

Soli Deo Gloria

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

Date: 07 January 2018

Preacher: Jon Hueni

[0 : 00] The issues of where life meets the road. And he's just saying that one of the most awesome thoughts that can ever cross our mind is the fact of we must give an account to God one day in judgment.

And that day is to influence how we live this day. So speak and act now as you will wish you had. And as you know, you will one day need to give an account to God.

And in that day, the standard of righteousness will be God's own holy laws. So important truth for life. God's law is not the law that makes us slaves, that binds us in an unhealthy way.

That's what the natural heart thinks. If I want to be free, I'm only free if I can cast off God's laws. But James says, no, this is the law that gives liberty.

And so what a blessed thing that we have God's law this morning, that we have God's spirit and God's savior for all of our law breaking.

[1 : 10] Well, we made it here. That's the first note of praise. God will meet us as we draw near to him. He promises to draw near to us. Let's pray and seek his blessing.

Amen. Amen. Our father in heaven, we're not here by accident. You have put us here.

And you've put us here with the purpose to not live for ourselves, but for you, the God that made us and who sent your son to redeem us from our sin.

When we see a verse like this, it reminds us that one day we'll have to give an account of all of our words and actions before you. We flee to Jesus.

Have mercy upon us for Jesus' sake. We thank you that James goes on to say that mercy rejoices over judgment. Thank you for the mercy that is ours in Jesus Christ.

[2 : 08] Teach us, then, to speak and act as those who are heading toward that great white throne where we'll see the Lord Jesus in all of his glory and all of his holiness.

Make us a holy and a happy people, a people that have been set free by our Savior who is himself the truth that sets us free. Teach us today those truths that will set us free.

Teach us to think rightly about you and about ourselves and about life, about eternity. Plant such thoughts in the hearts of our children that they might fear you and trust in you and love you and serve you with all their days.

Thank you for safety this week. Thank you for bringing us together. Now we're here to meet with you and to have your word come to us in power. We ask it in the powerful name of Jesus.

Amen. So who am I? So somewhere in my youth or childhood, I must have done something good.

[3 : 27] Who am I? Maria. Maria. Okay. Some of you have seen the sound of music.

And she says that when she's lost in wonder that the captain would love her. Well, somewhere in my youth or childhood, I must have done something good to have something this good happen to me.

That's the only conclusion she can come to. I must have done something to deserve this. Does anybody remember Maria's religious roots? What was she before she became the captain's nanny?

A nun at the abbey under the tutelage of the Roman Catholic Church. And so her song is a true reflection of that religious system.

That good things happen to good people because of something good that they do or have done.

Indeed, Rome, as we have seen, teaches that if in the end you are to experience the ultimate good of salvation, it's at least in part because of something good that you have done to earn it.

[4 : 41] So at the end of the day, you have yourself to thank for it or at least a great portion.

Indeed, the most important part of it.

Now, how different is the true gospel of grace that leads a Saul of Tarsus to cry, Jesus Christ came into the world to save sinners of whom I am the chief.

So salvation, it didn't come to me because I did something good. No, I'm the chief of sinners and it came to me or that caused John Newton to exclaim amazing grace that saved a wretch like me. He's enjoying this. This salvation being right with God, and he doesn't trace it back to something good that he had done in his youth or childhood.

He traces it back to this amazing grace for a no good wretch like me. And we, too, love to take our place beside him, don't we, and sing of the wonderful grace of Jesus, greater than all my sins.

[5 : 50] And every last one in heaven is singing, worthy is the lamb that was slain. How different is that sentiment from Maria's, I must have done something good to be here enjoying this.

Well, the gospel of grace teaches us to lay our crown of praise entirely at the throne of God. And that brings us to the last of the five solas of the Protestant Reformation.

Five important truths that were recovered 500 years ago to the church at large. In Latin, it's soli deo gloria. It is to the glory of God alone.

Now, there really is no other conclusion to come to if we followed the first four solas. How is there? What are the first four solas?

Somebody give me the first. Scripture alone? Tells us about a salvation by grace alone through faith alone in Christ alone.

[7 : 02] Well, if that's true, then, to whom should the glory go? Did you just say God?

