

1 Peter (Quality: Average)

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: 16 April 2008

Preacher: Stehouwer, Jay K (1924 - 2019)

[0 : 00] The End The End The End

The End The End The End The End The End With the Lord's help, I would seek to draw your attention to some thoughts which are found in the first epistle of Peter, and the first chapter, and I would like to announce as my text as 18 and verse 19.

The first epistle of Peter, chapter 1 and verses 18 and 19.

The End And Peter here approaches it in a way as to remind them from what they have been redeemed from, so that they may know what it is to walk orderly into this world, and also to know what it is to live in the blessed enjoyment of their salvation.

And you find here again as if the Peter here would remind them of this great blessing. And you remember that it was always the Lord's, again and again speaking to the children of Israel in past times, but often want to remind them of their past grace and the past wonders that he had wrought for them.

[3 : 56] And so, and so, and so, and so, and so on and so forth, and so forth and so forth and so forth. And so, friend, it is always good if we know something of grace that we may look back to the great cost of our redemption.

Or, as we sometimes say, it is a great mercy when the Lord sometimes brings us back to that place to show us something of the hole from once we've been dug and to the rock from once we've been hewn.

As there never should be any room for any boasting of self. And may it all be to the praise and to the glory of his name. Now, when it comes to the work of redemption, or the word redemption, friends, I trust we're all very well acquainted with the interpretation of it.

It means something has been lost, and now it is being brought back. Now, I believe we're all quite aware of the teaching the Lord gave to the children of Israel about the redemption back in the book of Leviticus.

There, you remember the Lord gave a certain commandment. First of all, you remember the land which belonged to that Bethacan, and the Lord said, it is my land.

[5 : 19] It belonged unto him. And therefore, when they came to the children of Israel to enter into the land of Canaan, he allotted them a certain portion. Judah was given a certain portion.

Simeon, Ephraim, Manasseh, Nathali, etc. were all given a very first portion. And they were told that it was never to be sold out of the family, but it was their perpetual possession.

But also we know that how the Lord also set forth, that there are times when they become poor, and through their poverty, they weren't able to maintain what taxes or whatever they were supposed to do, and so they lost their property.

And so it was a commandment then, of course, that first, near Kinsman, it was his obligation, therefore, to remain, to pay back that debt so that that person could be restored to his own property again.

And I believe we're all very well acquainted with the story of the book of Ruth, how that Elimelech went off into the land of Moab, and he died and his two sons, and you know the story very well.

[6 : 46] And Ruth and Naomi returned back to Bethlehem. The possessions of which they once owned had now been in other ones' hands.

And, of course, they had no way, no funds of their own, in a way to redeem it. And then I believe we're all again very well acquainted with how that came about.

Yet Ruth should glean in the fields of Boaz, and all in the sovereignty, mercies of God, fields she must go to.

And the time finally came when she made that approach to Boaz about being that near Kinsman. And you remember how he was most willing there to redeem that land not only to restore it back to the name of Elkanah, but also that he would marry Ruth.

But there was another Kinsman which was nearer. And you remember he was willing to buy the land, but not to marry him with Ruth. And therefore he was not a faithful Kinsman.

[8 : 07] So, therefore, the failure on the first made a way open for the second, which was Boaz.

So we see, in other words, then Boaz willingly. Was Edwa there because he was rich with money? It meant nothing to him as far as price.

Willing to pay the price and also to marry Ruth and to bring up a seed in the name of Eliminat. He did it because he could afford it, and also he did it because he loved Ruth.

Now we have to go back a little further into the history of mankind. When we were in the federal head of our Adam before the fall, there Adam and Eve were in a good place.

They had a communion with God. Adam and Eve could walk in a created righteousness. There was no shame on their part.

[9 : 19] They had free access and communication with God. And I would believe they worshipped him in this round, as with a measure of honor to God and his creation.

And I suppose they so-called, because they worshipped him, praised God, because they realized they were far different than the animals. They had a soul.

They were made in the image of God. And they had the breathings of life within them. So they knew they were in possession of something far beyond the animal life round about them.

But the day came they fell. That created righteousness was gone. Communion with God was broken. They were sensed with a fear.

