

# Christ's Kingly Office (Quality: Good)

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Preacher: Matrunola, Kenneth (1937-1994)

[ 0 : 00 ] With the Lord's help I would speak this morning a little on the kingly office of the Lord Jesus Christ.

Christ as King. I had a meeting to take last evening in Lewis, in East Sussex, on the subject of the majesty of God.

So a lot of the week has gone in thinking around this great theme of the majesty of God. And what I would like to have said last night would have been something concerning the majesty of Christ, but time did not permit.

And I want to try this morning to take up this theme. It was Martin Luther that said, as we've often heard referred to from this pulpit, that doctrine is heaven.

Doctrine is heaven. That is sound doctrine. That of course is that doctrine which is in the spirit of God in its application to us.

[ 1 : 18 ] Doctrine is heaven. And surely the doctrine of Christ is indeed as heaven.

Minded are the words of Paul in the beginning of Ephesians when he speaks of being blessed with all spiritual blessings in heavenly places or in the heavenlies.

In Christ. May we know something of the heavenly places. In Christ. May we be given some glimpse this day.

May we be given some glimpse this day. Or that it might please God to grant it. Of our great Savior. Who is exalted to the right hand.

Of the majesty on high. He is prophet. Priest. And king. And in the words of the catechism.

[ 2 : 19 ] He executed the offices of prophet, priest and king. Both in the state of humiliation and also in the state of exultation.

While we want to think this morning of Christ exalted. Yet we must remember that he is prophet, priest and king in the state of humiliation.

Which state he voluntarily took upon himself when he was made like us. And was made of a woman.

Made under the law to redeem. But in that state of humiliation he is still as king. In what sense is he king in the state of humiliation.

In the way that he fulfilled the messianic prophecies concerning kingship. And all of these he has most wonderfully fulfilled.

[ 3 : 23 ] I think of that word in Micah 5.2. But thou Bethlehem Ephrata. Though thou be little among the thousands of Judah. Yet out of thee shall he come forth unto me.

That is to be ruler in Israel. Whose goings forth have been from of old. From everlasting. And when he was born at Bethlehem.

There came those wise men from the east. Saying. Where is he that is born king of the Jews. For we have seen his star in the east.

And are come to worship him. Dear brother ministered last Lord's Day morning. On that 10th verse of the 49th chapter of Genesis.

That the scepter shall not depart from Judah nor a lawgiver from between his feet. Until Shiloh come and unto him shall the gathering of the people be.

[ 4 : 23 ] And in that state of humiliation. That Christ was brought to out of the love wherewith he loved the church. We see that he fulfills all the messianic prophecies concerning his kingly office.

He is king. And we also see in the state of humiliation that Christ is king. In the very performance of the messianic work.

In such a kingly fashion. There is such a kingly performance of the work. But never man spake as this man. That was the very testimony. Even of those that were sent to apprehend him.

This man is not one that speaks as the scribes and the Pharisees. This man speaks with an authority that is of heaven itself. Never man spake as this man.

Those works that he performed. Confirmed him that he was the one approved of God. By these miracles and wonders and signs. Which God did by him in the midst.

[ 5 : 30 ] And in the performance of the messianic office. You see that there is a kingly performance of it. You saw it in the case of the man blind from birth.

And this man is made to see. And who but the Lord's Christ could do such a thing as that.

You see in the way he fulfills the office of a priest. That he is doing it in such a kingly fashion. And the righteousness which he obtains is the righteousness which is perfect in every aspect.

The righteousness which he has made over to us. Which he obtained by his perfect law keeping. He did it in a kingly fashion. He magnified the law and made it honourable.

And the righteousness which he makes over to us. Because he died in our place upon the cross of shame. It was the death of the king. Why it was written as the superscription over his cross.

[ 6 : 37 ] This is Jesus of Nazareth. The king of the Jews. And the elders and the chief priests came to Pilate. And they said write not that he is the king of the Jews.

But that he said that he made himself out to be king of the Jews. And Pilate's answer. We cannot forget what I have written. I have written. It was true of him.

And in the fulfilment then of the prophetic and the priestly office. He did it in a kingly fashion. In the days of his humiliation. But then it came as needful.

Because of the very performance of all those things that were appointed. And because the father found no fault in him.

This is my beloved son in whom I am well pleased. And because he did even to the death of shame perfectly. All that was laid down by which our salvation should be accomplished.

