

# What Mean You By This Service?

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 07 April 2024

Preacher: Malcolm Macdonald

[ 0 : 0 0 ] Well, welcome to our service this morning. As we come together to worship God, we pray that he would bless us under the sound of his word.

If there are visitors with us, we sing from the Metrical Psalms, and if you don't have a psalm, let somebody know that you need one. Psalm 84 Psalm 84

Psalm 84

Psalm 84 Psalm 84

Psalm 84 Psalm 84

[ 7 : 0 5 ] Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 Psalm 84 by your presence and they were indeed told not to approach because you were holy as you are holy still but you suffered to invite one of their number to come into your near presence and through him you shared the word of truth even the law that is the holy law of the most high God we give thanks that that law still exists to this day the moral law that guides us and holds us and the truth that inevitably as a consequence of that law must be put into practice the world as it stands may choose at any time to live in the light of that law or to totally disregard it but such choices will always bring consequences those who live in the light of your word and who walk in it are truly blessed those who live in ignorance of it or deliberately thwart the threats that are contained within will find that their foolishness is exposed and the threats being fulfilled we pray for wisdom to understand that you are not a God who goes back on your word unlike ourselves there are many promises that we give that we fail to fulfill there are many undertakings that we gladly engage with and yet we find ourselves unable to keep these things that we are bound by but that is not true of you the God who is truth we bless you and thank you that everything you say will prove to be true the blessing of the righteous and the the way in which you will deal with those who live unrighteous lives lives we pray for your wisdom to lodge in our hearts that we may live our lives constantly and consistently looking to the light of your word to regulate how we live we pray for your blessing upon our service today for all who are present within the walls of this sanctuary we pray that you would bless our time here do not allow your word to come into our hearing without us paying regard to it help us for it to lodge in our hearts and to find expression in the way that we live our lives in obedience to the truth contained we pray for all such gatherings the world over sometimes they are fewer in number than ourselves sometimes they are vastly greater in number people gather in your name in our villages in our towns

in our cities some gather in dread fear knowing that to do so will bring their very lives into jeopardy because there is enmity in the heart of man against God even the God who is holy the God who brings salvation we pray for wisdom to understand that this is how it has been and this is how it will be and your word leaves us in no doubt our Lord and Saviour said as much but not only did they the world hate him but but that they will also hate those who would follow you we also know from your word that they hated him without a cause and very often that is how it is simply to associate with the

Christ of the gospel is sufficient to bring the enmity of others help us to appreciate that and to be mindful of those whose gatherings are gatherings of those who live in the shadow of such ways to bear their burdens and to remember them prayerfully we pray for our nation which has lost its way and which politically shows itself without direction there is a desire to encourage support for any cause as long as there are a cause that will further their cause righteousness alone exalts a nation and when righteousness is thrown under foot there can but be one outcome we pray for those who are involved in government and who respect the word of

God and who live their lives in the light of it we pray for more to be added to that number when we may be living in an election year we have no right to favor any political party over another but what we do and strenuously so is to encourage those to look at the lives of those who would stand for parliament and to look at the way in which they live these lives if they are flagrantly disputing the word of God and living their lives inconsistently with what these words teach then we have a right not to embrace them or their teachings or their policies we pray Lord for wisdom in all these things that we are called to engage with in our lives we ask that you would remember the world in which we live that is in dire need of the peace of God which passes all understanding to be disseminated throughout that we see so much evidence of this peace nation rising up against nation mountain destruction seen in every place in this world even in our known nation while there may be outward peace yet daily we hear in our news bulletins of individuals taking the lives of others and that readily and that without fear of what that may bring to them we know that these nations that are embroiled in war have been responsible for the death of countless souls and we pray for them that they may repent of their ways and turn from their foolishness we pray especially for the young and the elderly that are caught up in these things and who are without power to resist the forces that are unleashed visit the hungry with food visit the naked with clothing visit those who are without shelter with the wherewithal by which they might be able to live out their lives without suffering as much as they are involved in daily we are beset with cries and petitions for help for infant children who are without food for infant children who are without medicines and frail individuals who are left on the rubbish heap of lives and we cannot we are without the ability to bring help to them forgive us our weakness forgive us our impotence forgive us our our deadness of spirit that would bring us to our knees and cry out to the