Thank you. Alone, right? We have to have the alone. Everybody gives God some credit. I mean, after all, he did send his son and he did die on the cross and all of this.

But, no, the fifth point that came out of the Reformation is understanding salvation. We can come to no other conclusion than all the glory goes to God alone.

So, if salvation is something that was revealed to us by God that we never would have come to ourselves just in our own thoughts.

If it had to be revealed to us in Scripture alone. And it is a salvation that comes to us not by our own merit, but by the grace of God alone.

[8 : 06] And not through our works, but by faith alone. And that faith itself is a gift of God and a declaration of our unworthiness. And that it is all what Christ has done, Christ alone.

Then, to God alone be the glory. And so, that alone is critical to understanding salvation. It's not part of the glory is due to God and part is due to me.

It's not even 99% God and we've got at least 1% in this deal. No, God alone means 100% God and 0% me.

It excludes the slightest praise for man. And let me just say that's one of the reasons why the real gospel is hated. It's too humbling for man to say, I have nothing for which to bow concerning my salvation.

I owe it all to God alone. That's what the true gospel would teach us. And that's just too humbling for man's pride. But any understanding of salvation that reserves even the slightest praise for man is sadly out of step with the universal theme of the Bible.

[9 : 26] Which is that God and God alone deserves all the praise, glory, honor, and credit. So there's a man and he's been in a fatal car accident.

And he goes unconscious. And while he's out of it, a skilled ambulance team arrives and keeps him alive long enough to get him to the hospital.

Where it's determined that the only way to save his life is by way of a heart transplant. Which a skilled surgeon and staff performs. But when this man regains consciousness, all he can talk about how tough he is and how well he did.

And immediately we sense the impertinence of his thoughts and of his words. He's out of touch with reality.

With what really happened. And so is the sinner. Who thinks that because he was somehow smarter than the guy beside him, he trusted in Christ. That he came to Jesus to be saved.

[10 : 29] And that it really came down to himself. And the fact that I did better than him. And that's why I'm saved. When in fact, according to the Bible, none of us would have ever come to Christ had God not given us the new heart.

And taken out the stony heart. And put in a heart of flesh. Ezekiel 36, 26. None of us would have trusted in Christ and come to him for eternal life.

Had we not been given a supernatural new birth by the Holy Spirit. John chapter 3. Had we not had that transplant. We too would have made a wretched choice and rather starve than come.

As we sing. Had God not sweetly drew us to Christ, we never would have come. Isn't that what Jesus says in John 6, 44. No man can come to me unless the Father draws him. The same word used of fishermen, drawing the nets into the boat. Sinners need to be pulled into Christ by the activity of God himself.

[11 : 41] Or they will not. They cannot come. So there's Lazarus. And he's unwinding this grave clothes.

And he's just outside this tomb. And he's bragging. You can't keep a good man down. And you say, no, no, that's not it at all. You were four days stinking dead. There was no life in you.

It was Jesus who said to a dead man, Lazarus, come forth. And that's you and that's me, the sinner. There we were dead in trespasses and sin.

And Jesus Christ gave a word of power that brought us back to life. That's what Ephesians 2 is all about. That it was when we were all dead.

When we were dead. He's talking to the church at Ephesus. Believers there. When we were dead in trespasses and sins. When we were the objects of wrath, just like all the other people in the world.

[12 : 40] It was then that God made us alive in Christ. God who is in his great love for us. Who's rich in mercy. Made us alive with Christ.

Even when we were dead in transgressions. It is by grace you have been saved. Dead people made alive. By someone else.

Have no room to boast. God deserves all the glory. Or there's Jonah. And he's sitting on the shore. And he's pulling seaweed out of his head. And spitting the junk out of his system. And he's saying,

Wow, I really did real well in that three day ride in the fish's belly.

I have some credit, you see, in the fact that I'm alive.

[13 : 40] God, didn't we do a good job surviving? You and I. We were quite a team. No. He couldn't come to that conclusion. He was going down for the last time.

He was swallowed by a great fish that the Lord prepared. He was kept in that submarine for three days. And then vomited back onto shore. Safe and sound.

And his theme song. In chapter 2 and verse 10. Is not Lord, we did real well together. It's salvation is of the Lord. Salvation is his doing.