And when they heard the voice of the Lord God there in the cool of the day, they hid themselves in the garden. And you know, immediately Adam made an excuse.

[10 : 28] The woman thou gavest me hath given me to eat. And I did eat. And the woman blamed Satan. If ever we see something of depravity of man and the fall of man, it is there.

Remember, they were created in that image. They had a knowledge of God. In other words, we see something of the terrible fall. We see in the federal head of Adam.

And if we have any sense of ourselves as a sinner, we readily see that we possess all of that that which Adam and Eve had fallen into.

And we are no different. We walk about trying to create a righteousness of our own. All can be satisfied with attending to the means of grace to satisfy our conscience.

In other words, we go about as we were with some clothe of a righteousness of our own, hoping in some way and some time, or maybe the Lord might sometimes call or we'll wait and see or live carelessly without God in this world.

[11 : 53] Communication is lost. And the truth of it is, friends, communication with God in that fallen state may be nothing more but a form which is an abomination in the sight of God, or there may be no communication at all.

And content to live without prayer, without communication, without knowledge of God. not realizing what we have fallen from.

And neither do they know what it is to have sought salvation. Now when we look upon that type and figure which was given in the book of Leviticus, the law of the Redeemer.

Before I go any further, it is interesting, friend, that when you look the word up in Redeemer in the Old Testament, I have found that it is the same in the original Hebrew as near kinsmen.

However, not every place in the word Redeemer, but for the most part in Isaiah and other parts, it is the same word as near kinsmen. And therefore, the translators felt to use near kinsmen once here, there, as well as another occasion, Redeemer.

[13 : 18] Let me give you a few illustrations. Let us look into the language there of Job in the time of his distress.

Distressed, yet the living nature of faith prevailed against it all. He could say this, I know that my Redeemer liveth.

It would be the same thing of this he had said this, I know that my near kinsmen liveth. And when I read that particular text, I'd like to use both words.

In other words, Job was brought to realize his Redeemer is a near kinsman one nigh unto me.

Though we know he sought of Christ, and Christ had not yet become incarnate, but the faith of the Old Testament saints was so sure that though Christ had not yet come and not had borne and taken flesh upon him, yet they were so sure about that promise as if it was already performed.

[14 : 34] Therefore, they could say, I know that my near kinsmen, I know that my Redeemer liveth. Friends, what precious union, what precious faith that is, resting upon the beauty of the surety.

And so, you would turn to Isaiah, well, thy Redeemer is strong, thy near kinsmen is strong. And so, you could go out and they don't seem to want to pop into my mind anymore, but they are there.

However, I do want to say this. Now, in every case is that original word like that in the Hebrew. There are some other interpretations, but for the most part, it can be substituted as a near kinsmen.

Now, where's notice in this, in this mark, there's our text. It is speaking about a Redeemer. or he speaks to them, he says, ye know.

For as much as ye know that we were not redeemed with corruptible things as silver and gold from your vain conversation received by the tradition from the elders, from the fathers, but by the precious blood of Christ as of a lamb without blemish and without spot.

[16 : 03] All of those types and figures in the Old Testament were shadows of good things to come. This is why it is a great mercy when we look into the different shadows and the types in the Old Testament and when our eyes are open and our faith enlarged, we begin to see something of Jesus in the Old as well as in the New.

and if we went back into the New Testament, I believe we can see already the eyes of Abel. We will read by faith he offered a more acceptable sacrifice.

Faith has its object. There was that boy, we may be young in age, taught under the teaching of his parents about what had taken place in the garden and to the beast which had been slain, and without a doubt they were finally taught to see the type and figure it represented and therefore Abel, he seen and knew the need of a redeemer, someone to stand in his place and therefore by living faith, he went there to the stock, selected the suitable sacrifice, he brought it to the appropriate place and I may believe it the entering of the garden which had been closed by sin with a fiery sword giving every way to protect the tree of life, knowing that way has been closed and now by living faith, hope that he might see something of that opening of the way by faith, not into that garden, but by faith in

Christ Christ, and he made his sacrifice and I've always felt that sword, the sword of justice, bathed already in blood, made hold of the sacrifice of Abel and consumed it by a fire and Abel had a peace of God which passes with all understanding friend, that's true religion, God-given religion, that peace with God.