God of plenty to do things in a God honouring way that would allow those who would serve it to do such things Lord we pray for the grieving and the sorrowful we know that war brings grief and sorrow but we know that life itself is such that those who live their lives here in this world are taught to understand that their journey is a brief one their years pass like the weaver shuttle the days go into weeks the weeks go into months the months go into years and the years soon pale into what what is now past and the great eternity vast as it is holds out a beckoning finger towards us and says soon soon you too will have to take your leave of this world and what have we done in it if we have not sought reconciliation by your hand with the

[18:26] God who is God overall and we can only be reconciled to you through the Christ of the gospel may we heed his invitation and submit to his will for the day of opportunity is out how often we have met those who seemed to have opportune moments to make their peace with God and to take time and leisure to do so and then finding that such leisure was not theirs the opportunity was gone and their ability to make peace with God was spent Lord hear us watch over us each one we pray bless our homes our families our children the parents of these children the grandparents will sit every home and household mercy fully undertake for us pardoning sin in

Jesus name amen we're going to sing from psalm 90 psalm 90 from the middle of verse 12 to the end of the psalm psalm 90 from the middle of verse 12 and so to count our days that we our hearts may still apply to learn to learn to learn yet again to us O Lord how long thus shall it be let it repenting now for those that servants are to thee O with thy tender mercies Lord so as satisfy so we rejoice shall all our days and still be glad in thee according as the days have been wherein we grief have had and years wherein we ill have seen so do thou make us glad for let thy work and power appear thy servants face before and show unto their children dear thy glory evermore and let the beauty of the

Lord our God be as upon our handiworks established in each one we'll sing from the middle of verse 12 to the end and so to count our days that we our hearts may still apply and so take out our days that we our hearts may still apply to learn thy wisdom and thy truth that we may live thereby turn turn yet again to us

O Lord how long the shall it be let it repent thee now for for those that serve and serve to thee O with thy tender merit Fusion hope which will vener asnelle amen Ole and we love■

In thee According As the days Have been When We Creep Of heart And years When We Who have Seen So Do I Make Us Glad O Let Thy Work And Part Appeared Thy Servant Face Be For And Show

[ 23 : 57 ] And To Their Children Give Thy Glory Ever More And Let And Let Let The Beauty Of The Lord Our God Be As Upon Her Our Hungry Word Establish Life Establish Them Each One Is One We're going to hear the word of God as we have it in the Old Testament scriptures and we're reading from the book of Exodus chapter 12.

The book of Exodus chapter 12 reading from the beginning down to verse 28 verses 1 to 28.

The Lord spoke unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months. It shall be the first month of the year to you.

Speak ye unto all the congregation of Israel saying, On the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house.

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls. Every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. Ye shall take it out from the sheep or from the goats, and ye shall keep it up until the fourteenth day of the sin.

[ 26 : 18 ] And the whole assembly of the congregation of Israel shall kill it in the evening. And ye shall take up the blood and strike it on the two side posts, and on the upper door posts of the houses wherein ye shall eat it.

And ye shall eat the flesh in the flesh in the flesh, and with bitter heads they shall eat it. Eat not of it raw nor sodden at all with water, but roast with fire, his head with his legs and with the pertinence thereof.

And ye shall let nothing of it remain until the morning. And that which remaineth of it until the morning ye shall burn with fire. And thus shall ye shall eat it with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste.

It is the Lord's Passover. And the Lord's Passover.

And the Lord's Passover.

[ 28 : 16 ] And the Lord's Passover.

Therefore shall ye shall eat the flesh in your generations by an ordinance forever. In the first month on the fourteenth day of the month that even, ye shall eat unleavened bread until the one and twentieth day of the month that even.

