

# Deuteronomy 3:12-29

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[ 0 : 00 ] We'll get into it as well as we can. We may finish it. The Lord may be good to us. Deuteronomy chapter 3, starting in verse 12, going down to verse 29, which gets us to the end of that chapter.

Deuteronomy chapter 3, starting in verse 12. Let's pray before we get into the text. Lord, I thank you so much. You're so good, so gracious and kind to us. We thank you for, Lord, the opportunity you give us to be here tonight.

We thank you for the chance to sharpen one another. Lord, just as iron sharpens iron, we thank you for your word, God. We pray, Lord, now as we open it up, that your word would speak to us. God, we pray that we would grow in it and we would grow closer to you. And Lord, as always, we give you the glory and the honor. We ask it all in Jesus' name. Amen.

The book of Deuteronomy, if you remember, is Moses' final address. It is his sermon to the nation of Israel before they go into the promised land. And it's really his final words, the last words of Moses, because we know at the end of the book of Deuteronomy, the next to the last chapter, Moses goes up Mount Pisces, Lafayette Heights, and there he sees the promised land and the Lord God buries him where no man knows.

[ 1 : 07 ] We also know that this is his address to the people as to what their life should look like as they go into the promised land preparatory, but is also given a series of blessings and curses.

We know that Moses, serving as a role mediator of profit, looks and says throughout history that you're going to fail, but yet he is given the encouragement that they need. Also, we have seen that the first three chapters, in particular, are his introduction into this sermon, and he starts where we should always start, and he starts with looking back.

So we see tonight in Deuteronomy chapter 3, verse 12, because Deuteronomy chapter 4 is a big hinge, which opens us up into, remember what was Moses doing? Expounding the law, right? Making clear the law of God.

This is what it does. This is what it says. This is how you should live it out. So chapter 4 is the hinge on which that door swings, and he will begin to expound the law. Now, before you make the law clear, you need to know how you got here, right?

You need to know where you came from, and that's why he's been looking back. So we see tonight a final look back before he begins to move forward in Deuteronomy 3, starting in verse 12.

[ 2 : 18 ] He is speaking here, if you remember, he had started in the latter part of the second chapter into the first half of the third chapter of their conquest of that Transjordan area, the area which the two and a half tribes you'll see in just a moment will occupy.

Sihon and Og, they defeated them, and they took their land, and we saw last time we were together on Wednesday night, that rejoicing in that victory of the past, and so now we move forward here in verse 12.

So we took possession of this land at that time. From Aror, which is by the valley of Arnon, and half the hill country of Gilead, and its cities I gave to the Reubenites and to the Gadites.

The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh and all the region of Argob. Concerning all Bashan, it is called the land of Raphim. Jair, the son of Manasseh, took all the region of Argob, as far as the border of Geshurites and the Macathites, and called it, that is Bashan after his own name, Havoth-Jir, as it is to this day.

To Meshur I gave Gilead, to the Reubenites and the Gadites, I gave from Gilead even as far as the valley of Arnon, to the middle of the valley as a border and as far as the river Jebok, the border of the sons of Ammon.

[ 3 : 35 ] The Araba also with the Jordan as a border from Chenareth, even as far as the Sea of Araba, the Salt Sea at the foot of the slopes of Pisgah on the east.

So that's all the land. Then I commanded you at that time, saying, The Lord your God has given you this land to possess it. All you valiant men shall cross over armed before your brothers, the sons of Israel, but your wives and your little ones and your livestock, I know that you have much livestock, shall remain in your cities which I have given you, until the Lord gives rest to your fellow countrymen as to you.

And they also possess the land which the Lord your God will give them beyond the Jordan. Then you may return, eat every man to his possession which I have given you. I commanded Joshua at that time, saying, Your eyes have seen all that the Lord your God has done to these two kings, so the Lord shall do to all the kingdoms into which you are about to cross.

Do not fear them, for the Lord your God is the one fighting for you. I also pleaded with the Lord at that time, saying, O Lord God, you have begun to show your servant your greatness and your strong hand.

For what God is there in heaven or on earth who can do such works and mighty acts as yours? Let me, I pray, cross over and see the fair land that is beyond the Jordan, that good hill country and Lebanon.

