

Christ's strength as the Headstone (Quality: Very good, quiet)

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Preacher: Pont, Philip

- [0 : 00] For the Lord's help, I will direct your attention to Psalm 118, verses 22 and 23.
- Psalm 118, verses 22 and 23. The stone which the builders refused has become the headstone of the corner.
- This is the Lord's doing. It is marvellous in our eyes. The stone which the builders refused has become the headstone of the corner.
- This is the Lord's doing. It is marvellous in our eyes. I want to remind you and myself that this massive description here speaks of the person of Christ.
- But not only of Christ as the Son of God, but as the hope of salvation.
- [1 : 19] A man, a real man. And as Isaiah's prophecy reminds us, a man of sorrows and one who was acquainted with grief.
- Whose glorious work was to save his people from their sins. And thus he suffered for them.
- And thus he suffered for them. Died for them. Arose again for them. And is at God's right hand for them. And he will come one day in the clouds of heaven.
- And he will come one day in the clouds of heaven. And he will be the judge. The stone which the builders refused has become the headstone of the corner.
- And, I guess, the stone. I want to go back a little. It is very well and very simple I suppose.
- [2 : 25] To pick out the word and force professors. And say how true this word is. The stone which the builders refused.
- And living and dying in that place and state. How dreadful is their end. But it's me and you, my friends, which I want to talk about tonight, once more.
- Because I believe, my friends, we need reminding, and may it stir our spirit up, that we might seek to find and to be confirmed how we stand in these eternal matters.
- Because there was a day, wasn't there? And there were a time in your pathway and mine when we refused the headstone of the call.
- We may have gone to chapel, we may not have gone to chapel. We may have been brought up with godly parents, or we may not have done so. But one's nature is just the same. It's fallen, it's corrupt, it's godless, and left to itself would be indeed well satisfied with a broad way which leads to destruction.
- [3 : 55] The headstone of the corner, the stone which the builders refused, is become. Now that's the important two words in my thoughts at the moment.
- Is become. It wasn't once. It wasn't once. We were like them in the world. You can't criticise the world, my friends.

You cannot indeed do none of those things. It would not be right. But what a mercy it would be if we was able to look at these words a little further and trace out this wonderful work, which we hope and trust by grace we shall be able to do so and see the deliverance.

This indeed, my friends, is what we desire to do. The stone which the builders refused. I thought you could go back however long you want to go back in one's life.

You could go back when you left school. And work and prospect of work and the world had its pull, and it pulled, did it not, upon your heart, your natural heart.

[5 : 14] And it sent you as it were after it. And the time that's in this world came, be it small, be it insignificant, as you may look back.

But whether it was or not, my friends, you refused the headstone of the corner until that particular day, that wondrous day, when you had to say, and you had to fall under this word, that the stone which the builders refused is become.

And it has become that way because it was the Lord's doing and not yours. There is a wonderful mercy, my friends, in that word kept.

And there's a dreadful awe in that word left. Because if you and I were left, in that refusing of this headstone of the corner, we'd not be where we are tonight.

And neither would we desire to be so. But if you can have, in a measure sung with honesty, the first hymn, Against the God that ruled on high, I fought with hand uplifted high.

[6 : 40] And so it was, wasn't it? You did not indeed see any comfort in that name. You did not see any person in that name.

The headstone of the corner meant nothing. But oh, that beautiful hymn, I didn't start, I didn't desire to have it when I wrote the hymns out on Friday, actually.

It wasn't on my mind to have, but thinking about it through this day, it seems to be a hymn suitable. Despised the mention of his grace, too proud to seek a hiding place.

But thus the eternal counsel around, almighty lover, rests that man. I felt the arrows of distress, and found I had no hiding place. And so on.

This is the headstone of the corner. But it is these words, is become. Is become. And how did it become to be this, then?

[7 : 47] It is the Lord's doings. Or, we said this more in a way with anything, that gives a poor dead sinner some encouragement to put his hand to the work of salvation.

Because it will not be so. It will not be so, my friends. How can a sin-stained hand do anything to his own salvation, or for his own salvation?

But, oh, there was a hand that was raised, and it had nail marks. It was that hand that was put out by sovereign grace, electing love and mercy.

