Sermon transcript

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Topic: Hebrews 2:14: "Jesus Christ destroyed him that had the power of death, that is, the devil!"

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Matthew 28, verses 5 to 10:

[5] ***And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.***

[6] ***He is not here: for he is risen, as he said. Come, see the place where the Lord lay.***

[7] ***And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.***

[8] ***And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.***

[9] ***And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him.***

[10] ***Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.***

On the occasion of the special days that have just passed, the crucifixion, the resurrection, and all that is connected with them, I would like to read a few scriptures from the Bible. And we shall consider these together, but not merely consider them; we shall also experience them, simply have an encounter with the Lord, and realize that we have truly been crucified with him, died with him, been buried with him, and raised to new life with him. All this happened for us; it happened through him. Here we have the glorious account of the resurrection, which brings us all great joy.

What would have happened if the Lord had not risen? Paul writes to the Corinthians: ***"If Christ has not been raised, then our preaching is in vain."*** [1Cor 15:14] And now we may say, without exaggerating the matter: "Christ has risen, the tomb is empty, not our preaching; our preaching is full, our preaching is the full gospel." Ever since the tomb was emptied, the gospel has been full, hallelujah, blessed and praised be the wonderful name of our Lord.

See, there are such treasures, written by the apostles, which carry such weight. If we reflect on this for a moment, it will set our hearts at ease. If Christ has not risen, what then of our preaching? Then it is empty, but Christ has risen, he lives, the tomb is empty, the Word is fulfilled, the gospel is full, and we are permitted to proclaim the full gospel of Jesus Christ, the crucified one.

You have, of course, read along what we heard here in the opening word, Matthew 28, verse 9: ***"Behold, Jesus met them, saying, All hail!"*** When we do not merely hear the account of the resurrection, but a longing rises within us to see the risen one, not merely to hear the account of his resurrection from others, but to see him, the risen one, to encounter him. Not that we do not believe; after all, Holy Scripture says: ***"Blessed are those who have not seen and yet have believed."*** [Joh 20:29]

Thomas had done the right thing, and I shall tell you why. It had to be so, that even the nail marks and the wound are mentioned in Holy Scripture, and that this called man of God said to himself: ***"Unless I put my hand into his side and see the marks of the nails, I will not believe."*** [Joh 20:25] You might say today: "Thomas, really, you ought to have believed." How many might have said: "It is I!" It was the very same Jesus who was crucified, who was buried, who rose again, and he wanted to be absolutely certain. And today we proclaim the same crucified and risen Lord.

How wonderful that it is written here: ***"Jesus came to meet them."*** [Mat 28:9] May the same happen to all of us today. A hymn writer sings: "*When we meet him in his Word*". Today he wants to call out to you and me: "Peace be with you!"

Today let it become clear to each of us: the tomb is empty. "***Why do you seek the living amongst the dead? He is not here. He is risen. Look at the place where he lay.***" Past tense. He was no longer there. He has risen. [Luk 24:5-6, Mat 28:6]

His resurrection signifies the victory over death for our sake. He did not need to die at all, for he had no sin. Scripture says: ***"Thus death came to all people, for all have sinned."*** [Rom 5:12] He who had no sin was made sin for us all, so that in him we might become partakers of the righteousness of God. [2Cor 5:21]

It struck me so deeply that God in his infinite love had mercy on us. But look, he did indeed take responsibility for mankind. And God—we do not insinuate anything to him—but God created man capable of falling. He gave him a choice between right and wrong, life or death, obedience or disobedience. God did not want puppets, he did not want robots, he did not want to press a button and have everything move as a result. He wanted people who would freely choose him. That is the sort of people he wanted around him.

And since the fall also involved those who would have freely chosen him from the heart, God, in his foreknowledge—the word doesn't quite sit right with me—in his

predestination, in his omniscience, was able to know who would choose him and who would not. And so he paid the price so that all who were lost might be found and saved. I have said this here before, when one seeks what is lost, as for example in the parable of the ninety-nine sheep: [Mat 18:12; Luk 15:4] If there were one hundred sheep and one was lost, then one does not seek the ninety-nine; one seeks the one that has gone astray, the one that was lost. In a broader sense, all of God's children are considered to have gone astray amongst those who have not turned to God.