[ 4 : 50 ] But the Lord was angry with me on your account and would not listen to me. And the Lord said to me, Enough! Speak to me no more of this matter. Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see it with your eyes.

For you shall not cross over this Jordan, but charge Joshua and encourage him and strengthen him, for he shall go across at the head of this people, and he will give them as an inheritance the land which you will see.

So we remained in the valley opposite Beth Peor. Deuteronomy chapter 3, starting in verse 12 and getting down to verse 29. I want you to see tonight a final look back.

Before he begins to expound the law, he looks back one last time. He wraps it up and kind of puts things in conclusion. Now, where they're standing is in that valley opposite Beth Peor.

They're really on the edge of the promised land. What they have just accomplished is a great victory, defeating two powerful kingdoms. But they have also, after that defeat, if you remember, had a great fall, because they had the sin of Peor in this area, because of the counsel of Balaam and Balak.

[ 6 : 01 ] And we understand here that they're now on the other side of that sin with Baal of Peor. And now they're here, and he doesn't talk about the sin. He doesn't talk about the failure.

But he's looking back again at the victories which the Lord has led them through, so that they would be motivation for the battles that they are about to confront, the things that they are about to have before them.

And he looks back just one last time before swinging the door and moving on to the exposition of the law. And I want you to see just a few things as he does this. Number one, he reminds them of their possession.

He reminds them of their possession. It simply says, So we took possession of this land at that time. Literally, as he's standing there, he says, This is our land. We possess it. No longer are we sojourners and wanderers around in the wilderness.

No longer are we going here and there. We have a land that is our own now. We took possession of this land. We took it at that time because God had rose us up victorious. We defeated the kings that were there before.

[ 7 : 01 ] We displaced the people through his hand. God used us as his instruments of judgment to displace those people, to remove them from this land. And now we took possession. The fact that they took possession of the land was a testimony that God is able.

Right? No longer was the ability of God a theory. No longer was it, I believe that God could give us the land. Now they could say, God did give us the land.

And that's a far different testimony. When you start testifying to the things that you believe God can do, it is so much different than testifying to the things that you know God has already done. And he reminds them of what it is they already possess.

As believers in Jesus Christ, part of our testimony is a faithful, obedient belief in the things that God will do. But, even more so, it is a testimony of the things he has already done.

Because the expectations we have of him in the future solely rests upon the experiences we have had with him in the past. And that's why he says, he who has been entrusted with much, much will be expected.

[ 8 : 13 ] When we have much to stand on, we should expect much, and he expects much from us. And he is reminding them, you took hold of this possession.

And he goes through listing of the territories of the land. To us it doesn't matter, but to those people it really mattered. Right? This was a territory with an address. Now, my address is 104 Hickerson Road.

So he couldn't say it was 104 Hickerson Road. He didn't say, you took possession of this land. He said, you took possession of this land from this city to this river to this river to over here to Chenareth to the Salt Sea to this border to this border.

He began to define the boundaries. He said, this is your land. God gave it to you. And then he begins to define who was living in it, the two and a half tribes there. And he even gets down to the individual, Jair.

J-A-I-R. I'm not really good with pronunciation of names. Hopefully his name is Jair. Jair, he says, he got this portion of the land. They even told him a city. Why did he do that? Because if you go back to the book of Numbers and you will see that Jair, he went forward boldly and took hold of that city.

[ 9 : 16 ] What was he doing? He responded. God said, go and possess. And Jair went, okay, I like that city. I'm going to go get it. He went forward in bold assurance. This is my city. I'm going to go take it.

So his name is recorded here. It's recorded in the book of Numbers. And it's even recorded here. And he named the city after himself. Whether or not sinful or not, I don't know. But we know that he was given this city because he trusted God radically.

God said, go and possess. And he went, okay, I'll go possess. If they're not going to be, you know, if they're going to be removed before me, I want to trust him. But the example we have of that on the other side of the Jordan River is Caleb.

I told you, I love the story of Caleb. Caleb fights all these battles. He's an old man, right? He's probably well into his 80s by this time. And he's in his 80s.