And it picks up, you know, the vilest and the blackest of sinners, and I do know this, if I know anything of grace, you'll never contradict the Apostle's words when he said, of whom I am chief.

You will never say with some of those good Pharisees, well, I don't know, I'm not quite as black as that's painted. My friends, if you've broken one of those Ten Commandments, you've broken them all.

[9 : 06] The stone which the builders refused is become. How did it then become to be so? How is it that you and I have, we trust, been brought to see such a need of Christ Jesus, and not only to be delivered from hiding behind those gracious doctrines of which we hope we humbly believe.

Never hide behind them, my friends. They will not be of any profit to you in your dying day, hiding behind them.

Dry doctrine will not save. But to be brought needy and poor at the footstool of mercy, and to cry with that hymn writer which we believe we sang recently, where the line ends in every verse almost, give me Christ, or else I die, is become the headstone of a corner.

That it is that foundation stone. And what rests on that foundation stone, my friends, what is it made up of? The person of the Lord Jesus Christ is the foundation stone.

And we will not add anything to it. We could not add anything to that statement. But you will see, if you are gracious, what there is resting upon that foundation stone, and what flows from it.

[10 : 50] You might look at it in a natural way, oh, for about a brief moment, my friends, if a foundation stone is beneath a building, it is therefore sufficient and capable of holding up the corner of that building, otherwise it would soon break away.

the stone of the building, the stone which the builders refuse is become the headstone of the corner. What's in this headstone?

My friends, first of all, there is love. Who loved me, Paul said, and gave himself for me.

That's the first thing. And in that, my friends, will be the salvation of the church and your precious soul as well, if he is become to you the headstone of the corner.

There is mercy in this headstone. Oh, and what can we describe, how can we describe the very word that is beyond us?

[12 : 05] My friends, mercy is something for the undeserved. For the unworthy. For the greatest of debtors. Mercy is that working of grace by the blessed spirit into the soul of believers.

My friends, none of us are worthy of one moment of that mercy. It's become the headstone of the corner.

divine, sovereign, sovereign, will of God is in that headstone. The divine, sovereign, will of God unto salvation is there.

And none can perish. My friends, who rest on this headstone? What did the Lord Jesus Christ say? Nevertheless, not my will, but thine be done.

The will of God is there unto salvation in that headstone is become. And furthermore, the stone which the builders refused has become the headstone of the corner.

[13 : 20] My friends, upon that headstone rests salvation. in all its forms, in all its descriptions, there is atonement in that headstone.

There is redemption. And there is that blessed word salvation. What a glorious name is in this headstone, my friends.

And it flows from him. The very person of Christ in human form, as he was nailed to the tree at Calvary, stood in the place in this room and stand.

Against him were the judgments of God poured out. For God can't look upon sin in any degree of allowance. And then again, my friends, that he should suffer, that those that are his shall go free, and that he should indeed suffer the just for the unjust, that he should be the foundation stone of their hope and the supporting strength of their redemption.

The stone which the builders refused has become the headstone of the corner. In him there is forgiveness and pardon but put in a way of iniquity.

[14 : 53] What a blessed work it is. The headstone of the corner. And it was in love to his people that he is so. And sometimes you know, oh, if you lose sight of Christ, you lose all your comfort.

but be well assured of this, my friends, once you are tasted of his love, you will never ever be found where love and mercy can't touch him.

But sometimes through his goodness and mercy there is a bringing again of those times and blessings in your own precious soul that you find as it were is such a strength to you and you go on with the comfort of that.

My mind went for a fleeting moment then to John the Baptist and what he'd done, you know, what he was as he was the forerunner of Christ, wasn't he?

And he had a privilege of baptising the Saviour in Jordan. but when he was shot up in prison he lost sight of Christ and therefore the comfort of it.

[16 : 15] What was the remedy? You say, well, would you remonstrate with such a poor sinner? Well, can't you remember? Could you not go back surely in your thoughts and ways how you saw the dove ascending from heaven, the spirit in the form of a dove ascending from heaven?

Would you not remonstrate with such a person as him? No, you wouldn't, my friends. But you would pray for the blessing that the Lord Jesus Christ was so merciful towards him.

And those words often are a reminder of the mercy that is in Christ Christ. And those words express so much, my friends, to the church and to the people of God personally.

