known, you say, well, I just don't know if I'll even see them in heaven.

At one point they seem to be saved but then they just threw it all over. They denied the Lord, they did this and the other. Keep in mind the distance between 14th Nisan and Pentecost.

Keep in mind that two plus months between the salvation deliverance of Israel from Egypt under the blood of the Passover lamb and the commitment of the blood of Oxen in the peace offerings at the foot of the mountain, peace offerings, fellowship offerings. I will sit and eat a meal with the Lord. Jesus stands at the door and knocks.

If any man will hear my voice and open the door, there wouldn't even be a door and a house and a man and the Lord Jesus wouldn't be there knocking if they weren't already saved. This isn't a letter to a church. It is an exhortation to be an overcomer.

It is not an invitation to salvation. You know this about Revelation 3.20, right? Jesus stands at the door and knocks. This is a subsequent decision point to the decision that claims the Lord Jesus as savior.

Believe in the Lord Jesus Christ and now shall be saved. Stand up and open the door and invite him in and share a meal and you're an overcomer. Two different points.

The first one is a once for all. There is a memorial of Passover, but does it ever say that year by year as they keep the Passover feast that anybody that doesn't keep it is going to die? There's no death on the line for keeping or not keeping the memorial Passover observance. There was only one that counted for life and death and that's the one in Egypt, right? There is a memorial for Passover, but what there is is an ongoing need for Leviticus 1 and 2 and 3 and 4 and 5. It is repeated as needed.

Remember in the upper room when Jesus takes a towel and girds himself and begins to wash the disciples feet and he gets to Peter. Peter says, you'll never wash my feet. And Jesus says, if I don't wash your feet, you have no meros with me.

You have no portion with me. You have no inheritance. You have no division of the spoils with me.

He doesn't say you have no relationship with me. He doesn't say you are unsaved and lost and headed for the lake of fire if you don't let me wash your feet. He says, if I do not wash your feet, you have no portion with me.

Peter says, well, if that's the case, then wash me all over, give me a bath. Jesus says, those that have had a bath don't need to be washed all over. That's a once for all, that's Passover.

You're saved, I don't have to wash you all over again. But to have a portion with me, I need to wash your feet. And as I have done for you, and of course this is a picture of forgiveness of sins.

It's the road dust we pick up in traveling through a corrupt world, consciously or unconsciously. Maybe you care about stepping in the mud, maybe you don't. Whether you wanted to or not, your feet got dirty.

It's not the issue of was it conscious or unconscious, intended or unintended, it gets washed. And Jesus says, as I have done for you in washing your feet, in absolving you and cleansing you of these sort of daily sinfulnesses, you should do for one another. Forgive one another as I have forgiven you.

Forgive us our trespasses as we forgive those who trespass against us. Parable of the unjust

servant who was forgiven much and wouldn't forgive his servant. All of these speak to the same issue that you see here at the foot of Mount Sinai.

It is one thing to come out under Passover, lamb's blood. It is an entirely different thing to be sanctified and committed, dedicated to the covenant under the blood of the peace offering, sprinkled with it. Moses is the mediator.

Moses does the sprinkling, right? And then those who come up and see God and eat a meal in his presence do so with Moses, right? Turn to Hebrews chapter three. Hebrews chapter three. Hebrews, I think almost certainly written by the apostle Paul, but to a different audience than usual.

Therefore, holy brethren, partakers of the heavenly calling. This is Hebrews chapter three, verse one. Notice, holy brethren, partakers of the heavenly calling.

Passover or Sinai? Sinai, partakers of the calling. Be ye holy. Here are my commandments.

All that the Lord has said we will do. This is their calling. Holy brethren, partakers of the heavenly calling.

Consider the apostle and the high priest of our confession. Our confession, our commitment. Christ Jesus was faithful to him who appointed him as Moses was faithful in all his house.

This one has been counted worthy of more glory than Moses because he who built the house has more honor than the house. Every house is built by someone. He who built all things is God.

Moses indeed was faithful in all his house as a servant, as a testimony of those things which would be spoken afterward. Christ as a son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of hope firm to the end. Partakers of the heavenly calling.

Are you committed? Are you dedicated to the calling? It is not enough to be saved. You don't just coast in on the coattails of Christ. Well, I had blood on the doorpost.