And he says, okay, now give me the hill country. God told me he would give me where my foot trod. And I'll walk up there. Give me the hill country. And that was some of the fiercest land to take.

Joshua said, go take it. Caleb said, I am.

[ 10 : 16 ] And he did. He went and took it. Because he trusted. Right? So there is this possession now that they can look at. Secondly, we see the priority that they are reminded of.

The priority they are reminded of. Because two and a half tribes now inhabit a land. They have a home. Not only have a home, they have cities that are fortified. They have fields that are fenced. Because these are all the things in the book of Numbers they were told to do. To build your cities. To fortify its walls. To build fences and pens and barns for all of your livestock. Because we know you have much livestock. I think scripture wants us to know that these people had a lot of livestock. Because it says in the book of Numbers, for you have a lot of livestock. And it reminds us in the book of Deuteronomy, for you have a lot of livestock. Livestock again is a sign of wealth. But it's also a sign of God's blessings.

Right? So they have all this livestock. And this is their land. And they own this. But they are reminded of what is priority. Because it says, then I commanded you at that time. At that time, when for the first time in your life, you owned something.

[ 11 : 20 ] It's your possession. At that time, I commanded you saying, the Lord your God has given you this land to possess. Here he's speaking to those two and a half tribes. All you valiant men shall cross over armed before your brothers, the sons of Israel.

He is reminding them that priority is not self-seeking preservation or self-comfort. Priority is the corporate body of God's people. He says, just because it's going well with you, it doesn't mean you stop.

The priority is, you go serve until everybody owns their land. You don't rest until your brothers from the sons of Israel also possess their land.

This is very biblical. Right? Not only because it's in scripture, but because we see this being displayed all throughout scripture. And we see this being displayed even in the church in the New Testament.

If you read your reading today, you understand Paul's encouragement of church giving. He says, I don't tell you to give that you may suffer loss. I tell you to give that your increase may be a blessing

to the brothers over here.

[12:29] So that sometime later, their increase can be a blessing to you. And that everyone could share this commonality. And that each one would be blessed by the other. Understanding that the priority is not the individual.

The priority is always the corporate body. And he reminds us, well, you have so many one another passages in the New Testament. Because the priority is not self-seeking or self-preservation.

The priority is not even self-comfort. Priority is always giving to the corporate body. So much so, he says, leave your wives and children behind. So much so that he said, trust me, I'm going to protect them.

And trust me, I'll bring you back. You know how long they were gone? Book of Joshua says five years. Five years. Which means the kid that wasn't talking when they left was probably talking very good when they got back.

The kid that was five when they left was ten years old when they got back. The kid that was at home when they left was probably gone by the time they got back. But what are you saying? You're not priority. You belong to a body.

[13:36] And everything that he's telling them. Listen. This is that radical picture. Where God begins to display his concern for his people to the watching world.

And this. Why is Barnabas a son of encouragement in the book of Acts? Because Barnabas knew he wasn't priority. He wasn't a pastor. He wasn't. He ended up being a missionary, right?

He wasn't an apostle. He was. He was just a believer who took the thing serious that he was put in a body to bless others. And he began to sell land and bless others. He began to go get other people and encourage them.

And bring them. He got into this opportunity where he could have been the man, right? He's in Antioch. And there's this new church growing in Antioch. Which is like no other church in the world. There's a mega church down in Jerusalem. But it's full of Jewish people, right?

But there's this cool, awesome church in Antioch that is not Jewish. It is like a Gentile church. It's half Jewish, half Gentile. They probably clapped their hands there, right? They probably did like chants in Jerusalem.

[14:33] Because it's Jewish, like kind of worshipful chants. They were probably had, you know, lights flashing and drums and stuff. And cool stuff up in Antioch. And Barnabas could have been the man.

But Barnabas said, no, I got to go find Paul. I need to find Paul who's making tents. And I need to get Paul to come down here and help me teach these believers. And then not only did he find Paul, he also gathered this whole group of men around him.

Because remember when Barnabas and Paul went on the missionary journey, the elders from the church who laid their hands on him. There's a whole group of body. Because it wasn't the individual that was important. The priority was always the body.

It was the gathering, the group. And he reminds them, Moses reminds them here, it's not enough that you're comfortable. You serve the body until all are comfortable.