Go, show John again these things. You might well also look upon those Jews in Goshen who were told to stay indoors because the destroying angel would come across there at midnight and those that were safely under that blood would be delivered from judgment and from death.

But as I often have said, they couldn't see that blood. They knew it was there and they trusted in what the Lord had said.

[17 : 57] And trusting in what he said, they were safe. But they couldn't always see it. We mustn't picture anything, my friends.

We mustn't try to draw on imagination. As they would go in under that lintel, they were safe. It's become the headstone of the corner.

You can't see the foundation stone in your house. It's out of sight, but it's doing its work. It's holding up your house and mine.

The stone which the builders refused has become the headstone of the corner. Now, dear friends, it's only the blessed work of the Spirit will reveal this truth to you.

And that's what you and I need if we are to be found indeed in the second part of the text. This is the Lord's doing. It is marvellous in our eyes.

[19 : 00] Because, my friends, in it is your standing for glory. In it is the words of the Lord Jesus. I go to prepare a place for you.

And if I go and prepare a place for you, I'll come again and receive you unto myself. that where I am there will you be also. Oh, my friends, may you know it again, ere this night closes.

And those who desire for it, seek after it, and pray after it, may it be revealed to you. you know, it's wonderful really, my friends, because on the one hand, there is mercy from a covenant God, and mercy through the person of Jesus, and mercy through his blood, through his offering, through his sacrifice, through his coming here on earth.

On the other hand, my friends, it's the undeserved wretch, that sinful being, which by his very words and actions deserve judgment.

The stone which the builders refused has become the headstone of the corner. And this is the Lord's doing. But then I felt this a little this afternoon in meditation.

[20 : 36] Here we are, my friends, at the last service of the year. And just for a few minutes, may you and I be able to look back through this year.

Look back at the hopeless places. Look back at the times when you come to the end of your religion. When you fell under that word in the 42nd Psalm, where is thy God?

look back on those times. Look back on those times when you rose from your bed in distraught minds and hopeless states, when you couldn't see a glimmer of hope in the mercy of God.

Look back at some of those times when you felt ready to perish. you come very close, I come very close to it. It's called giving up, it's called going back.

Whatever you may describe it, my friends, the hopeless state of a sinner's heart, then you might say, well, then you see others rejoicing.

[21 : 53] I was thinking of the man at Bethesda, he sat there 38 years and he saw, we don't know how many, but he must have seen a lot of people blessed, gone on their way, but he couldn't obtain it, because he couldn't put his hand to it.

Oh, how hopeless was his case, till Jesus appeared. But then looking back, oh, might you this night and in the coming couple of days, might you be able to count your blessings and raise before the Lord that most needed blessing, Ebenezer Stone.

Hitherto hath the Lord helped us. Thus thou my God hath led me on. And like we sang just then, mercies countless as the sands which daily I receive and receive it from this blessed person.

This is the Lord's doing. You can see his hand, can't you? I trust you can. You can feel persuaded that it's not your work, it's his work.

It's the Lord's doing. And when he puts his hand to the work, my friends, it's for the good of his people. When he chastens you, it's because he loves you.

[23 : 18] When he hides his face from you, it's because he'll hear from you again. When you have to search, as it were, to find his presence, to trace his goodness, my friends, it is to prove, it is the Lord's doing.

This is the Lord's doing. And look to that chapter in John, that's those disciples of the Lord Jesus in the last chapter.

After these things, Jesus showed himself again to the disciples at the sea of Tiberias, and on this wise showed he himself. Without reading further down, it was the time when they went fishing.

Simon Peter said, unto them I go fishing. They say unto him, we also go with thee. And they went forth and entered into a ship immediately.

That night caught nothing. And then we read this, that when they cast the net on the right side, they cast therefore and they were not able to draw for the multitude of fishes.

[24 : 40] Therefore that disciple whom Jesus loved, that's John, the writer of this gospel, saith unto Peter, it is the Lord. It is the Lord, the resurrected saviour.

My friends, have you not been in those times? Well, if you are a child of God, you have. If you are a child of God, you will. Times through the year, some people seem to shy away from preaching the pathway.