[ 7 : 45 ] There came that resurrection. Which is the beginning of the exultation. And through the space of 40 days as we are considering in the evenings.

He showed himself alive by many infallible proofs. Until he was taken up. And there at God's right hand he is a prince and a saviour. And we are thinking especially now of the kingly office of Christ.

In his state of exultation. Yet I have set my king upon my holy hill of Zion. And he who is at God's right hand.

The government is upon his shoulder. And he is that one according to Revelation 19. Who is king of kings and lord of lords. Who is a vesture.

A vesture dipped in blood. And on his thigh a name written. King of kings. Lord of lords. All then that we might see this morning. Something of the glory of the redeemer.

- [ 8 : 47 ] That he is our king. And that he has the right to this highest of all majesty and title. Which is his.
- Because he has wrought the mediatorial work. And that he has done all things well. Well then let us look to this matter. God helping us.
- Notice first of all that God has exalted his son. The father has raised his son. The father has raised him. And given him this title.
- The father has done it. He has given him that authority. In heaven and in earth. He has raised him.
- By that mighty work. By the greatness of his power. Which he wrought in Christ. When he raised him from the dead. And set him at his own right hand.
- [ 9 : 42 ] Far above principality and power. And might and dominion. And every name that is named. And hath put all things under his feet. The father hath raised him to this.
- The father hath given him a name. Which is above every name. That at the name of Jesus. Every knee should bow. And every tongue confess. That he is Lord to the glory of God. The father.
- Now the old Unitarians. Denying the Trinity. Denying the deity of Christ. They said that this surely proved.
- That he could not have been God. That the father gives to him. By virtue of these scriptures. He gives him a dominion.
- Surely they say. If he were the son of God. He already possessed that dominion. Now of course. We refute utterly. The Arian. And the Unitarian views.
- [ 10 : 39 ] That say that Christ. Only received a dominion. But he did not have it. Because he was not God. He was a created being. He is the only begotten son of the father.
- He is that son. By an eternal generation. In the bosom of the father. He is that one who is God. And all of deity. Belongs to the son.
- As much as it belongs to the father. Or as much as it belongs to the Holy Spirit. He is of the full deity possessed. He had the dominion. He had the essential rights.
- The kingly rights. All of the majesty of God. Belongs to Christ. Essentially as God. As the son of God. Very God. Of very God. But when we read in Ephesians 1.
- And in Philippians 2. That the father hath raised him up. And set him at his own right hand. And given him the name. Which is above every name. We are thinking of the mediatorial glory.
- [ 11 : 39 ] We are thinking of the mediatorial kingship. He already is king. In that sense that. Our God is king. Of the universe.
- In creation and providence. But this is in terms of salvation. Because of what he did so well. Because of his performance. Because he humbled himself for a season.
- That he should receive this name forevermore. It is the mediatorial kingship. And it is the father that raises him to that. Because he has represented the elect.
- Because he has redeemed them by his blood. Because now it is time. That in the very presence of God. He should stand on their account. And make continuing intercession for them.
- Thus he is given that name. Which is above every name. It is because he took our nature upon him. It is because he humbled himself.
- [ 12 : 41 ] And became obedient unto death. Even the death of the cross for us. That by virtue of this. The father has now raised him up. It was because he had ever in his mind.

That it would be so. That he should see of the travel of his soul. And be satisfied. It is because the Lord Jesus Christ. For the joy that was set before him.

Despised the shame of the cross. And regarded these things as those things. Which had to be done. And which he would necessarily accomplish.

That he might enter into that glory. That would be his. On the successful completion of these things. It is thus that the father has raised him. It is thus that the father has given him that name.

It is thus that God has set his king upon his holy hill of Zion. It is thus that we read. For unto us a child is born.

[ 13 : 41 ] Unto us a son is given. And the government shall be upon his shoulder. And his name shall be called Wonderful Counselor. The mighty God. The everlasting father.

The prince of peace. Of the increase of his government and peace. There shall be no end. Upon the throne of David. And upon his kingdom. To order it. And to establish it with judgment.

And with justice. From henceforth. Even forever. The zeal of the Lord of hosts. Will perform this. It was thus. That the angel announced to Mary.

Behold thou shalt conceive in the womb. And bring forth a son. And shall call his name Jesus. He shall be great. And shall be called the son of the highest.