And he gives them this priority. Number three, we see the promise. And we'll probably make it through this tonight. We see the promise. And the promise is there in verse 21. As they look back, he says, I commanded Joshua at that time.

[15:37] This is all this at that time, right? We took possession of the land at that time. I told the people who took possession of the land at that time, this isn't about you, okay? You still have other stuff to do. Your work's not done just because your land is purchased, right?

Your work's not done. You need to go serve others. And I commanded Joshua at that time. This is this promise. Joshua, he says, your eyes have seen all that the Lord your God has done to these two kings.

So the Lord shall do to all the kingdoms into which you are about to cross. Again, why did God do those things to Sihon and Og and his kingdom? To embolden Joshua for what he was going to do on the other side of the Jordan, right?

This is a part of God putting his work on display, manifesting his ability. And Moses here reminds him of this promise. As he has done, so he will do.

What you have seen will be done. As he has done here, he can do there. God is not confined to territories or to lands.

[16:40] Balak thought he was. He found out that he was the God of all the world. That's why he called him Balaam. He thought he could get a higher power to overpower him, get the king of the God of Baal to overpower the God of Israel.

But he is the God of all gods. We'll see that in just a moment. But what he is saying is what he has done here, he can do there. Why do you need to read history? Why do you need to read church history? Why do you need to have this interaction, this dealing?

The churches are always strengthened to know the roots deeper, right? The church that knows the heritage of its faith. I started reading a book the other day.

It was given to me. It's historical doctrines and historical theologies from the past. Why is it important for me to know what believers in 100 thought Jesus Christ was?

Because as I understand that the believers at 100 A.D. thought of Jesus Christ, and I look at it and say, well, I'm thinking the same thing today. It shows me that my belief is not just some passing belief, right?

[17:42] Historical theology matters. Historical practice matters. And we need to know these things because what God has done in the past, God can do today. What God has done before, God can still do now.

I literally believe that when the believers gathered together in the book of Acts and they prayed and the walls of the house were shaken, I literally believe that the Holy Spirit was so present that it physically shook the walls of the house.

And I also believe that if God's people are so united in prayer and purpose that He could still, and He would still physically shake the house.

Because when we can look back and see what He has done, then we can stand in confidence of what He can do. And He reminds them of this promise, and this promise is extended because it says, Do not fear them, for the Lord your God is the one fighting for you.

The promise is it is God who is fighting for you. Don't fear them. They're kings. There's no king on the other side that is 13 by 6 1/2. Right? You've already defeated him, but you didn't do it.

[18:51] God did it. So if He can do it here, He'll do it there. Don't fear them. The reason we know there's no king over there is because it says that Og was the last of the refugium. He's the last one. He's the final one. So don't fear them.

Right? And now we know there are other giants historically, but I'm talking about kings that lived in that land. David and Goliath. You know, Goliath had four brothers. That's why David picked up five smooth stones.

Right? So David was essentially saying, I'm going to go get Goliath and his brothers. David did not kill his brothers, but David's mighty men killed all of Goliath's brothers. You can read it in the book of Samuel and Kings.

So we see this. As he is done here, he can do there. This is a promise. Then we're told of the plea. Really, the plea of Moses.

It says, I also pleaded with the Lord at that time saying, So he who was an intercessor on behalf of many is now approaching the Lord to intercede on his own behalf.

[19:51] Moses was a great intercessor. How many times historically did God say, Moses, move out of the way. I'm going to destroy the people. Moses said, Not so, Lord. Not so. May your name not be ridiculed. May your name not be belittled in the sight of the nations.

And Moses would stand in the gap and intercede for the people going, No, no, no. And he who has interceded so often for these millions of people around him, now intercedes for himself. And he says, I also pleaded with the Lord at that time.

By the way, it's a great picture here of what true prayer looks like because he doesn't start his prayer with his request. He starts his prayer with praise. Anytime we want to go before the Lord our God and plead with him for something and cry out to him for something, let us be mindful of that which he has already done.

And I'm always shaken by Moses' praise. Now, at this time, Moses is 120 years old.