And so salvation is actually intended only for those who belong to God, so that they may be found as the lost and thus brought back to God.

Someone once said that there are people who cannot be saved. That is true. There are two kinds of seed, as is described to us in many scriptures, in parables, but particularly in Matthew 13, in the story of the sower who sowed the good seed. And the good seed are the children of the kingdom of God. [Mat 13:38] And then it is written that the people fell asleep, then the enemy came, sowed his seed, and that too sprang up—two different kinds of seed on this earth. [Mat 13:25-26]

The Lord has come to redeem his seed, which has sprung up, and as I said, in every generation, in every church age, God calls out those who are lost, but who actually belong to God. God saw that they would have chosen him and become his own. And it is they who hear his call, come to him, find forgiveness and grace, and receive eternal life through faith in Jesus Christ, our Lord.

This statement too: ***"Be not afraid"*** [Mat 28:10], I believe we should emphasize this: "***there is no fear in love.***" [1Joh 4:18] If we have the fear of God, that is good. If we fear other things, then that is truly not good. Let us believe, believe from the heart, and continually renew our trust in the Lord. After all, the fact is this: we do not believe in ourselves or in men of God. We believe in the Lord God, who created heaven and earth. We believe that he revealed himself to humanity in Christ and that he has reconciled us to himself.

I would like to read a few scriptures, including some from the Old Testament, for example from Genesis chapter 2. We shall only touch on these scriptures very briefly. But God did say: ***"On the day you eat of it, you shall surely die."*** Genesis 2, verse 17, I am deliberately quoting the scriptures, so that everyone can look them up. Genesis 2, perhaps verse 16 as well:

[16] ***And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:***

[17] ***But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.***

There are Bible translators who have failed to realize that God does not use the term day to refer merely to 24 hours, rather with God, one day is like a thousand years and a thousand years are like one day. This is stated in Psalm 90, verse 4 and it is written in 2 Peter 3, verses 8 and 9. And when God said: ***"On the day you***

eat of it, you shall surely die," it was still true. For Adam did not live to be a thousand years old, but was called home before that. In any case, death has come to all people through disobedience and transgression. [Rom 5:12] From Adam onwards they have all died. And as it is also written here in Genesis 3, Genesis 3, verse 6, there Adam passed the blame on a little. Genesis 3, verse 6:

[6] ***And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.***

All of us who hold Brother Branham's ministry in such high esteem and know what was revealed to him by the Lord himself concerning the fall, we know it began just as we have read here. But then it did go a little further, and the Lord had to say to Eve: ***"In pain you shall bring forth children,"*** and so on. [Gen 3:16] Eve said: ***"The serpent beguiled me,"*** and Adam blamed it on Eve. [Gen 3:12-13] The shifting of blame could do absolutely nothing to change the situation itself. The transgression had taken place. The separation from God was complete, out of paradise, without God and without hope, wandering upon this earth.

And then, one can scarcely imagine such hopelessness today. How must Adam and Eve have felt to have been cast out of paradise, out of the glory of God, out of His presence, out of the light, out of all prosperity. And all of it was now a thing of the past. But then, even before they had to leave the garden, the Lord had already given the promise that the seed of God would come through the woman to crush the serpent's head. [Gen 3:15] Just as Satan had taken a woman and entered this earth directly into humanity in order to gain influence over mankind, so God overshadowed Mary and created within her a cell from which the body was formed, Immanuel, God with us, so as to redeem those who had gone astray and gain authority over them, namely over those who, as fully redeemed, submit themselves to Him and His Word, so that a bridge might be built and all might be well.

The curse and the separation have been lifted, reconciliation and blessing have come upon us.