Seven days shall there shall be no leavened. Four of Watchings unto the sun shall car. For leavened ■■■weiht Thoemer. And ye shall eat thee, even thou needeth■■■ hail unto heaven, even thwyddyn years. In the last month that we shall see him, and th Calling lips with his Word of the Lord.

shall ye eat unleavened bread. Then Moses called for all the elders of Israel and said unto them, Draw out and take you a lamb according to your families and kill the Passover.

And ye shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel on the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning.

[ 29 : 53 ] For the Lord will pass through to smite the Egyptians. And when he seeth the blood upon the lintel on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee unto thy sons forever. And it shall come to pass when ye become to the land which the Lord will give you according as he hath promised that ye shall keep this service.

And it shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's Passover who passed through the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses.

And the people bowed the head and worshipped. And the children of Israel went away and did as the Lord had commanded Moses and they run.

So did they. Amen. And may the Lord add his blessing through a reading of his word up to his name be the praise. We will continue to sing to God's praise this time.

[ 31 : 20 ] Verses from Psalm 78. Psalm 78. We're singing from the beginning down to verse 6.

Attend my people to my law thereto give thou an ear the words that from my mouth proceed attentively to ear. My mouth shall speak a parable and sayings dark of old the same which we have heard and known and as our fathers told.

We also will them not conceal from their posterity. Them to the generation to come declare will we. The praises of the Lord our God and his almighty strength.

The wondrous works that he hath done we will show forth at length. His testimony and his law in Israel he did place and charged our fathership to show to their succeeding race that so the race which was to come might well them learn and know and sons and born who should arise might to their sons them show.

And so on these verses Psalm 78. 1-6 Attend my people to my law thereto give thou an ear Attend my people to my law thereto give thou an ear The words that from my mouth proceed attend to thee to hear My mouth shall speak and sing stark of old And sing stark of old The same which we have heard and known

[ 33 : 38 ] As our fathers told We also will them not conceal From their posterity Then to the generation To come declare Will we The praises of the Lord our God And his almighty strength The wondrous works that he hath done

We will show forth at length His tested money And his soul In his relief He did place And charged our fathers And his holy spirit To show To their succeeding race That soul The race Which was to come Might well them There and know And sons And sons And born Him

Should arise Might To their sons Them show Can we turn back to the passage that we read from the Old Testament Scriptures The book of Exodus The book of Exodus Chapter 12 You can read again Verse 24 You shall observe this thing for an ordinance to thee and to thy sons forever And it shall come to pass when ye become to the land which the Lord will give you according as he hath promised that ye shall keep this service And it shall come to pass when your children shall say unto you what mean ye by this service that you shall say it is the sacrifice of the Lord's Passover who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered their houses and the people bowed the head and worshiped and the children of Israel went away and did as the Lord had commanded

Moses and Rea so did they I think it would be fair to say that the 12th chapter of the book of Exodus is of great import even to a generation such as our own it contains not only a historical account of the redemption of Israel of old as God's people from the slavery of Egypt but it pointed to them in the direction of a greater redemption the redemption of the fallen race of man by the hand of that same God you might think that because 3000 years have passed since these events were recorded since

Israel was taken by God out of Egypt that that means that there is nothing of relevance to us in the account but you could and you could be excused for thinking that but even just reading this section that we are looking at from this chapter you realise the significance of it because God is insisting that what took place needs to be remembered and that it needs to be constantly remembered and it needs to be remembered with the understanding of what is remembered reinforced and we know when we look at this passage that if we do so in light of New Testament teaching that we have warned from the New Testament to believe that what is being taught here points us directly to the passion of the Lord

[ 39 : 33 ] Jesus Christ Christ and the work that the Lord Jesus was to accomplish on behalf of his own people in two weeks time we as a congregation will be called to remember the sacrificial death of Jesus Christ on the cross we commemorate it we remember it in the sacrament of the Lord's Supper we are commanded to do so and it is in the very same way that this year of old were commanded to remember what God was doing in the Passover and when you read the New Testament you find that prior to Christ going to the cross it is significant