Okay? Moses had been a basket case floating down the Nile River, was raised in the courts of Pharaoh for 40 years, understood that he did not belong to the courts of Pharaoh. The Bible tells us in the book of Hebrews that he looked upon his people.

[20:58] It also tells us in the book of Acts that he thought that he could deliver his people in his own strength and therefore went out and defended his people. So he was made something in the

courts of Pharaoh. After his assumption that this is how God was going to use him, he had to flee to the backside of the wilderness.

And for 40 years, he wandered around in the backside of the wilderness alone so that he could understand that he was really nothing in the courts of heaven without God's presence. And then he met God at the burning bush. He heard him speak.

He did all these things. And he went back to Egypt. And I'm just giving you a little kind of a cliff notes version. And he saw God do astounding things. And then he saw God deliver his people through his power.

He went up to Mount Sinai for 80 days. 40 days and 40 nights. The first time, came down to people sinning. Went back for 40 days and 40 nights. Literally 80 days and 80 nights hanging out in the presence of God.

Right? He was put in the cleft of the rock and God hid him with his hand. And as Tony Evans says, he went, God passed by him and the glory of the Lord passed by him. And then he wanders in the wilderness for 40 years, writing the Pentateuch or the first five books of the Bible.

[ 22 : 02 ] Based on what God is telling him. Right? He saw all these visions and all these glories and all these things. But look how he defines it. Oh, Lord God, you have begun to show your servant.

120 years. Oh, Lord God, you have begun to show your servant your greatness and your strong hand. Think of everything Moses has seen at this point.

And he says, God, I'm just beginning to see it. You ever want to know how big our God is? Odds are we will never see all that Moses saw.

And God said, it's just the beginning. It's the tip of the iceberg. Right? It's just the very top. God, you've begun to show your servant your greatness and your strong hand.

For what God, lowercase g, is there in heaven or on earth who can do such works and mighty acts as yours? So he starts with praise. And his praise is this. God, I'm just seeing it now.

[ 23 : 07 ] After all this time, I'm just seeing it. And I'm your servant. He always refers to himself as your servant. Right? You've begun to show your servant. Me. Just catching a glimpse of it. Here, again, after being on Mount Sinai, there's this point in the book of Exodus where Moses cries out and says, Show me your glory, God.

Show me your glory. Just being honest, I think believers today have become too content with the amount of God's glory which they have seen.

I think we need a holy discontentment to see more of God's greatness and grandeur and splendor. I think we need to have a holy discontentment of what is called common displays of God's presence. And I think we ought to praise him and say, God, we're beginning to see it, but we want to see more. And Moses so wanted to see more, his plea was, God, let me go in. Let me go in because that which you're going to do on the other side of the Jordan River will be a greater testimony to your greatness.

That which you're going to do over there. Moses' desire was not just to go into the promised land and get some land to possess. Moses' desire was, God, I've just now been getting to see it and I'm not through.

[ 24 : 21 ] I want to see more. I want to see more. After 120 years, just testify, I would be tired. And I would say, God, you can have them. And Joshua, good luck, right?

Just me and the flesh. That's what I would have done. The reason I would have done that is because I hadn't been on Mount Sinai. The reason I would have done that is because I was operating according to the flesh, not according to the spirit.

Because I had limited how much glory of God that I had seen and therefore had not whet my appetite to see more. Moses said, I'm just now seeing it.

Through all the struggles and all the trials and all the failures and all the deliverances and doing it all over again and just doing it all over again. Through the death march, I'm just now seeing your glory. God, my plea is let me go in. And God says, enough of that. Stop. No. Stop. Stop.

[ 25 : 19 ] Stop. Stop. Stop. Speak no more to me of this.

Some commentators would say, God got angry. I don't think God got angry. I think God got firm. Stop. Because our plea knows not God's purposes and plans.

But our plea is there. And it's okay. We need to make those requests known to God. We must start with praise. We must start with worship. We must start with our position.

We're his servants. And when we put ourselves in that position, if he says, enough, stop, then we stop. Then we stop. Because we are his servants.

And while we can make a request, we cannot dictate the response. So we stop. So we see the possession, the priority, the promise, the plea. Moses, in his humility.