Now as we look into our text, for as much as we know that you were not redeemed with corruptible things as silver and gold, no true religion, friend, is a knowing religion and I hope to dwell upon that a little later if it keeps in my mind.

[18 : 53] True religion, as you've heard a thousand times, is something known and felt in the conscience. You know what you know, what you've been taught, but coming to that a little later.

But now we see also in our text, how is this redemption going to be brought about? Here we are, friend, as guilty sinners in the sight of God.

When Adam fell, I know there's a re-election. I know there's a church according to God from all eternity. But they were in the loins of Adam as well as any worldly wretched man upon the face of this earth.

So in that respect, through the fall of our federal Adam, there is no difference. Paul put that very clearly in the opening parts of the book of Romans.

All have sinned, one sweep, Jew, Gentile. And if the Lord ever works in your heart and gives a little revelation of your depraved and wicked condition, you'll know for a surety, you are a wretched, fallen creature here upon the face of the earth.

[20 : 10] And in your mind you may feel to be worse than the vilest wretch that walks upon to the streets of this city. In fact, you'll think you'll have more hope for him than you do yourself.

You'll never know what it is to feel you're a little bit higher than the other. Not at all. But you'll be to be the lowest. Now how can such a soul ever be redeemed?

I know there's an eternal conscience of God and thank God. And if it can't keep in my mind, I might yet touch upon that.

But I must go further. Here then in our text, we see something of the infinite love of God to the Father, the God of Son, and God the Holy Spirit.

the plan was made in the conscience of eternity. Christ already was as a lamb slaughtered there in eternity.

[21 : 10] So when the Father chose, he gave that chosen lot to the Son for the dirt work of redemption. How could they ever be redeemed if, I read in the word of God?

When Moses once said to the Lord, show me thy glory, the Lord says to Moses, no man can see my face and live.

But to become across another word, but there is a place by me. And that place was a cleft of the rock, a type and a figure of the dear Lord Jesus.

And the God put Moses there. I believe Moses felt a sweet rest, a loving rest, a sure confidence there in that cleft as the Lord passed by to display his goodness or his glory, his well, his goodness.

And I can't go any further along that now. so we find that from all eternity and throughout all the plans in the Old Testament it set forth a way of salvation.

[22 : 34] But here we find here that Peter refers them to the precious blood of Christ as a lamb without blemish and without spot.

here we have a beautiful glimpse of the dear Lord Jesus. How could he come and save?

How could he become the lamb? How could he become a substitute? Here we see then the beauty of his condescending love.

I often look upon that in the eighth chapter of Proverbs. I can't quote it like I wish but bear with me. We have there a picture of Christ in the bosom of the Father.

What a precious repose. Sweet communication. Talking as it were about that which is to be accomplished. But there in the bosom the sun longed to come down upon the face of this earth.

[23 : 43] For he says my delight is in the sons of man. And so the day came when Christ descended from heaven from the bosom of his father to take up a lodging in a womb of a virgin and there to take upon him a form of not a form but flesh.

so what do we have? We have a God man. Both God and man. And could I put it this way?

I read it in one of the Puritans years ago. he leaped from the bosom of his father to the womb of Mary. He leaped from the womb of Mary to the manger.

he leaped from the manger to Gethsemane. He leaped to Calvary. He leaped from the tomb.

And the day he came, he leaped into glory to be the representative of his people. Friend, that's love. Love that can never be fathomed by man.

[25 : 04] So what do we see here? This lamb. In order to be that lamb, in order to be that substitute, he must take flesh.

Flesh of Adam? No. That's a polluted seed. But to be quickened in the womb of Mary, a virgin, and to come forth into this world.

Because, friends, we have to have a lamb without blemish. Now, in my imagination, and I have one, and sometimes it gets cold, goes pretty wild.

But anyways, I think of those in the wilderness. Let's think of one poor lost sinner there among one of the tribes. He sees himself as a sinner, a great sinner.

But he has told there is a way. Now, let us just imagine, he would come to the gate of the tabernacle, and he would look in, a flame of fire, the justice of God.