I didn't get killed. That's not why we are delivered. Israel was delivered to come to Sinai, to be the people of the confession, to be the people of the calling, to be a holy people, to be a peculiar people, zealous of good works.

Partakers of the heavenly calling. Consider our mediator. Once the people are sprinkled with the peace offering blood then they can approach and see God.

Once they have done so in Exodus chapter 25, verse eight, God gives them instructions for making the tabernacle. And he says, now that you are sprinkled, now that you are entered into the covenant, I will dwell with you. And the instructions for the tabernacle come after that experience on the mountain, a fellowship with God.

Here is a place where we can meet, where we can dwell together in Exodus 25. Moses, the mediator, having made purification for the sins of the people, went up to God. Hebrews chapter one, verse three.

Christ, the brightness of his glory and the express image of his person upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high. Purged our sins, sat down. Flip over to the other end of Hebrews, Hebrews chapter 13 and verse 20.

May the God of peace who brought up our Lord Jesus from the dead, the great shepherd of the sheep, through the blood of the everlasting covenant. He purged our sins in chapter one, verse three, Passover. Through the blood of the everlasting covenant, may he make us, verse 21, complete in every good work to do his will, working in you what is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

Two separate things. Salvation is one thing, commitment to that covenant. And we are covenant people.

Jesus is the mediator of a new covenant founded on new and better promises. Jesus, in the same way that Moses brings down from the mountain the plans for the tabernacle, a way for God to dwell with man, the Lord Jesus prepares a place for us, John 14 three, so that where he is, we may be also. And where is he? In the presence of the Father.

And we can be in the presence of the Father. We ascend the mountain with Moses, as it were, but we ascend with the Lord Jesus Christ. And we can eat and drink in the presence of God.

We can see God, but it is based not on Passover, it is based on the commitment we make at the base of the mountain, being sprinkled with the blood of that peace offering, the one we just finished studying in Leviticus chapter three. That is the offering that permits and provides for the fellowship meal, right? It's a separate thing. So as we think of ourselves day by day, living before God, it's one thing to come before God and say, thank you for my salvation.

Thank you for my deliverance. Thank you that the Lord Jesus Christ died on the cross for me and made it possible for me to enter into relationship with you and to look forward to a future of eternal life instead of eternal condemnation. That's the Passover side.

Now we have a whole fresh area of thanksgiving to God for making it possible, not just to be saved and not just to be entered into relationship, but to approach, to dwell with, to see God. And it is conditional. Once Passover takes place, that's irreversible.

Nobody goes back to Egypt and goes back into bondage. Israel goes through all kinds of adventures, but they never go back to Egypt and back into bondage. Why is that? They are a picture of eternal permanent salvation.

And if you've ever wondered and grieved over somebody that said, well, I believed in Jesus

when I was a kid, but I threw all that over. Trust me when I tell you, if that was a genuine Passover experience for them, if they've ever at any time placed their faith in Christ, the fact that they didn't come to the foot of Sinai and all that the Lord has said we will do, the fact that they didn't get sprinkled with the blood of that offering and didn't go up and see God and didn't eat a meal with him, doesn't change the fact that they're saved and you will see them in glory. They may be in the darkness, which is outside.

They may be at a distance waiting for that, you know, pony express to bring the healing leaves of the tree of life, but they're going to be there. It's a separate thing. Don't judge the salvation status of someone by whether or not they're being obedient.

This is the mistake of reformed theology. It is the mistake of Calvinism to say, if you are not a perseverer, you are not saved. No, it means that you peeled off between Passover and peace offering.

You didn't make the commitment. You didn't answer the call. All things work together for good to those who love God, to those who are called according to his purpose.

That's who we want to be. And we need to refresh our commitment and our dedication, not just to be saved people, but to be committed people, to be covenant people, to be those who desire to eat and drink in the presence of God, who appreciate the mediator of the covenant, who has taken us up the mountain to see God and who has brought down from the mountain the way for God to dwell with us and for us to dwell with God. He is the mediator of a new covenant.

We'll close here by looking at first Peter chapter one, first Peter chapter one, verse 13. Having girded up the loins of your mind, being sober, rest your hope fully on the grace being brought to you at the revelation of Jesus Christ. Grace is brought to us as Christ is revealed.