And when we read our Bibles. We realize this matter of who gets the glory. Is not a small thing to God. Indeed, God is jealous of his glory. It's not something he will share with others.

Isaiah 42.8. He says, I am the Lord. That is my name. I will not give my glory to another or my praise to idols. What is the chief end of man?

[14 : 46] To glorify God. And to enjoy him forever. And that is also the chief end of God. That all he does, he does for his own glory. That's the highest good.

And that is no less true of his greatest work of saving sinners. Yes, he pursues it for our good. But even more foundational.

He pursues our salvation for his own glory. And so with the ultimate aim of showing forth his own glory. God devises a way of salvation.

That would exclude all boasting except in himself. A salvation that's not something man figures out on his own. But is revealed in scripture alone.

A salvation that comes to us by grace alone. Through faith alone in Christ alone. And all of that was intentional, you see. So as to leave no room for boasting in man.

[15 : 42] But only in God. It was a couple weeks ago. That we saw in Luke chapter 2 and verse 14. The angels announcement to the shepherds in Bethlehem.

About the Savior's birth. And their message was that. This Savior born of Mary. Who is Christ the Lord. Will bring two things. Glory to God in the highest.

And peace to men on earth. On whom his favor rests. There's something for each. Peace for men on earth. And glory for God in the highest.

You see. There's no glory for man. Man will here and now have some reason to glory in themselves. No. All the glory will go to God.

Because of what this Jesus has come to do. Turn to Ephesians chapter 1. Again, the problem with this series is that we have one Sunday for each of these solas.

[16 : 44] And there's too much material. We must choose something. But look at Ephesians 1. 3 to 14. One long peon of praise to God for the blessings of salvation.

And Paul's going to unpack it. It's like here we have Christ. This great present. And inside of him as we open up our salvation. We find many different spiritual blessings.

And Paul now is going to unpack these blessings of salvation. We find it's a Trinitarian salvation. In that it was the work of the Father and of the Son and of the Holy Spirit to save us.

The Father, before creating the world, chose to save us. He chose to make us holy and blameless before him. Verse 4 says. And verse 5 says that in love he predestined us to be adopted as his sons through Jesus Christ.

In accordance with his pleasure, his pleasure and will. And what was he aiming at in this great package of salvation? What was he aiming at in choosing us, in predestining us, in adopting us as sons?

[18:00] You see it in verse 6. To the praise of his glorious grace. The Father did all of that to bring men to praise him. All right.

We go on. This grace has been freely given us in the one he loves. That is in Jesus Christ, his Son. And in him we have redemption, the forgiveness.

Redemption through his blood, the forgiveness of sins. In accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us this, the mystery of his will, which he purposed in Christ to be put into effect when the times will have reached their fulfillment.

What is this mystery that he revealed? To bring all things in heaven and on earth together under one head, even Christ. Now, where would you ever learn that? That the end of time, the purpose for which everything was created was that in the end, everything in heaven and earth will be brought under the headship of Jesus Christ.

What we learned, it was graciously revealed to us in the gospel. He's given us to know this and one day to experience a new heaven and a new earth all under our Savior, Jesus Christ.

[19:20] And that includes elect Jews and Gentiles being brought together in Christ. Paul speaks first of we Jews in verse 11. In him, we, we Jews were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will.

And why? What was he aiming at? Here's another purpose clause. In order that we, we believing Jews who were the first to hope in Christ might be for the praise of his glory.

You see, he's saying it again. The reason we believing Jews are saved, were chosen, predestined, brought to faith in Jesus blood is that we might exist for the praise of his glory.

And it was no different for you Gentile believers in Ephesus. Verse 13 says, and you also were included in Christ when you heard the word of truth, the gospel of your salvation.

Having believed you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession.

[20:34] Why? To the praise of his glory. You see, God was pursuing the same end goal in saving Gentiles as he was in saving Jews.

To make glory come to himself. That we might be to the praise of his glory. So every one of these spiritual blessings are ours in Christ.

We come to him. And in receiving him, we receive all the spiritual blessings that are found in him. And these are given to us to the praise of his glorious grace, to the praise of his glory, to the praise of his glory.