From 1 Corinthians chapter 15, 1 Corinthians chapter 15 verses 20 and 21. These are the passages that summarize what happened and how God's plan of salvation was set out by our brothers in early Christianity. And I say this quite honestly and freely, I am glad that Paul was so graced by God. But I must tell you even more, he spoke from my heart, he wrote from my heart. I could not and would not preach or write anything today other than what he preached and wrote. The Spirit of God is always the same, He searches, He reveals, He leads us in. It was not the man Paul, but the hand of God resting upon him, the anointing of the Holy Spirit which led him into the depths of God, into the depths of the plan of salvation. And we, who today have the privilege of returning to the state of the early church, have the privilege of seeing the same things from the same perspective, and I would add, of

experiencing them too.

It must not remain merely a matter of hearing and revelation, but will become an experience. I hold fast to this. God stands by His word.

1 Corinthians 15, verses 20 and 21:

[20] ***But now is Christ risen from the dead, and become the firstfruits of them that slept.***

[21] ***For since by man came death, by man came also the resurrection of the dead.***

See when it comes to salvation, our Lord is described as a man, as God he could not die, for Holy Scripture says, "***who only has immortality, dwelling in the light, which no man can approach unto***", and so forth. [1Tim 6:16] He, the King of kings, when it comes to suffering and dying, he was human. When it comes to overcoming death, he was more than a human being. He was the Lord of lords and the King of kings. In the flesh he was a man, in the spirit he was the Lord of the Old Testament.

Because Brother Branham says so too, he uses the phrase, **"Jehovah of the Old Testament is Jesus of the New Testament."**

We believe this with all our hearts. He is the I am, not the I was or the I will be, the ever-present One, whether in the Old Testament in spiritual form or in the New Testament in the flesh. He was able to say: ***"Before Abraham was, I am."*** [Joh 8:58] It was he who spoke to Moses and all the prophets. He was the Word, the Logos, who in the beginning, not from eternity, but in the beginning came forth from the fullness of God and was at work. [Joh 1:1]

Let us read from Romans chapter 5, Romans chapter 5, verse 12:

[12] ***Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:***

He then goes on to explain further, let me read verse 15:

[15] ***But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.***

You see, he had to be human for the sake of humanity, to make himself of no reputation, to take on human form, and was made in the likeness of man. [Phi 2:7] He did not merely pretend to be so, he was a human being, through and through, born into this world, wrapped in swaddling-cloths and laid in a manger. [Luk 2:7, 12] He became human for the sake of humankind, so that he might redeem them completely and wholly from birth, from their entry into this world, right through their departure. That is why he had to be born into this world in the same way. To give us the opportunity from this wretched world, into which we were born, to

reopen the path to the other world, to the hereafter, to the eternal glory, to which we have belonged from the very beginning, and it is after all only a matter of time, and then we shall be with the Lord forever.

This is after all God's holy Word, and we believe it with all our hearts. It will be fulfilled in us.

Now the two verses from Romans chapter 5, namely verses 18 and 19:

[18] ***Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.***

[19] ***For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.***

Beloved, this is not a matter of human righteousness, nor is it speaking of it. This concerns the righteousness of God, which was bestowed by God's grace upon fallen humanity, the sons and daughters of God, who were lost. Just as surely as God revealed himself in Jesus Christ, so surely our condemnation fell upon him, our punishment was laid upon him, so that we might have peace, and by his stripes we were healed. [Isa 53:5] Of course, this too is written in Isaiah 53. We all went astray like sheep. [Isa 53:6]

See, this Word is important too. The original translation from the Gospel of Matthew should read: ***"He will separate the sheep from the goats."*** [Mat 25:32] In our translations, or in most of them, we read: "He will separate the sheep from the rams." But if you read the original, it uses the word "goat", which has nothing to do with lamb or sheep, but the translators certainly had a hard time with it. And please do not judge them, you are all multilingual. And how often is it difficult to always find and choose the right word in another language. Even Bible translations have been revised and updated. Our command of the language has improved.