One of the reasons we enjoy this sacrifice study is it reveals to us Jesus Christ and it brings us grace. We have girded up our minds. We are sober.

We are self-controlled. We're resting our hope fully on the grace that is brought to us through looking at the Lord Jesus, the mediator of our covenant. As obedient children, not conforming yourselves to the former lusts as in ignorance, but as he who called you as holy, you also be holy in all your conduct.

All that the Lord has said we will do. Because it is written, be holy for I am holy. And if you call on the father who without partiality judges according to each one's work, Leviticus chapter two, conduct yourselves throughout the time of your stay here in fear, not abject forehead to the forearm to the forehead fear, but respect, reverence.

Knowing that you were not redeemed with corruptible things like silver or gold from your aimless conduct received by inheritance from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot. You were redeemed with the blood of the lamb, Passover or Pentecost, Passover or Sinai. It's the blood of the lamb.

You were redeemed. You were bought. You were purchased.

You are now owned by God. That's Passover. So first Peter one, 18 and 19, you were not redeemed with corruptible things, but with the precious blood of Christ as of a lamb without blemish and without spot.

He indeed was foreordained before the foundation of the world manifest in these last times for you who through him believe in God. That's faith, believing in God. He that comes to God must believe that he is and that he rewards those who seek him.

Hebrews 11, six. Now flip the page to first Peter chapter two, verse 20. What credit is it if when you are beaten for your faults, you take it patiently, but when you do good and suffer, if you take it patiently, this is commendable before God for to this you were called.

You were called to suffer injustice. Job, you have been called to suffer injustice. Does it seem unfair? Does it seem imbalanced? Does it seem indiscriminate? Does it seem as though God has allowed something through the wall of fire that he should not? Does it seem as though he has not answered our desires of our heart? You were called to this.

Where is the calling? Passover or Pentecost? Passover or Sinai? Sinai, Pentecost, the calling. Here's what God has said. All that the Lord has said we will do, we commit.

Here's the call, I will answer. To this you were called because Christ suffered for us, leaving an example that you should follow in his steps. Who committed no sin nor was deceit found in his mouth.

Who when he was reviled did not revile in return. When he suffered, he did not threaten, but committed himself to him who judges righteously. Look at verse 24.

Who himself bore our sins in his own body on the tree that we having died to sins might live for righteousness. Having died, having come out under the Passover lamb's blood might live, might answer the call, live for righteousness. By whose stripes you are healed.

He bore our sins in his body on the tree. The sacrifice literally says bore our sins in his body on the wood. There's no word there for tree.

This is wood. And it harks back to the sacrifices of Leviticus chapter one, chapter three, chapter four, chapter five, where the animals flesh is placed on the wood. This is the sacrifice system that comes down from Sinai.

Wasn't delivered at Passover. At the point of commitment, at the point of dedication, here is the way. So first Peter one, 18 and 19 is a remembrance of the Passover work of Christ in redeeming us.

First Peter two 24 is the ongoing application of those who are the called. So when we think of the animal sacrifices, we separate their emphasis, their direction, the vector, what they look at.

Passover looks at the redeeming work of Christ in purchasing us, in delivering us and setting us free.

In that freedom, we now choose not our will, but God's will to be done at Sinai. Two separate things. Have we, we have all done the first.

We have all trusted Christ as our savior. Have we and do we continue to commit ourselves to the covenant, to the obedience that defines us and makes it possible for us to dwell with God and God to dwell with us. The one who has my words and keeps them, he is the one who loves me.

I and my father will come to him and make our home with him. John 16 and 17 talks about this. John 15 and 16 actually talks about this extensively.

So that is where we are in the sacrifices and it's an important distinction. We bring that sacrifice ourselves. We present ourselves a living sacrifice.

Let's close here in a word of prayer. Father, thank you for the truth of your word and for the opportunity that creates for us a responsibility to dedicate ourselves to obedience, to accomplishing your will in this earth, to accepting what comes from your hand, whether it is good or whether it is seemingly not good, knowing that all things do work together for good when we operate according to our calling, when we live our lives fulfilling that first great commandment to love the Lord our God. We pray that God, the Holy Spirit, will impress these things on our hearts.

We ask it in Jesus' name, amen.