And the Lord God shall give unto him. The throne of his father David. And he shall reign over the house of Jacob. Forever and of his kingdom. There shall be no end.

[ 14 : 37 ] In that humiliation. That he voluntarily assumed. Which was by divine determination. In that humiliation. The son of God. That assumed our nature.

That he might represent us as our surety. And that he might die. As our substitute upon the cross. He did not know. In these days of his. Enfleshment.

He did not know. What it was to be exalted. He knew only the. Humiliation. He was brought lower and lower. He was made obedient. To the very sufferings of death.

He was brought to that place. That he became. A spectacle to angels. And to men. But then having. Gone so low. For our salvation's sake.

When the work was accomplished. When he could cry from the cross. It is finished. On the third day. God raised him. The father raised him up. Declared him to be the son of God.

[ 15 : 32 ] With power. By the resurrection. From the dead. By the spirit of holiness. And a risen Christ. And an ascended. Exalted Christ. Sitting at God's right hand.

Has entered into his glory. And the God man now knows. The exaltation. He did not know it. As God man. As that blessed person.

With two natures. Now and forever. He did not know. In the days of his humiliation. What it was to be. As king. Set upon the holy hill of Zion.

Until the work was done. Then God raised him up. He was crowned with glory. And honor for us. The father hath given him.

That place at his own right hand. Set him there. With all honor and dignity. Put all things under his feet. And given him to be head. Over all things unto the church.

[ 16 : 28 ] Which is his body. The fullness of him. That filleth all in all. Or that we might see it. And understand it. Doctrine is heaven. If you understand a little of this.

It will be. To be with Christ. In the heavenly place. Now the second thing. Is to notice the extent. Of this kingdom. And again.

We look to the words. Are quoted in Ephesians. One which he wrought in Christ. When he raised him from the dead. And set him at his own right hand. In the heavenly places. Far above all.

Principality and power. And might. And dominion. And every name that is named. Not only in this world. But also in that. Which is to come. And hath put all things.

Under his feet. It's a universal kingdom. Christ. Exalted to the right hand. Of the majesty on high. Is given kingship. Over the universe.

[ 17 : 25 ] Nothing less than that. Absolute. Kingship. Universal. Kingship.

The same in Philipians. To these. To these. Familiar words. Of the second. Chapter. And the ninth. Verse. God also hath highly exalted him.

And given him a name. Which is above every name. That at the name of Jesus. Every knee. Every knee. Should bow. Of things in heaven. And things in earth.

And things under the earth. And that every tongue. Should confess. That Jesus Christ. Is Lord. To the glory. Of God.

The Father. These words. Mean that. The angelic beings. They are under the lordship. Of Christ.

[ 18 : 20 ] Those elect angels. Do his bidding. They speed and post. Or land and ocean. Without rest. All ministering spirits. To those that shall be. Heirs of salvation.

He is the lord of all. That is upon the earth. The empires of man. Even the most godless empires. Are under his lordship.

Christ is the last word. And the things under the earth. Speaks of the powers of darkness. And speaks of the abode of the dead. And he is sovereign.

Over all those that are reserved to judgment. Whether they be men or angels. And they will all be brought to that acknowledgement. And every knee shall bow.

And every tongue confess. Now what is it that this means? It does not mean they will all be converted. As some take it to me. Far from that. We know that that will not be the case.

[ 19 : 18 ] Many called. But few chosen. We know that in the last day. There will be multitudes. That will be brought to his sentence. Of perdition. Pronounced upon them.

And executed against them. And even though the church. Be as a multitude. That no man can number. In its totality. Yet what is it compared. With the millions and millions.

Of the human race. What is it compared. With those. Angelic beings. That have. Kept not their first estate. But are held.

In chains of darkness. Against the judgment. Of the last day. But it means that. All in that day. Those willingly. As the Lord's people. Made willing.

In the day of his power. They shall. Willingly confess it. They shall own him. As the God. That saved them. By free and sovereign grace. Not for anything in them.

[ 20 : 12 ] But according to the mercy. That he set upon them. From everlasting. They will. Admire him in that day. When he comes. To be admired in his saints. But the rest.

Will be brought to own. That that very. That very. Name of Jesus. That. Which they had no time for. That which they. Desired.

To give no homage unto. They will be brought to acknowledge. That that is the name. Which is above. All of the names. And that the father. Has exalted his son.