In any case, when it is written in the prophet Isaiah: ***"We all went astray like sheep."*** [Isa 53:6] Not like goats, no, like sheep, the sheep of his pasture, the flock of his hand. We have always belonged to him. He came to redeem us, and now we have become his complete possession. That is the gospel. It is simply marvelous to know that God has guided and ordained things in this way.

From 1 Corinthians, I would like to read verses 48 and 49, 1 Corinthians chapter 15, verse 48 and 49:

[48] ***As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.***

Do you see what this is about? I believe, I have said this here before, there are two distinct schools of thought within the full gospel. One is the general Trinitarian movement and the other is the extreme oneness movement. And both find it very

difficult to read and apply certain scriptures that do not fit into their theory or theology. Whenever scriptures come up that do not suit the absolute oneness believers, such as the ones we have just read together, oh, they simply skip over them and they would wish that everyone would close their eyes and ears as well, and it is exactly the same with the Trinitarians. They would gladly sidestep the passages that do not fit so directly into their concept.

How wonderful that we do not need to take any detours at all. How wonderful that we can believe as Scripture says, Amen, Hallelujah. When Scripture says: ***"I and the Father are one"***, we say Amen. [Joh 10:30] And when it says: ***"The Father is greater than I"***, we say again Amen. [Joh 14:28] And when Scripture says "***there is one God and one mediator between God and man, the man Christ Jesus***", then we say once more Amen. [1Tim 2:5] And when Thomas sees the Lord and places his hand into his side and exclaims: ***"My Lord and my God"***, then we do the same. [Joh 20:27-28]

By God's grace we are able to discern where things belong, and for what purpose they took place and were set forth. Everything is as it should be. I am always delighted when I read God's Word from the heart, wherever I read, and then allow the Spirit of God to guide me so that the overall picture of what God has given us and done for us is seen in a balanced way within the context to which it belongs.

We are human beings. It was all about us. He had to become a mediator and advocate, and he did become one for the sake of mankind. And then we also have the testimony of Scripture, 1 John 3, verse 2:

[2] ***It does not yet appear what we shall be: but when he shall appear, we shall be like him; for we shall see him as he is.***

Hallelujah.

He has become like us in every respect in his humanity, and we shall be like him in every respect in the resurrection and transformation, full sons and daughters of God for all eternity. And when this fulfilment comes, then "***the Son will be subject himself to the Father***", as it says in 1 Corinthians 15, 28, ***"and then God will be all in all."*** Then there will no longer be any distinction between the Father, the Son or the Holy Spirit. Then it will be as it always was, God all in all. Then this counsel of God, which was begun here on earth in Jesus Christ in his humanity for the sake of mankind, will be brought to completion. And we shall then, as I have just said, be with the Lord forever. [1The 4:17]

And I promise you, by the authority of the Word, there will be no more suffering or crying, no sickness, no hardship, no death, everything that might remind us of sin and sickness, including old age, will be no more. In the millennium, yes, but not in eternity. There are of course some who interpret the two passages, particularly from Isaiah 65 and 66 as referring to eternity. No, those passages speak of what will be in the millennium, that people will plant, visit one another, cultivate vineyards, and so

on. [Isa 65:21] And in between lies that one verse stating that God will create a new heaven and a new earth, but that will only be after the thousand years. [Isa 65:17; Isa 66:22] For even after the thousand years, according to Revelation 20, Satan will be released once more, and then he will deceive people and they will surround the camp of the saints, and then fire will fall from heaven and consume them all. [Rev 20:7-9]

Returning to this glorious passage, 1 Corinthians 15, verse 48:

[48] ***As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.***

Can we comprehend that the Lord of glory became like us in every respect and was made in the likeness of man? [Phi 2:7; Heb 2:17] He ate and drank, he was weary, he wept, he slept, he was a human being on this earth, yet more than a human being, Immanuel, God with us. [Mat 1:23] We have stated this often enough and quite clearly. Just a few more scriptures and then we shall come to a close.