[26 : 20] I cannot enter, lest I be consumed. But let us think now, one of the priests would tell him, but there's a way, friend, a way of a substitute, and tell him about the Passover lamb, and the appointed way even then.

Being a convicted sinner, guilty in the sight of God, he would go back to his group of lambs, and find one.

A little twist of the leg, a little brown spot, never can do. it always reminds me of my sin. I have to have a perfect sacrifice.

And so he would find the best, without blemish, and without spot. He would then take it to the tabernacle, and there it would be laid upon the altar, and there first confessing his sins.

And what a mercy! As the flames consumed the sacrifice, he could say, there goes my sins. They're laid upon the surety.

[27 : 34] And then to follow a little later, when the chief priest, the priest, another priest would come, and take a coal from off the altar, and put it into the incense burner, and being instructed and applied by the Holy Spirit, and he would see the priest go into the tabernacle, he would know what was there, he would say, my prayers, and all my petitions, ascend as sweet perfume to the creator of heaven and earth, the great and holy God, upon the ground of a sacrifice, on the ground of a substitute.

Oh, then can we see something of the beauties of the Lord Jesus, in his condescending love and mercy. Oh, when I think of him upon the face of this earth, he went around doing good, he fed them with food, he was good to the widows, he was comforting to all those that are round about, he did always good, good.

So, in that way, he fulfilled that law and satisfied the law there in the sight of God, because he said already in the Old Testament, I delight to do thy will, my law is in my heart, he seen it was in being fulfilled by mankind, so he fulfilled it.

But, friends, there was justice yet to be satisfied. And the Lord had said, the soul that sinneth, it shall die.

Death there is upon these people, for whom I have come to redeem. And my redemption cause, I don't know how to put it, friends, maybe you can put it better than I can.

[29 : 48] There he came to fulfill the law in his righteous obedience, but also in his death upon the cross. When we look upon Christ and in his life, in his perfect obedience, without one flaw, there's no one, and if you know something of yourself as a sinner, you know it can't be you.

There's no one that God ever spoke from heaven and says, in him I am well pleased, but only one. Oh, what a mercy.

God was well pleased in all that he did. I know the day came when Christ upon the cross and passed through the hour of darkness as if in hell itself the father hid his face.

We can understand, my God, my God, why hast thou forsaken me? But as he passed through hell, there in the behalf of his people, and paid the penalty of that dead, the time come, the father smiled upon him, and then he could cry out, it is finished, into the hands I commit my spirit, a lamb of God that taketh away the sin of the world, and you know what I mean by world.

Oh, what an attraction is found in the dear Lord Jesus, as we look upon his suitability, therefore many sinners. Now, as we look upon the Christ, after his work of redemption, buried in the grave, and ascended at the right hand of God to the Father, friends, he went to heaven in a different way, or in a different form, if I may use the word, than he came down.

[32 : 00] He came down, truly as a son of God, but he went to heaven, only as a son of God? No.

He went to heaven as the son of God, and the son of man. That same Jesus, who walked here upon the face of this earth, who showed compassion, love, who gave his life a sacrifice for many, is there at glory at the right hand of God the Father, far exceeding any earthly high priest that ever was here upon the face of this earth, because when he went to heaven, he took the names of all of the election of grace, and like the high priest upon the face of this earth, when he put on that royal apparel, for the names of all the tribes of the children of Israel, after his sacrifices, he would present them before God.

Oh, what a mercy, if we may believe our name is there. I quoted it already since I've been here.

Little children, we used to sing, we were kind of fond of singing. We used to sing as a family. Sunday nights after church, it's always singing. If we went anywhere in our automobile, my father would start singing, and away we would all join.

Don't seem to be much of that today, but nevertheless, I know some of the hymns that we sang, my dad will touch a free will, and my father would often correct us, but there was one we sang.

[33 : 53] Lord, I care not for riches, neither silver nor gold. I would make sure of heaven to enter the fold. In the book of thy kingdom, in thy pages so fair, tell me, Jesus, my Savior, is my name written there?

Is my name written there? In his pages so fair, tell me, Jesus, my Savior, is my name written there? And my father said, I hope the day can come he can say, my Savior.