And he alone. Shall be exalted. In that day. That's what it means. It's not in the name. It must never be. Translated. That in the name of Jesus. As though. All of the world.

And all of the powers. Angelic. Or. Or human. That they are coming to God. In the name. As we come to God. In prayer. In the name of Jesus.

[ 21 : 07 ] It is at the name. When that name of Jesus. Is shown. When his. When there is the display. Of what he did. For the church. It will confound them. So that they will fall.

To their knees. And on. That this. Very name. Which they took. As a name. Of reviving. Upon their lips. Is nonetheless. That greatest name. In the whole universe.

And it will be. From the very. Same. Jesus. That they will hear. The sentence. Pronounced. Of their everlasting. Separation. From God. And from his faith. That's what it means.

It means. That though they had no time. For Christ. Knows. In the colleges. The theological colleges. So called. Of our land. And other lands. That deny the Bible.

And deny the deity of Christ. And say such monstrous things. Concerning. The Lord's anointed. In that day. They will fall to their knees. And own with their tongues.

[ 22 : 02 ] That he is. Lord. They will. Fain. Pull their tongues. From their mouths. When they consider. The things that they have said about him.

But it will be too late. In that day. There's no second chance. At the day of judgment. Dear friends. May we never forget it. Now is the appointed time. They will fall in that day.

To their knees. They will acknowledge. That he is. Lord. To the glory of God. The Father. The extent of his. Kingship.

Is a total kingship. Kingship. Over the whole. Of the universe. But then notice. These two things.

That must be pointed out to us. This day. We are not yet come to that. Future state. We see not yet. All things. Put under him. But we see Jesus.

[ 22 : 59 ] Crown with glory. And honor. We see him by the eye of faith. We are brought to think. Concerning this. That until he comes again. That kingdom.

Which is an absolute. Kingdom. Kingdom. Is none the less. Under wraps. It is. A kingdom.

Which is in our hearts. As a kingdom of grace. Rather than a kingdom of glory. That's our presence. Condition. You think of this little assembly. In the city of Portsmouth.

What are we? A handful of people. Largely. Ignored. The majority of people. Even living in this street. Don't know this is a place of. Worship. Some of them have told us.

That in past days. Never realized it was a place of worship. Said all sorts of things. That they thought it was. We don't have anything. Of the glory. Of the king.

[ 23 : 52 ] About us. But we have the grace. Of the king. I trust. In our hearts. And the king. Spiritually. In the midst. To see the glory. That shall be.

To see Christ. Just as we will. With all flesh. In that day. And spirits. To see him. In that sense. Of his absolute dominion. And kingdom.

And sovereignty. It's faith that we need. These things are opened up. To faith. It's the day of faith. The just. Lives by faith. We're not yet.

Living by sight. We have not seen these things. But we know. These things. Will come to pass. Faith is the substance. Of things hoped for.

The evidence. Of things not seen. We believe. That these things. Will come to pass. They must come to pass. But meanwhile. It is faith. That apprehends them.

[ 24 : 45 ] It's faith. That lays hold upon them. Do you by faith. Lay hold. Upon the majesty. Of the son of God. This day. Do you say. That is the one. That is my savior.

And my lord. That one. That at the end. Whatever it is. At the moment. How they speak. I have no time for him. How those. With whom we consort. Day and daily.

Speak. Lightly. And even. Evilly. Concerning. In that day. To come. Let faith. Hold on to this. They will. Be made to think differently. They will confess.

That Jesus Christ is Lord. They will bow the knee to him. And that name. Which is precious to us. That they have no interest in. It will be made. Evident then.

That we were right. And they were wrong. I don't say. That we might. Boost in ourselves. Why should there be a difference. Concerning us. We are not better than others.

[ 25 : 42 ] Compared with many. We may be far. Worse than they are. There are many. That behave themselves. On the earth. Better than. Than the Lord's people do. That's a shameful thing. But it always.

Exhibits. How it's mercy and grace. That have come to us. It's not of works. It's not that we're better than others. But it is a simple truth. And faith lays hold upon it.

There will be a vindication. And when the devil comes and says. Well why should you be living like this. You could forget all this religion. And go back to what it was.

Before you knew these things. Would any of us want to go back? Would we want to go back. To the darkness. And the bondage. The ignorance. When we knew not. That there was a God.