Hebrews, Hebrews chapter 2. As you know, the letter to the Hebrews sets out the plan of salvation in such a marvellous way. And in my view, only the apostle whom God used in a special way, could have written this. Hebrews chapter 2, verses 14 and 15:

[14] ***Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;***

[15] ***And deliver them who through fear of death were all their lifetime subject to bondage.***

Thanks be to God that death can no longer terrorise us. We can, without presumption, exclaim with Paul: ***"O death, where is thy sting? O hell, where is thy victory?"*** [1Cor 15:55] We might almost say: "Death, what do you actually want from me? Jesus Christ, my Lord, has pulled out the sting. Death, you are swallowed up in victory." "***Thanks be to God, who has given us the victory through Jesus Christ, our Lord"***, the victory on the cross of Calvary. [1Cor 15:24-57]

This is what we believe. It is an absolute truth. It is the word of the Lord. It is a divine fact, and we simply accept divine facts just as they are. They are true, and they will be fulfilled for all eternity.

When it is written here: ***"To destroy him who held the power of death, namely the devil,"*** then we believe with all our hearts that it happened. [Heb 2:14] He has defeated the devil. He has destroyed him. Of course, he still tries to instill fear, but in reality, we are dealing with a completely defeated enemy. And faith in Jesus Christ, our Lord, is our victory, namely the victory that has been given to us, through which the world has been overcome. [1Joh 5:4] But in this case, too, it must become a personal matter, and we believe that this has already come to pass.

I want to tell you what causes us all difficulty. It is not God or God's Word, as though we were unable to believe it. We believe God and we believe His Word, but we ourselves create all sorts of difficulties for ourselves. We realize that the Lord has not yet been given His due as He ought to be. But we do not blame the Lord for this, rather we say: "Faithful God, I am falling short."

And then there are all the cares of life, as Holy Scripture indeed says [Luk 21:34], all the adversities, be it in the family, in marriage, at work, wherever they may be, everyone has their hands full with these matters. After all, the enemy pounces first on the true believers, and only then does he turn his attention to everyone else. And if we allow ourselves to become entangled in these things, if we get bogged down in them, then they surround us, and then they take us captive, let's be honest. But if we lay them before the Lord in faith and say: "Faithful God, these are all trials after all, they are not things I want at all, but they are brought upon me. Lord, help me to say to the enemy: 'Satan, get behind me!'" and then we will experience that the Lord goes before us and that He will be a wall of fire around us.

But only then, when in certain situations that really get under our skin, we can say: "Satan, get behind me, you have no claim on me, I belong to my Redeemer, Jesus Christ." And then we will honor the Lord in faith, and then He will go before us. And we will follow Him, the victor, and go from victory to victory. And suddenly, people will sing of God's victory in the tabernacle of the righteous, and will praise and glorify God. [Psa 118:15]

You might say: "Ha, Brother Frank, you are probably in the most hopeless situation of us all." Yes, thanks be to the Lord for that. Then there is hope for us all, isn't there? And then we shall trust in the Lord together. We cannot help but believe Him with all our hearts.

As it is written here, "***He destroyed the one who held the power of death, namely the devil.***" [Heb 2:14] And when our Lord came to John on the island of Patmos and spoke to him, He said: ***"I hold the keys of death and hell."*** [Rev 1:18] He said: ***"I live, and ye shall live also."*** [Joh 14:19]

In Hebrews 9, verse 12, we find the glorious words concerning the blood with which our Redeemer entered the heavenly sanctuary. Hebrews 9, verse 12:

[12] ***Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.***

What a Scripture! I am also reminded of a few other scriptures, particularly Exodus chapter 12, where the Lord gave the command to slaughter a lamb, eat the Passover, and apply the blood to the doorposts.

Look, perhaps just this one remark. On my way here today, I listened to Brother Branham's sermon "The Token" in English, and it edified me greatly. I sensed the gravity of the message in it, and I would advise us all to read these sermons again,

"Desperation" and "The Token". These are, as he himself said, the most important sermons he ever preached.

He explained the word "token". We said earlier that some words cannot be expressed equally well in all languages. He explained it there, drawing on the Greek. It seems someone helped him. And I will pass it on briefly. It's not my own. It comes from him.