[ 26 : 30 ] Listen, he didn't have to tell anybody he did that. Did you know that? Who was there? Nobody. He didn't have to tell anybody that he made that plea.

He's looking back. He didn't have to tell them. He could have just said, I can't go in because of your fault. Your sin finally pushed me over the edge. I got angry. I got mad. I hit a rock that I shouldn't have hit. I said things out of turn.

I didn't treat God as holy. Therefore, it's your fault. And that's enough of that. He didn't have to go and say, but I begged. I begged. And in his humility, he admitted it, right? In his humility, he said, I was weak. In his humility, I said, I want to go in.

God says, that's enough. But God, in his grace, did allow him to see it. God says, you want to see it? Go up to Mount Pisgah. You ever notice the direction that God always says last?

East. East. East is always going towards God. It's always going into his presence. He goes, look west. Look south. Look north. And look east.

[ 27 : 25 ] Look around. This is it. This is it. And so we see that when men move east, they are moving away from the presence.

And scripture, when they come from the east, or they're going towards the east, they're always going back to the presence of God. That's why the tabernacle, the gate was, you had to come from the east to enter in.

You had to go into the presence of God. And that's just this theme we see throughout scripture. But God, in his grace, let him go up there. He let him see it. And then he buried him. Now, and I believe rightfully so, I think it was Warren Wiersbe and even others said, probably a very gracious act of mercy in which God did not allow Moses to go into the promised land.

Because of the veneration of tombs and idol worship and even the practices of that land, can you imagine what it would have been like if Moses had went into the promised land, being such an instrumental figure in the nation of Israel, being he who led them out of captivity and led them to the wilderness, and his tomb had been a known location in the land of Israel?

Well, it would have been a place of worship. It would have been a place of veneration. It would have been a place of idolatry. Why is it that I think that man really does not know the place of Jesus' death?

[ 28 : 40 ] I mean, we know the place of his death, but we don't know the place of his burial. Even though you can go to Jerusalem today and they can take you into a tomb, and then you can go somewhere else, they can take you to another tomb. We can make assumptions. But why is it that we don't? Because we don't worship at a tomb.

We worship he who is in heaven. But Moses had been laid in a tomb, which they know they would have worshipped there. No doubt. We see this last thing, and it is the preparation.

Because even though Moses had this plea and God said no, Moses' work was not done, and this is very quick. I like what it says. This is what God says. Here's his charge.

Moses is like, oh God, let me go in, let me go in, let me go in. Moses is crying, and Moses is pleading. God says, that's enough of that. You're not going in. But what you're going to do is you're going to prepare the one who's going to take them in. Moses' charge was to go prepare Joshua to do the very thing he desired to do.

And he says, you go get Joshua ready, because Joshua's the one. What does that show us if you look back? Looking back, and I think it's full circle, that shows us that the focus of past history is not the individual.

[ 29 : 58 ] But the focus of past history is the God who uses the individual to do his purposes. Moses doesn't deserve to be on a pedestal, because Moses had to hand it over to Joshua.

Joshua doesn't deserve to be on a pedestal, but it's the God who uses the Moses and Joshua's, who deserves to be on the pedestal and worship. We are always, that's one of the hardest things I have said in ministry, is when a pastor does his job right, he is always working himself out of a job. And that's a good thing. But one of the struggles that most pastors, including myself, have is preparing others to do those things that we only want to do. But when you accurately equip the saints to do the work of the ministry, then you are working yourself into the background.

Because it's not about you. It's not. It's just about the God who uses you. This morning I asked another brother, if he wanted to get into baptismal pool with me and do the baptisms. He said, no, because I had the benefit of being the pastor who baptized four individuals. And it's a blessing, and I'm learning this, that I was not there when they accepted Christ as their Lord and Savior.

[ 31 : 38 ] I got to be on the other side of that. And I wanted him to share. He's like, no, I'm not going to do that. That's the blessing. It's not about us.

Right? Not about us. It's the body that Christ is using for his glory. Let's pray. Lord, thank you. Thank you for this evening. Thank you for your word.

Lord, may it resonate in our lives for your glory. In Jesus' name. Amen. Amen.

Thank you.

Thank you.

[ 33 : 44 ] Thank you.

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