I think that he met with his disciples and celebrated the Passover meal with them and during that celebration of the Passover he instituted the New Testament sacrament of the Lord's Supper and just by doing that he was teaching the disciples the significance of what he was doing and while the sacrament is our privilege it is also our obligation but I want us to look at the Old Testament sacrament and particularly three thoughts as we would take them from this short passage that we're focusing on in particular with three headings there's a question that is asked a question that is asked there is a provision that is made and there is a celebration that is kept

I want to they're not headings that are as firm as I would like them to be but I want to frame our limited thoughts on these three headings this morning a question first of all and the question comes in the context where the Lord means Israel to instruct that generation and all following generations and there is a question that is asked supposedly by the children that follow this generation and the question is simple when they ask this question you are to respond it's an opening as it were for you to respond and to explain how things are when your children shall say unto you what mean ye by this service then you shall say it is the sacrifice of the

Lord's Passover it's a theoretical or rhetorical question as it were it's as if there's a if this should happen to be asked but in reality in the construction of the liturgy of Old Testament Jews this was actually part of the liturgy of the evening commemoration of the historical events their children were instructed so that the question is always asked and once the question is asked the answer is given an explanation is given of the events that took place and the immediate context for the people who were involved in it were to understand that it was a matter of life and death because

God had pronounced judgment on the whole of Egypt and those who resided within it so that the firstborn of every family including the beasts would suffer death the firstborn now that doesn't just mean that the families of all Egyptians that the firstborn of these families would die but also the families of Israel the firstborn Israelite would also die but God in his measure had revealed to Israel how they would escape from God's judgment by obedience to his revealed will so in order to escape God's judgment they were told this is what you must do you must sacrifice a lamb and apply the blood without going into the detail of it but the thing I want to insist on is that for everybody within

[ 46 : 02 ] Egypt at that time this judgment was to be brought to bear the animals included and you might ask why the animals theologians would insist on the fact that Egypt was an idolatrous nation and that many of its idols were representations of animals and that God even in his judgment of the nation of Egypt its idols were included in God's judgment and you can understand why God was saying there's but one God the only living and true God so that even the animals were not excluded from God's judgment and God was proving to the nation of

Egypt as he was proving to the nation of Israel that this God was God overall the only shelter from God's judgment was God's own instruction being fulfilled and if you read verse 14 again you'll find there this day shall be unto you for a memorial and you shall keep it a feast to the Lord throughout your generations you shall keep it a feast by an ordinance forever seven days shall you eat unleavened bread and so on they were to understand that they were to be taught for the present so that they would respond for their present circumstances but their lives from this point would reflect the instruction that God had given to them so that when the question is asked why do we do this as you can imagine would happen with the passage of time when things are fresh in their minds they would remember the occasion and they would be suitably impressed by their experience but with the passage of time as you understand yourself it is so easy to forget and to move on and that's the interesting thing that God understands that part of our sinfulness has exposed our ability not to remember even the most important of truths the truth that God would impress upon us is so easily overlooked by us we are too ready to forget even the most important thing so God says to us remember keep this before your mind always that's why the

Lord supper it is a remembrance do this in remembrance of me and you would I often say to the Lord's people you would think that as one of the Lord's people that you would not forget that you could not forget that it is an impossibility for you not to bear in mind the kind of person you were before the Lord came into your experience and the person that you are now and yet how quickly we do forget and how quickly we move on and how quickly we falsely believe that we are persuaded to believe that we arrived where we are today because of something that is true of ourselves rather than something that is true of God but what I would say to you who are the

Lord's people if you are confronted with somebody asking you a question why do you do what you do do like Israel of old were asked the question by their children the opportunity was there for them to remember and to inform and instruct so you too if you are asked the question about your faith why do you do what you do why do you behave the way you do why do you not do the things that others do do you feel threatened when you are approached by somebody are you conflicted by anybody daring to ask you about your faith very often we are our hackles go up and we immediately we stand as if what right has this person got to ask me about my faith and you know you see people like that and they will say to you why do you ask me this is private this is personal nobody has a right to know what