It is not just a sign as a mark of recognition, but for example like a receipt showing that something has been paid for, and he draws the comparison with a bus journey or a train journey. He says: "First you pay the fare, then you receive the ticket, and this ticket is no longer money, it is not the fare, but it is the proof, the token that you have paid for your journey or that your journey has been paid for," and that is the meaning of the word which has been translated as "token" in Exodus 12 in our Bibles. [Exo 12:13] That is to be the token.

So this is what happened: life came out of the lamb, the blood in which the life was, was smeared on the doorposts and the lintel, this blood was the proof that a life had been given, that atonement had been made, not a sign, but the blood itself, and before there could be blood, the sacrifice had to have been offered, have you understood that?

And so it is not just any sign, but the token that life was given to enable us to make the journey from here to there, the price was paid at Golgotha, we have the ticket, amen, hallelujah, everything has been prepared. Was that clear enough? Sometimes I myself struggle to understand things, so I don't hold it against anyone if they don't quite grasp it the first time round, but I believe we've all understood it well, we go somewhere, buy a ticket, pay the fare, and when the ticket inspector, our brother Aman, right, our young brother here comes along, we show him the ticket, and then everything is in order, then he says: "Alright, thanks," and moves on. The journey has been paid for, I don't have the fare, I have what I received in exchange for the fare, what I needed, I hold in my hands, I can show it, it is exactly the same with us, not just words, we have the certainty that the fare has been paid, our journey to heaven is assured, we are completely redeemed, soul, spirit and body, the transformation, the first resurrection, the rapture, all are included in this price, and the Lord then graciously gives us this confirmation of the price paid, giving us His Spirit as a flock bought with His blood, as proof, as a receipt, you have free passage, the price has been paid, not with gold, nor with silver, but with the precious and holy blood of the Lamb. [1Pet 1:18-19]

The price for us was paid on Calvary, hallelujah, blessed and praised be the name of the Lord. May it now come to pass that God might issue us this heavenly receipt by sending down His Spirit upon us, just as He did upon our brothers and sisters in the early church, so that we ourselves might be the living proof that we are the redeemed, that the price has been paid and that we are on the path to glory. Merely pilgrims on earth, our true citizenship is in heaven, oh how glorious, everything has

been accomplished, right down to the overcoming of death. He rose again on the third day, remained on this earth with His disciples for 40 days and then ascended into heaven. His resurrection guarantees our resurrection, the transformation of His body guarantees the transformation of our bodies and His ascension guarantees our ascension, hallelujah. He did not do it for Himself but for us, for you and for me.

Beloved brothers and sisters, let us receive and accept this today in faith and give heartfelt thanks to God for it. Amen.

Let us stand for prayer. Faithful Lord and God, we have heard Your true Word, come to our aid, even though it is Sunday, we are often caught up in the daily grind, in all the things that surround us, that sadden us, that rob us of our time, oh Lord, we pray to You, faithful God, that faith may have been kindled in our hearts today through Thy Word, so that we may now walk the path of faith and thank You for everything, for in some way it works for our good, even if we do not immediately understand or see it, oh Lord. Therefore we now pray to You together, that You may confirm the faith which You Yourself have wrought in us through the preaching of the Word and the Spirit, that You may now confirm through Your blood, through Your Word and through Your Spirit, in soul, in spirit and in body, so that we may believe the full gospel, which encompasses the whole person and that we have been redeemed right through the transformation of our bodies and to the rapture.

Lord, we thank You, that we have this proof, this sign, this token, this confirmation, that the price was paid on Golgotha. We believe in the price You paid through Your precious blood, we also believe in the life that was in that blood, which has returned to Your church.

Beloved Lord, may the Spirit come upon us all, a mighty anointing and equipping with power from on high. Faithful God, I thank you from the bottom of my heart for this day. You have blessed us. You have given us your Word. You have spoken. You have worked.

I thank you for this and ask you to continue to be with us all, by your grace, in Jesus' name. Hallelujah. Amen.