But nevertheless, the truth was there. It made an impression. But what a mercy. By the grace of God, who comes and calls you out of this wicked world, and plants that life within you, and you know what it is, to have your prayers ascended to heaven, and the perfume of the name of the dear Lord Jesus.

Though at times we may not see your name as clear as we like, but I can assure you, friend, because your name is written in heaven. That's why it's there. Now we see more and little more as we see into the words of our text.

For we read this, but with the precious blood of Christ, as of a lamb without blemish and without spot, precious blood, none like it is there.

[35 : 30] Oh, can we go to Calvary, friends, or even Gethsemane? There we see Christ stooping upon the ground, and such an agony that precious blood poured from the wounds that utterly sweat did come upon the ground because of what he knew when he had experience.

Did Christ rebel, and I don't know the word to use, you've got a better word, did Christ rebel because of the pain of Calvary, because of the wounds of the nails?

Well, if that's the case, that he didn't have the faith of the patriarchs, what did he pray? What was that which stood in his pathway, of which was a great burden?

It was the hidings of his father's face. So, friends, that's what he did. Why?

To those who know that grace, though they may, and let me go back, these are these individuals, and I may be talking in circles, but bear with me, these are these individuals who once didn't realize the hidings of God's face by nature, but were taught by grace, through your sins, you now experience, you have no fellowship with God.

[37 : 11] God's face is against you, because of your sin, but by coming into a sense of yourself as a sinner, there's a cry for mercy, and where there's a cry for mercy, the Lord shows you the way, through the merit of the dear Lord Jesus.

In other words, because of your sense of yourself as a sinner, and the hidings of God's face, you come to this conclusion, my eternal, there's nothing for more of me, but eternally lost and separated from God.

And then you find a refuge in Jesus, restored, into fellowship. What I'm coming to this is this, then you know something what it is, and imagine what, what hell is.

God's people are the only ones who have a little taste of hell here. A man may suffer and go through everything he says, I've been through hell, and you remember during the war, someone said they went through hell, no they didn't.

Hell is separation from God. Only God's people recognize that. But friends, then to find out, he satisfied the justice of God, and then to know something of the smilings of the Lord upon you, to know that you, he paid the penalty for you.

[38 : 47] Coming back to my thoughts, as a lamb without blemish, but with the precious blood of Christ, then the blood of Calvary, but may I go a little further.

we come to the day when Christ stayed upon the cross. And as the soldier took a spear and cast it into the side of Christ, and forth with came blood and water, blood to atone, and water to cleanse.

Now can you see the precious blood of Jesus? and then as we go on in our pilgrimage, and then to realize as well, as we come to ourselves as sinners, we see something of our original sin, we see something of our actual sin, and if we are plagued with sin, and troubled with sin, which you will be if you've got grace, you'll go to the Lord with it.

And then what a mercy the Lord shows you. Calvary, true, but he also shows you the blood of Jesus Christ cleanseth from all sin.

I know it is a great mercy if you know something of that grace, and the Lord has led you further into see something of the precious sacrifice of Christ, and when in your times of distress, and again when your sins mount up before you, and you feel the heavens as brass, and you come again into plead upon the merit of Christ, and what a mercy if you have a little glimpse of the precious blood of Jesus.

[40 : 44] All the bloods that are offered upon the altars in the Jewish never satisfied the justice of God. They were nothing but types and figures.

But by that one sacrifice, by that one offering of sin by Christ, he's satisfied the justice forever.

Now let us imagine we are Jews. We've gone to the temple, and let us imagine a godly man. He thinks of all the blood that is washed out of these sacrifices.

He sees it as it were going down because it was drained, and went down to the brook he and clothed again and again and again, ceaseless amount. And he wondered, shall it ever end?

But he came to the conclusion, God still isn't satisfied. Something's got to come. And then when Jesus came and gave himself as a sacrifice for the sins of his people, he poured out his soul before the Lord in the attitude of prayer.

[41 : 57] And also we read this, and he shed his blood for the salvation. Now can you see why Peter calls it precious blood? It far exceeds all other blood.

earth. Now may we now kind of direct our sense and attention now to the first part of my text. Because this is vital.