And how that God. If we thought there was one. Was ever to be approached. Would we want to go back to that? Would we be. Those that prefer. To live. To the present.

[ 26 : 38 ] We are mortal. We must die. After death. Judgment. Do we want to live. As our own. Man and woman. Do we want to be. The persons. That please ourselves.

Or do we want to be. Those that are under. Lord of Christ. Who shall see him. In that day. And will not be ashamed. Or admire him. And we will be admired.

As we are raised to glory. And made to be like it. As a day of vindication coming. And may it be. That the very. Thought of it.

And the very consideration of it. By faith. Gives us. Encouragement in the present. What are the sufferings. Of this present time. By comparison. With that glory.

That shall be revealed. When you are up against it. And when you feel. That perhaps. You are going through difficulties. That you wouldn't be going through. If you weren't a Christian. But that you are going through this.

[ 27 : 33 ] Just for the reason. That you are the Lord's. And you are in this fallen world. Remember. That it is a light affliction. Which is but for a moment. It is working for us.

A far more exceeding. An eternal weight of glory. We look. Not to the things which are seen. But to the things which are unseen. See Christ upon the throne.

See him there. Although. Yet not all things are put under him. As they will be in that last great day. When he appears the second time. Without sin unto salvation.

His power is such. That he restrains. He rules. He governs. All things are put under him. And that brings me to the final thing.

That I would say on this subject. The father having given him. This name. This kingship. This majesty. And then this. The extent of this kingship.

[ 28 : 27 ] That it is a total kingship. It's over all. The third thing is that it is for the benefit. And for the blessing. Of the church. Christ's kingdom is for the church. That's how that Ephesians.

One. Passage ends. Hath put all things under his feet. And gave him to be the head. Over all things. To the church. Which is his body.

The fullness. Of him that filleth all in all. He defends the church. The church which is his. Given to him by the donation of the father.

From all eternity. The church which he has. Come. Come from heaven. That he might receive her as his holy bride.

That church which he is redeemed. By his precious. Precious blood. Christ defends that church. Inwardly and outwardly. The trials and the temptations.

[ 29 : 27 ] Come because. We see not yet all things put under him. But we see. Jesus by the eye of faith. And he loves us. And he won't be parted from us. And he.

That touches us. Touches the apple of God's eye. And he is very jealous for his people. And those that are set. Against.

The church. Are those that cannot. Ultimately prosper. And all that those that may be against us. May yet. Be brought. To. Be numbered with us.

As Saul of Tarsus. Was subdued by sovereign grace. There's the power of the king. At God's right hand. That this persecuting. Blaspheming. Pharisee of the Pharisees.

Was brought low. At his feet. And turned round in his way. And became a preacher. Instead of a persecutor. We want to. Know that he who is at God's right hand.

[ 30 : 23 ] Who has the kingly power and authority. Is putting it forth. To gather in his people. To protect them. And where there are those. Of the enemies of the Lord's people.

That will not be made. Willing and brought to submission. And given to accept. The lordship of Christ. They will be. Restrained. And he will make the wrath of man.

To praise him. And the very wiles of the devil. He will so. Cause all things to work to good. For good to them that love. God. Who are the called.

According to his purpose. That these things. That singly would crush us. Will be made yet. To our advantage. And he will. By these very things. That seem to vex us.

And oppress us. By these very means. We shall be made. The people that he would have us to be. And whether it be. By chastenings even. Whether it be.

[ 31 : 17 ] By awakenings. Inclinations. Promptings of the spirit of God. He is fashioning us. Unmaking us. The very one. Who is king of kings. And lord of lords.

The one. To. Who already has entered. Into the. Exalted kingship. Which yet. Is not. Demonstrated.

As it will be. At the end of the age. But is there. And is perceived. By a nigh of faith. He is ruling. He is governing. The government is upon his shoulders.

It's by faith. The gates of hell. Shall not prevail against this church. This church. That is brought. Into being. By the irresistible grace of God.

That confesses. By faith. Christ. As Peter. At Caesarea Philippi. Thou art the Christ. The son of the living God. That church. That is on the. Foundation. Rock of Christ.

[ 32 : 15 ] Confessed by faith. It will not. Be. A body. That vanishes. From the earth. The very gates of hell. Shall not prevail. Against it. Because he is.