I believe or why I believe it well that's not what God teaches us we shouldn't be embarrassed about speaking about our faith or being able to explain what we believe or why we believe it or how we have come to believe it why should we why should we be embarrassed about it and Israel we are being taught by God know this what I have done know this what you did according to my instruction and why you did what you did what it meant to you and maybe you say I'm shy I'm afraid to explain my faith if you were an Israelite and they asked why did you take the blood of a lamb why did you sprinkle it on the doorposts on the lentils why did you eat the meat of the lamb roasted why did you have to eat it all and if you don't know the answer you ask yourself well what did

[ 52 : 56 ] God say what does his word say why do I believe what I believe if you don't know if you're not confident don't be embarrassed to say so but make it a point for yourself to know how you have come to faith why you believe what you do what it means to you to believe for the Israelite the answer that they gave was God told me to take shelter under the blood of the lamb if you go to the next chapter in verse 8 it says thou shalt show thy son in that day this is done because of that which the Lord did unto me when I came forth out of Egypt in that statement alone it is telling you this is what

God did for me it's not all about me what I did that I took the blood that I killed the lamb that I applied the blood this is what God did for me and because God had made this provision for me then I was able to expect redemption and to be persuaded that's what awaited for me that's the second thing we want to say a bit about the provision it is an important truth it is God that provides it is God that provides you know they're informed they're instructed and they're told choose a lamb be it of a sheep or a goat choose it set it aside make it of the best of the flock this is when you make that choice it is no longer you to this

God this is God's lamb it's not yours you have set it apart for this cause and God wants nothing from you but your best God provided for them a way of escape from the promised judgment and he did so by way of the lamb they didn't escape because they were not Egyptians they didn't escape because they were Israelites who possessed a lamb but because they obeyed the Lord and took the cover of the blood and applied it as God appointed it see H.

Spurgeon puts it as bluntly as this the word of the Lord came to them but it was not I see your faith but when I come and when I see the blood I will pass over you when I come if I see your faith then you will be spared no he's not saying that when I see the blood it wasn't enough for them to say well I intended to do it I've got the beast in the corner ready for sacrifice no he said when I see the blood I would pass over it had to be sacrificed the blood had to be applied according to God's instructions and when we move it into a new testament there are so many who would say my knowledge of

Christ is sufficient I've grown up with Christ I've been taught from infancy about the importance of Christ I know my Bible all of that is important all of that is the best of instruction that you can give to your children but don't stop short of reminding yourself and reminding them that it is Christ in his finished work that saves it is Christ on the cross that saves it is the blood of the atoning sacrifice of Christ that you need to apply to whatever else you possess if you are not covered by the blood of the atoning sacrifice of Christ then you will not escape the judgment of God the apostle

[ 57 : 59 ] Paul tells us that all of us have sinned and come short of the glory of God and what does that mean it means that we are under God's judgment ready for it but there is a remedy there is a certainty that the remedy is suitable to the needs of all if the Egyptians had obeyed the word of God to Israel for themselves the blood of the sacrifice would have saved them just as surely maybe you don't believe that but the thing is they did not believe God Pharaoh was somebody who encountered God in his judgments one after the other and yet he chose not to see

God he chose not to hear God he chose not to believe God and because he did he perished God provided I think the most awe inspiring story that we have in the book of Genesis is the story of Abraham taking Isaac to Mount Moriah and Isaac asking the question of the Lord there is the wood there is the fire but where is the lamb where is the lamb and his father says to him oh God will find a lamb for himself and if you take that into the history of mankind

God indeed found a lamb for himself God indeed found a lamb for himself in his own fold in his own breast son and there was a choice lamb there was the best John the Baptist when he saw I wonder what he saw when he saw Jesus well he saw something and he said behold the lamb of God which taketh away the sin of the world that moment he had an insight he had a view of Christ that he hadn't had until that moment and he saw the lamb of God he saw the one who was going to take away his sin but the Israelites are told you will remember you will commemorate this if I use the word celebration

I was wondering should I use the word celebration because the use of the word celebration is misleading I suppose because of our usual experiences of some celebrations but I think what we have here is meant to be considered celebratory if we read it it is both a feast as well as a memorial but it is also a holy occasion marked as we see by it being an act of worship I think Israel had been taught by the Lord from a very early experience of the need for sacrifice and the teaching that came with that for them was that the sacrifice spoke of substitution it spoke of this animal that is being sacrificed in my place the death of this beast is the death that