Repetition is one way of God taking a yellow highlighter through the pages of scripture. He's saying, get this. If you understand anything about my salvation, you need to know it's done to the praise of my glory.

Amen. Solely, Deo Gloria. Ephesians chapter 2 goes on. Chapter 2 and verse 5 to 9.

[21:45] It's by grace you've been saved. Why? In order that in the coming ages he might show the incomparable riches of his grace. Not so that in the coming ages in heaven people will stand around in heaven and say, weren't we so wonderful?

We made it. What we did. It got us here. No, in the coming ages what will be shown off is not man's merit but the incomparable riches of his grace.

And that could not be if there was any credit for man to take. He would be found trying to pat himself on the back. But no, that's not the way it's going to be.

Why not? Well, verse 8, for it is by grace that you have been saved through faith. And this not from yourselves. It is the gift of God. Not by work so that no one can boast.

We sometimes perhaps read too quickly over those last words. But that's what the fifth soul is. But that's what the fifth soul is all about. So that no one can boast.

[22 : 48] This way of salvation in Jesus Christ leaves no room for boasting. There's nothing for man to take pride in. And so chapter 3 and verse 21 concludes this section of Ephesians by saying, To him be glory in the church and in Christ Jesus throughout all generations forever and ever.

So if he's to receive glory in the church throughout all generations and forever and ever. Where does man ever get to take a bow?

Never. It's all to his praise. Now turn over to Romans chapter 3. And we find this same emphasis that the way of salvation has been intentionally designed in a way to leave man with one response. And that is to give God all the glory. Chapter 3 and verse 22 and following teaches us that justification, the way to get right with God, is by faith.

And it comes to us by faith. Just throwing ourselves on his mercy. Not by doing something to make God show favor to us. And he says in verse 22, This righteousness, this justification from God comes through faith in Jesus Christ to all who believe.

[24 : 20] Because we're all sinners. Nobody earns it. Verse 24, We are justified freely by his grace. Verse 25, Through faith in his blood.

And at verse 26, At the very end, He is the God who is just and justifies those who have faith in Jesus. He's emphasizing justification is by faith alone apart from the deeds of the law.

Then verse 27 asks an important question. I don't want you to miss it. Where then is boasting? Where is it?

Answer? It is excluded. You know what it is to be excluded? Maybe as a kid there was this little group of guys or gals and it was the little clique.

And you tried to worm your way in and you were excluded. You were rejected. You were put out. There was no room for you in that group. That's what happens to boasting when we come to the issue of salvation.

[25 : 28] It's excluded. It's excluded. It's ruled out. It's given no place. Completely shut out. And the follow-up question is important.

On what principle? Or how is boasting excluded? Is it excluded on the principle of observing the law? Is that what rules boasting out?

No. Because if we were justified on the principle of keeping God's law, if that's what made us right with God, we'd have plenty of room to boast.

So where is boasting? It's excluded. By what law or principle? The principle of observing the law? Answer. No. No. But on that of faith.

The principle of faith. For we maintain, verse 28, that a man is justified by faith apart from observing the law. Again, you see, there's something about the very nature of faith itself that excludes all boasting in man.

[26 : 30] We saw this when we studied salvation is by faith alone. And we saw that faith is what? It's the declaration of bankruptcy. I have no righteousness here. I have no goodness here.

I have nothing here to commend me to God for His favor. And so faith is looking away from self and casting all my hope, all my weight upon Jesus and what He has done for worthless sinners.

You see, that's what faith is by nature. It's turning away anything of praising me and saying, if I'm to be saved, it's got to be 100% because of what Jesus has done for sinners.

Wretches like me. The nature of faith shows us that boasting is excluded. Faith is not some righteousness of our own that God sees and says, oh, wow, John had faith in me.

I will reward him with eternal life. Faith is the empty hands that receives the righteousness of Jesus. That's the righteousness that makes us right with God. Not ours. Not our faith.

[27 : 37] Faith is just the open hands that receives Christ's righteousness. And that's what God sees. And therefore, boasting is excluded on the very foundational principle that salvation is by faith.

Justification comes by faith alone. And that wasn't an accident. When God was designing salvation in eternity past, He designed it by faith with the intention that that will shut man's mouth from any boasting in man.