And I've heard some ministers say, well, it's only pathway preaching. My friends, if you've got a pathway, you'll want to see Christ in it. And that blessed revelation of Christ will indeed confirm you as being in the pathway which leadeth unto life.

this is the Lord's doing. Oh, how he withholds, but also how he reveals. His divine sovereignty in all his dealings with his people.

He hides the purpose of his grace to make it better known. He chastens them so that they shall cry unto him. As many as I love, I rebuke and chasten, be zealous therefore and repent.

[26 : 08] And again, no chasten for the presence of him is to be joyous but grievous, nevertheless afterward. And that, my friends, you want to think about. The Lord always has an afterward with his people.

He might chasten you because of your foolishness and your sin, and your conscience tells you he is. My friends, but bless God as an afterward. Do as not so with the world.

This is the Lord's doing. That he's ever made you hungry and thirsty for the things of God, that you've been brought into the sanctuary with a willing feet and a hungry spirit and a longing heart.

This is the Lord's doing. That he sent you home hungry, disappointed, destitute in your own feelings. It's the Lord's doing.

And I will be sure, comforted by this too, you know, if it wasn't, you would have took some for yourself. If it wasn't the Lord's doing, you would take it for yourself.

[27 : 23] You would lay hold of this or that. You would steal the promise. You would steal the blessing. This is the Lord's doing.

But then too, my friends, it's the Lord's doing. It is his Christ that you need. It's his precious blood that you need. It's his whole salvation that you need.

You're not now in that place where religion's convenient. You put it on on Sunday morning. You take it off Sunday night. you look your place in the house of God and you would have people believe that you was a godly person.

Not now is that. The exercise of a living heart, my friends, is to see him and to know him. Whom to know aright is life eternal.

This is the Lord's doing. And then two of the wonders of his grace in this, my friends, that he comes.

[28 : 33] I was going to say unannounced. In a moment of time, you seek a blessing and in the house of God you find there isn't one. So you go to your homes and you go to the throne of grace in distress.

grace. But oh how in a moment he turns to captivity of Zion. As it's recorded in this psalm just in front of us here.

When the Lord turned again. That's a good word isn't it? Again. When the Lord turned again to captivity of Zion, we were like them that dreamed.

Then was our mouth filled with laughter and our tongue was singing. They said among them, they said among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad.

One of the differences, you know, between a Pharisee and a living soul is this, you know, that a living soul will have to pray for his blessings.

[29 : 46] things for us. He won't rest on his prayers. He won't say, because I prayed. He'll say this, this is the Lord's doing.

Go back to those times, spiritual or providential, go back to the times, what should we call them, the day of deliverance, the time when the Lord appeared.

He comes when men are faint, but he never comes too late. He appears when you're on the borders of despair.

He appears when you come to give up and go no more in the ways of God. This is the Lord's doing. My friends, how wonderful he intervenes, how wonderful he appears and brings blessings, blessings in the situation, the circumstance, but blessings too in the soul.

Oh, for these that are afflicted in Zion, afflicted in mind or body, or afflicted in their soul also, may there be double blessings.

[31 : 05] The word of God tells us in Isaiah, comfort ye, comfort ye, my people, saith your God, speak ye comfortably unto Jerusalem, say unto her that her iniquity is pardoned, and she has received at the Lord's hand double.

love. I often pray for you and for those in affliction, and when I hear of your pathway, that there might be a double blessing.

Oh, indeed may the Lord restore health and strength, but may you not leave your soul unblessed either. This is the balancing of the clouds, which Elihu speaks of to Job.

It's the Lord's doing. And again, as I reminded you this morning, and myself too, of those godly people, Manoel and his wife, if they were here, they would say, this is the Lord's doing.

And they stood by. The angel did wondrously, and Manoel and his wife stood by. my friends, oh, for such a religion, oh, for such a religion, it will, if you can come in, in this place and way, this is the Lord's doing, it will remove that dreadful sin of pride, it will take away from your natural heart that capability, that time to boast.

[32 : 40] There's nothing worse, you know, than boasting of your religion. Real people of God, real grace-taught sinners, are humble walkers, and are dear in Jesus' eyes.

Oh, not boasting of the years of your membership, nor boasting of the attainments in that membership, the blessings that you have realised, and the mercies that you have been taught, if you are here, my friends, and say, it is the Lord's doing, it will be in humility, it will give him the honour and the praise and the glory that is due.