I deserve as a hell deserving sinner under God's righteous indignation and judgment and the specifics of the detail insisted on the provision of the best because they were identified with the lamb that was being slain but it was a celebration because at the moment at which they fulfilled their obligation they were reminded of their redemption they were reminded of what the sacrifice resulted in their death was experienced by the beast that was slain and they were no longer subject to the penalty for the breach that brought

[ 63 : 32 ] God's judgment so there was relief there was rejoicing there was celebration but at the same time there was inevitably the awareness that what necessitated the sacrifice was the sins that they were guilty of the person who truly appreciates the meaning of sacrifice appreciates the fact that what necessitated the sacrifice was the sin of the person who was doing the offering and if you're a Christian why you rejoice at the redeemer who went to the cross in your place you can't separate the cross from the cause of the cross the reason for it the suffering saviour suffered because your sins were the cause of his sufferings and you can't separate the two there is a combined experience there there is the grief and the sorrow that comes with a knowledge of what your sin is capable of producing you remember the sacrifice you remember the sorrow what do we encourage to do to look unto



Jesus the author and finisher of our faith I often think of that text look unto Jesus the author and finisher of our faith our faith rests upon a crucified Christ not a good Christ not a holy Christ not a Christ who loved mankind all of these things but he is the crucified redeemer because he perished on the cross in order to redeem the lost from the consequences of sins that they could not redeem themselves from even in Egypt it pointed to the provision made which the father found in his own bosom of we said we have a reason for rejoicing in the cross of

Jesus Christ but remember when you're reading this passage you're also told that they ate of the the lost lamb but the accompaniment of that lamb was the bitter herbs that was a reminder to them of what they had been taken from a reminder to them of their past experiences a reminder to them of what God was responsible for doing when we read Old Testament passages we often make the mistake of thinking the relevance to the New Testament experiences is lost to us or lost on us but

Christ himself looked to this word the apostle Paul teaches us Christ our Passover is sacrificed for us he goes into the Old Testament and he looks into the face of Jesus Christ and he sees the connection between God's provision for Israel and God's provision for his covenant nation which contains all who by faith have put their trust in Christ I hope that you're one of them I hope that you're listening to the words that you have been taught from your youth what means this service that comes two weeks time when you're if you're not at the Lord's table that you're asking a question what is the purpose of this why are these people sitting there remembering the death of

Jesus Christ until he comes the answer is found in scripture because he is the lamb of God which takes away the sin of the world and those who take shelter under his blood are confident that their salvation is sure because his blood is precious and God would have none of it wasted let us pray Lord oh God we pray for you were to make sense to us that our eyes would be opened our heart receptive to the truth that Israel of old may have departed from the instructions received as we read in the history of this nation how they celebrated the Passover in a different way in the temple in the tabernacle but modern

[ 69 : 52 ] Israel has reverted back to celebrating the Passover as families and yet they have lost sight of the lamb they haven't gained sight of the lamb we pray Lord for wisdom but we might see the lamb as the son of the most high God and put our trust in him and him alone forgive us every sin through him amen for concluding psalm psalm 34 psalm 34 at verse 16 to 19 the face of God is set against those that do wickedly that he may quiet out from the earth cut off their memory the righteous cry unto the Lord and to them give seer for they out of their troubles all by him delivered are the

Lord is ever nigh to them that be a broken spirit to them his safety doth afford a darling heart contrite the troubles that afflict the just in number many be but yet at length out of them all the Lord set them free you can sing these verses 16 to 19 psalm 34 the face of God is set against those that do wickedly the face of God is set against those that who wickedly that he may quite out from the earth cut off their memory.

The righteous giant to the Lord, he unto them gives him and they at all their cabals all, by him they live in the night.

The Lord is heaven, that night to them that be of broken flesh.

To them be saved, be just a point that a giant heart can't dry.

[ 73 : 12 ] The troubles that afflict the just in them come for many people, but yet a bled out of them all, the Lord does set him free.

Amen.