Governing his church. Who has all power. In heaven. Up on the earth. And who has. Had all things. Put under his feet. By the father. To the end. That he might be head.

Over all things. Unto the church. He is that one. May the eye of faith. Be looking to him. And there. He appears. In the presence of God.

And when your sin. Rises up. As it does. And if we're not troubled. About our sins. There's something wrong with us. If we become indifferent. To sin and sinning. Then God help us. These things are written.



That ye sin not. John says. But if any man sin. We have an advocate. With the father. We are concerned about sin. We're concerned. That we're still so sinful.

[ 33 : 10 ] Are we not? Or we should be. And we feel so vexed about it. And we're about to cast the stones. At the others. I was thinking of the cabinet minister.

It's fallen into certain things. And publicly. This and that is said about him. And I believe it's true. And we say that he should be dismissed from office.

But what of us? My friends. What of us? Have we not done like things? Have we not done the very things? Have we not had every evil thought and intent within our hearts?

We have the right to cast these stones. When the sins of our sinfulness comes. And we feel that we're not even fit to be seen with the Lord's people.

And be numbered with them in their assemblies. And we don't want to come to the Lord's table. We need to be reminded of dear old John Duncan speaking to that woman that wouldn't come to the Lord's table.

[ 34 : 08 ] Target woman. It's forcing us. We need to remember that advocate in the presence of God. And that prevailing advocacy. We have one who hath an everlasting priesthood.

Wherefore he is able to save unto the Artemis. All them that come unto God by him. Seeing that he ever liveth to make intercession for us. He's a priest forever after the order of Melchizedek.

Melchizedek is the priest king. He is that priest who has obtained righteousness. But he is king in Zion. He is that one that has obtained a righteousness for us.

And as king he sovereignly pleads it and sovereignly applies it. And it is a prevailing work that he has performed for his people. And the blood of Jesus cleanseth from all sin.

I need to be reminded of it. If I came to Salem Chapel and only took away these words. The blood of Jesus cleanseth from all sin. It would be sufficient. He has the power to forgive sins.

[ 35 : 13 ] This man has power to forgive sins. Because he is that one that God hath raised to his own right hand. He is an advocate with the Father. Jesus Christ the righteous.

He prays that they whom thou hast given unto me may behold my glory. That glory which I had with thee from the beginning. And pray that they might be with me where I am.

That they may behold my glory. Will bring us to glory. Infallibly secure his people and keep them against all oppositions external to them.

And internal the corruptions he will subdue iniquities within. Until he brings us to that state of glory. And he shows to us his own lovely face.

And when we shall see him. We shall be like him. And all things then are in the sovereign provisions of this God. All in the covenant.

[ 36 : 14 ] Ordered and sure. Of which covenant Christ is mediator. And he is our mediator. Who has done all that was laid upon him to perform.

He is the exalted mediator. And at the name of Jesus. Every knee to him should bow. And every tongue confess. That he is Lord.

To the glory of God the Father. All spiritual resources in him. All our defense in him. All our sufficiency in him. All our future.

Secured by him. He is the Alpha and the Omega. He is the joy and the rejoicing. Of the believing heart.

Through floods and flames. He leads me safely on. And daily makes his sovereign goodness known.

- [ 37 : 17 ] My every need he richly will supply. And I will his mercy. Ever let me die. In him there dwells a treasure all divine. And matchless grace.
- Has made that treasure mine. God grant us that sweet and precious assurance of faith. That the treasure is ours.
- Because the King is our King. And the Lord God has set him upon the holy. Set him on the holy hill of Zion. And there he is.
- Never to be removed. Never to be toppled. By the machinations of men or devils. For he has all authority in heaven and earth.
- Lord give us then the sight we beg for at the start. To know that we are in the heavenly places.
- [ 38 : 14 ] In Christ. For his name's sake. Amen. We close the service by singing 730 from the Gatsby hymn book.
730. All hail the power of Jesus name. Let angels prostrate fall. Bring forth the royal diadem.
- And crown him Lord of all. 730. 1320. Thank you. Thank you. Thanks.
- Thank you. ESTABLISH. TRANSITORION. March 4, extert. Select the title.
- Please remember when you do the first time. Whether you're autistic. Entering. Telling. Menu landscaping.ster him or Agent. Theirmusic. Each one of these times. Ent■■. Go ahead.
- [ 39 : 19 ] You take önemli data. TerJA!