And if you have grace, or if you're beginning of grace, openly I'll go back, if you are a seeker. And I'm going to say if you've got grace, but you may say I don't have grace.

grace. But if you're a seeker, when I was a seeker, I didn't know I had grace. I didn't even know I was seeking. I was, but I felt I had found something different than I was, but nevertheless, it's such a mystery.

But if you are a seeker, there's one thing, or even if you can look back, there's one thing you desire. I want to know.

[43 : 05] I want to know. And you'll understand in the measure, even throughout the whole of your pilgrim, it is a point I long to know.

Am I his or am I not? Now the question is, how do I know I'm in this text? How do I know that I'm here, pardon?

For the, Peter says, for as much as ye know that you were not redeemed with corruptible things, and so forth. Because, first of all, we are going to be brought to know we are a sinner.

I know Paul uttered this after he was well in grace. But you will know some of it in the beginning of grace. I know that in me there's no good thing.

God, my redemption cannot be upon silver nor gold, nor upon the tradition of the elders, nor upon the tradition of the law. It has to be outside of self.

- [44 : 14] There's the first step. You will know of a surety. I'm a sinner. I'm a lost sinner. And I'm without hope. But then, at turning to God, and then to know what it is to believe there is a God who hears and answers prayers, and then to know what it is to know what it is to have committed your way unto the Lord as your hope for time and for eternity.

I know whom I have believed, says Paul, and am persuaded that he will keep. So true religion is a knowing religion, isn't it?

And then, what a mercy that we can go a little further. And now I'm going to repeat a text that I've already repeated. With that comfortable assurance, I know that my Redeemer liveth.

How do I know that he liveth? Have your prayers ever penetrated in? Have blessings come to your own soul?

Has the Lord given you that peace in your heart? Has he made Jesus suitable to your soul? Can you say the Lord is my Redeemer?

- [45 : 43] Oh, what a mercy then we can come to that knowing religion. I know that the Lord is my portion. I cannot deny that he has been merciful to me.

If you will bear with me, I've said this already in one of my places here in England, and I will repeat it again. Shortly after the Lord brought my soul into liberty, I had an appointment for somebody and I had to wait a little while in the home, because I felt I didn't care to sit there.

I was in the tender love, and I began to think upon some of the sweetness that the Lord has showed me through his word, and some of the tokens of his love and of his mercy.

And then it came to me this way, if the stream is sweet, what must the fountain head be? as if the Lord, and I'll put it this way, showed me the streams of his love, his mercy, little tokens, no Warbington, no, no, no, no, William Gatsby, no, I didn't come to that height, but I may believe as a poor old sinner, here and there are tokens to my soul, I can't deny it.

I thought if the stream is sweet, what about the fountain head? And then the Lord showed me that every blessing and every favor that I had to my soul flows upon the ground of an infinite from an eternal covenant which is made in eternity.

- [47 : 27] My name was there in the mind of God. He had thoughts of peace and not of evil. All those are melting times you don't forget. So what a mercy.

You can come to this place. I don't know much. but maybe you can come like the blind man. This I know. Once I was blind but now I see.

Grace makes the difference. let me try to read my text. And if any more thoughts come to me I'll see more. for as much as you know.

I love that friends. In desire and sometimes in fulfillment. But in desire friend you can't deny it. For as much as you know that you were not redeemed with corruptible seed things as silver and gold.

From your vain conversation received by tradition from your fathers. Another is all of grace. It was for grace from the beginning. There was grace in the middle. And I'm sure I need grace at the end.

- [48 : 46] And if the Lord has given me grace in the beginning and grace in the middle he will give grace at the end. So grace and glory.

But with the precious blood of Christ I wish I could speak of the parents. Words fail me. But with the precious blood of Christ as of a lamb without blemish and without spot.

There I believe in. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[49 : 51] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Grace to the charming sound, harmonious to the ear, however the echo
shall resound and all the earth shall hear.

Grace first inscribed my name in God's eternal book. It was grace that gave me to the land
where all my sorrows took.

Hymn 201 Hymn 201 Hymn 201 Hymn 201 Hymn 201 Hymn 201 Hymn 201 Good night.

Thank you.

[51 : 53] Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

[54 : 55] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.

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

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

Thank you.