The stone which the builders refused is become, is become the headstone of the corner, this is the Lord's doing. thing. Well, my friends, what a wonderful religion this is.

It has an author, all religions have an author, you know. All denominational religions have an author. My friends, to have that author, which is also the finisher, do we not read of it in, is it Hebrews?

Yes. In the epistle of Paul to the Hebrews, we have those words there which speak about the author. Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[34 : 40] Those things which he endured, who for the joy that was set before him, endured the cross, despising the shame, was for his people's sake. This is the Lord's doing.

So, my friends, what these words mean to a child of God, when he's able to trace, well, as we said about John the Baptist, he was in a very low place, a very dark place, questioning, art thou he that should come, or do we look for another, a man on his dying bed, as it were.

He was soon to enter glory, and Satan was busy, removing any comfort from this foundation, but not altogether, better, because there is something else there which might be noted, and you might remember in your low time.

My friends, if you feel to need reviving, may you, like him, go to Jesus. He didn't go anywhere else, he didn't seek opinions from anyone else, he didn't go to those godly, gracious people that were followers and believers in Jesus.

He went, if you might put it this way, he went to Jesus Christ himself, sent a messenger, this is the Lord's doing. But then all the answer to that message, go show John again these things, and he points out to John those things which he has done, may he point out to you what he's done, may he show you what it is that he's done in you, and might he also reveal to you what he's done for you.

[36 : 31] This is the Lord's doing. It is marvellous in our eyes. My friends, there's many things in this world that are marvellous, but there's nothing more marvellous than sovereign grace, and all the mercies and blessings that come through that grace.

Ah, but for free and sovereign grace, I'd still live estranged from God, till hell had proved the death's thine place of my deserved but dread abode.

Amazed I see the hand that stopped me in my wild career. A miracle of grace I stand the Lord hath taught my heart to fear.

This is the Lord's doing. It is marvellous in our eyes. Oh, I find this, my friends, something that is so quick as my spirit, and so brings me to the mercy state, that I might see that which is the Lord's doing.

glory in the glory in the blessing.

[38 : 00] And there's so many that would, and it's sad when you hear it, that would, as it were, glory in the blessing, that the word of God has been made to someone else.

My friends, the glory belongs to him. I knew a minister who I suppose he was instrumental in the blessing of a person or person.

I think he would agree to that. But what followed? Well, someone else was asked to baptise him.

And he said to me, they're my children. My friends, he was in the wrong spirit. He was in the wrong spirit. I trust I love him for the truth's sake.

My friends, the place where we all ought to be, ministers especially, is in this verse 23. This is the Lord's doing.

[39 : 17] It is marvellous in our eyes. Oh, to steal from God what is his due, his glory and his honour is due to him.

His work deserves the praise. God's will, my friends, to anyone else who watches it, well, they would joy and rejoice in such a time.

The dear apostle, John did, he speaks about his children, and he would rejoice in the day of Christ that they were indeed blessed with grace.

The dear apostle, the dear prophet, rather, Isaiah, wrote concerning the children of God, and they are words which are applicable to those called by grace, and all thy children shall be taught of the Lord, and great shall be the peace of thy children.

this psalm that we have read, the 118th psalm, it, like all psalms, it has its low places, and it has its high places, and it speaks of trusting the Lord rather than trusting princes.

[40 : 43] It speaks of trusting in the Lord rather than put confidence in man, and it speaks very clearly of the blessings of such characters.

The Lord is on my side, I will not fear what can men do unto me. And he speaks of the time that thou hast thrust all at me, that I might fall, but the Lord helped me.

And then we find this word of assurance, the Lord is my strength and song, and is become my salvation. salvation. The voice of rejoicing and salvation is in the tabernacle of the righteous, the right hand of the Lord doeth valiantly, and so on.

My friends, so we can trace this psalmist, whoever he is, can trace these things. This is the Lord's doing, and if it is the Lord's doing, this is eternal doing.

If it is the Lord's doing, my friends, it will stand. The storms, whatever they are, come against it, and surely they will. Storms of temptation, storms of unbelief, all such storms, my friends, and friend and foe alike will come against his work, will try to pull it down, try to discourage, but my friends, if it is the Lord's work, it will stand.