Look at 1 Corinthians chapter 1. It's interesting how often Paul goes to this theme in writing to the churches. And you remember the Corinthian problem.

What was the problem at Corinth? They were boasting in men, weren't they? I follow Paul. Oh, I follow Cephas. I follow Apollos. Oh, I follow Christ. There was all this boasting in men. How does Paul deal with it? He counters with the gospel of the cross of Christ. This is where Pastor Jason took us when we looked at salvation through grace alone.

[28 : 45] The gospel of Christ crucified is the cure to all boasting in anything but the Lord. And so God's way of salvation through a crucified son of God is the great leveler of man's pride.

Look at verse 26 of 1 Corinthians 1. Brothers, think of what you were when you were called. There you are boasting about men. Now just think for a moment what you were when God saved you. Not many of you were wise. I.e., you were fools.

You were deceived. You were enslaved. All kinds of false lies. And not many of you were wise by human standards.

Most of you were nobodies. Not many of you were influential. Not many of you were of noble birth. But God chose the foolish things of the world. Why?

[29 : 46] To shame the wise. And God chose the weak things of the world. Why? To shame the strong. And he chose the lowly things of the world. That's you. That's me. Why? And the despised things.

That's us. And the things that are not. To nullify the things that are. So that. Here's the reason. No one may boast before him. So if we just remember what we were before we were saved.

We'd come to the so that. I can't boast before him. And that is indeed the. Way God designed.

Salvation. So that no one may boast before him. It is because of him. That you are in Christ Jesus. Who has become for us wisdom from God.

That is our righteousness. Holiness and redemption. Therefore as it is written. Let him who boasts. Boast in the Lord. This isn't some new thought of Paul.

[30 : 45] It comes right out of the Old Testament. The way of salvation has always been. Through revealed through scripture alone. By the grace of God alone. Through faith alone.

In the coming Christ alone. In the Old Testament. Now looking back to. The Christ who has come. And that's why. Old and New Testament concludes. Let him who boasts. Boast in the Lord.

It's because of him. That you are in Christ. Remember what he said. In Ephesians 1. All these blessings of salvation. Forgiveness of sins. Adoption. Election. The Holy.

Gift of the Holy Spirit. Guaranteeing us. To make it to the end. All of these gifts of salvation. Come to us. In Christ. Yes. But. But.

But I chose Jesus. And. And I. Decided for Jesus. And. And here Paul says. It is because of him. That you are in Christ. Yes. You believed on him.

[31 : 41] Yes. You came to him. Yes. You. You ran and took refuge in Jesus. But why? It's because of him. That you are even in. Christ Jesus. Again.

It was devised this way. So that no one. Would boast. Before him. Well. Let him then. Who boasts. Boasts. In the Lord.

Now this. Problem at the time. Of the Protestant Reformation. Can be solved. Right here then. Apply the glory test. If your understanding.

Of salvation. Leads to any. Room. For man's boasting. You know. That you've misunderstood. Something about it. Along the way. Because the only salvation.

That the Bible reveals. Is a Bible. That lays all the credit. From beginning to end. At the feet of the Lord. Lord. And that's what real saints.

[32 : 38] Love to say. Love to sing about. Love to glory in. That the fact that I'm saved.

Is all God's fault. It's all his doing. And we don't even want. Anything. Of praise. We cast our crowns.

Before him. Look at. Psalm 115. This is what the saints. Sang in the Old Testament. Psalm 115. As. The people of God. Gathered. For worship. They sang the Psalms. This was their song book. And they sang.