[42 : 15] This is the Lord's doing, it is marvellous in our eyes, and there's nothing more marvellous than a work of grace, you know. There's very many miracles the Lord Jesus Christ did when he was here on earth, in poor, afflicted sinners, oh, their eyes were opened and their tongue were loosed, and their palsy was removed, and their ears were unstopped, and the dumb spoke, and some were dead, were raised up.

My friends, wonderful mercies, wonderful mercies, indeed, they were marvellous in our eyes, but you know, a work of grace is the most marvellous work.

Oh, it surely is. When these words came to me Friday morning, I got a word wrong, and I couldn't find them. And the word that was in my mind was this, it is wondrous in our eyes, and I couldn't find it anywhere until I traced it through a concordance, and then I found it.

And it wasn't so much wondrous as marvellous, but nevertheless, my friends, the word stands, it is marvellous in our eyes. when you see a sinner that's hell-bent, my friends, called, stopped, called, brought out of the darkness of unregeneracy, and brought to sit at Jesus' feet, and clothed them in his right mind.

When you see these, and that's not just rehearsing what the Lord Jesus Christ did over the sea of Gennesaret, my friends, he does it to every one of his people, and you'll say it's marvellous, oh, it's marvellous, alright.

[44 : 14] The Lord Jesus Christ is the blessing, he is the one who blesses his people with many, many miracles, my friends, but there's no greater miracle than a miracle of grace.

Oh, if you're a sinner and you know a saviour in a place, my friends, you'll say it's marvellous, you'll say it's a miracle indeed, you'll get the glory and the praise and the honour that is due to him, this is the Lord's doing, it is marvellous in our eyes.

Now, tell him what you'll do, if you're a living soul, you know, burdened with the state of the church, or the state of the souls of others, if the Lord's laid on you, I looked, just by the way, I looked at that chapter in Samuel, in the book of Samuel, in the vestry there, I was going through this one and that one, trying to find something that would accompany this word, and I turned to the first chapter of the first book of Samuel, of that dear woman, Hannah, who went to the sanctuary of God and prayed, and was misunderstood, and the Lord granted her her blessing.

Eli answered and said, go in peace, and the God of Israel grant thee thy petition, which thou hast asked of him, and there came a time, you know, when that blessing was brought forth, and there came a further time when that blessing was to come to the house of God, and so they went to the house of the Lord in Shiloh, and the child was young, and they stood by look and brought the child to Eli, and she said, oh my Lord, is thy soul, liveth my Lord, I am the woman that stood by thee here praying unto the Lord, for this child I prayed, and the Lord hath given me my petition, which I asked of him.

My friends, it will soften your heart when you see that day, it most surely will, this is the Lord's doing, it is marvellous in our eyes, and you'll watch for it.

[46 : 54] Oh, to any that are burdened with souls, my friends, without doubt, my friends, if your burden, if God has laid a burden on you, there may be those near and dear to you, and they may at this time be as far from God as sheep can run, or roam.

it may look totally impossible, in fact it is, by your reckoning and mine, by your hand and mine it is impossible, that the thing which is impossible with men is possible with God.

But then when you see such souls called back, or called out and touched, and there's an inquiring spirit found in them, and there's an attendance on the Lord's house, and there's a seeking for these blessings and favours, and you can't do anything, my friends, but pray it, pray it may prosper, and you'll watch such a soul, though it be from a distance, and you'll say this is the Lord's doing, it is marvellous in our eyes, well, there we must leave the word, the stone which the builders refused has become the headstone of the corner, this is the Lord's doing, it is marvellous in our eyes, amen.

So I announce this morning, there's a prayer meeting on Wednesday, and God will in next Lord's Day there will be a prayer meeting in the morning, and a preaching service in the evening.

After the benediction, we shall sing the doxology, the closing hymn, 631. Amen. Amen. Amen. Amen. Amen. The Lord himself to teach you his own will, and guide you safe from every thrall to Zion's heavenly hill.

[49 : 31] the Lord be with you to the end, and land you safe above, a long eternity to spend in Semen, God is love.

Hebrews 631. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Thank you.

Thank you.

Thank you.

[51 : 32] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[54 : 02] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[56 : 32] Thank you.

Thank you.