not to us not to us it's a double denial and then there's the affirmation but to your name be the glory that is solely Deo glory none for us all for you to the glory of God alone we see the same thing in Psalm 44 in verse 8 it was not by my sword that we won the land nor did our arm bring us victory no in God we make our boast all day long and we will praise your name forever Psalm 44 in verse 8 so all he denies not because of us did salvation deliverance come but because of you and so we will praise your name all the day long and then we go to Psalm 96 calls on us to sing to the Lord a new song and calls on the whole earth to sing to him and what are we to proclaim

what are we to proclaim to this earth well his salvation verse 2 day after day proclaim his salvation notice what that means in verse 3 means declaring his glory among the nations if you proclaim God's salvation you will be proclaiming his glory glory because he saves sinners in a way that leaves all the glory with him so tell the world about his salvation that will be to declare his glory it is revealed in his salvation the way that he saves sinners is a glorious thing for God verse 4 for great is the Lord and most worthy of praise he deserves it is what he's saying and then in verse 8 ascribe to the Lord the glory due his name how much glory is due his name all of it and so we find the Old Testament saints delighting to to give all the glory to the Lord that's what was revived as the gospel was clarified in the Protestant Reformation people saw that there was only one place to bring the glory it transformed worship you can just imagine if before they were thinking that their sacrament keeping and all of that was the way that they earned their salvation then they came to faith in Jesus alone and faith in him alone to appreciate the grace of God alone and now they came with a whole different heart and sang the praises of God and gave him to the glory of God alone notice the way [36 : 40] Paul concludes his treatment of the gospel in Romans chapter 11 he's going to apply it in the remaining chapters of his letter to the Romans but he takes the first 11 verses to talk about this so great salvation in Jesus Christ and as he comes to the end what does he do he's lost in wonder love and praise and he just breaks out into a doxology he just starts he's writing to the Romans and he just as it were puts the pen down a while and just praises the Lord and what does he say who verse 35 who has ever given to God that God should repay him who's ever put God in debt whoever who has ever by their good works put God in debt so that he now owes you one he now owes you his favor for from him and through him and to him are all things to him be the glory forever amen so so Paul's glorious proclamation of of the gospel of salvation ends with this to the glory of God alone why well because if we understand where it comes from it comes from

God what's the source of your salvation trace it back you say well I heard a gospel message and I believed well you did why did you hear a gospel message when most of the world lives and dies without ever hearing a gospel message I guess because I live in America and the gospel is still found here oh and and when did you choose to live here oh I guess I guess I didn't I guess God put me here and and why did you go to hear the gospel that day oh I don't know I just was curious why were you curious why were you drawn to this message why did you renounce your own goodness and cast yourself on the mercy of God alone in Christ you see because God gave you grace to believe and why did he give that to you and not to your neighbor because before the creation of the world

God chose me in Christ to be holy and blameless and why did he choose you not for any good thing in myself no it was it was because of his love that he chose to love you why and we trace it back and it ends in mystery with God not not with us so so since it all comes from him we have no room but to give God the glory since it's worked out through him there's no room for glory and since it is all leading to him where is it all going where are you going to end up I can say this of everyone in this room where are you going to end up one day you're going to end up on your face before Jesus Christ declaring his worth every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father that's where it's all going to the glory of God the Father and then from the day of judgment those who have trusted in the

Savior in life will go on throughout all the ages glorifying God for his mercy to them in saving them when they know that they deserve to go to hell just as much as these other people who never did trust in Christ and they will forever glorify the wrath of God the justice of God for the unending ages it all ends in the glory of God and so Paul says whichever way you go backwards forwards today from him through him to him are all things to him be the glory to him be the glory forever amen can you put your amen to that salvation has one proper end the glory of God you know that's why the most popular word in the Psalms is what hallelujah one word in the Hebrew praise the Lord why is that the most popular word in the worshiping of God's people because he deserves all the praise praise the Lord the glory Lord from first to last is due to thee alone ought to ourselves we dare not take or rob thee of thy crown our glorious surety undertook to satisfy for men and grace was given us in him before the world began the glory is due to thee alone well that's the end of our study on the five solas we leave it at the feet of Jesus at the feet of the Father at the feet of the Holy Spirit let's enter into worship today and singing his praise with this conviction not unto us but to your name be the praise any questions comments on this study of history and of the scriptures and the difference it has made in the world since then we in one sense are the fruit of the reformation aren't

we we've heard this message that was clarified back then thank
[42 : 37] God we're not living under a regime where all the religion we have in our country is
basically man's man centered there is the truth that God has preserved let's praise him for it we're
dismissed ho ho Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[45 : 33] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[48 : 03] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[50 : 32] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[53 : 02] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[55 : 32] Thank you.

Thank you.

I don't know.

Thank you.

Thank you.