

1 Chronicles 10:1-11:9

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[0 : 00] 1st and 2nd Chronicles, last time we were together, so it was last Wednesday night in this passage, and we looked at the first nine chapters as a whole. So we do look at larger sections and larger chunks because of the context of it.

It helps us to see it correctly. And it bears repeating because our understanding of this, now this is Wednesday nights, and we stay this course on Sunday nights as well, so we can be a little bit more teaching, not so much preaching.

We preach, but we can teach as well. It bears repeating because much of what we read needs to be interpreted through the intention of the author.

So when you're reading Scripture and you want to read it in context, no matter where you're at, you want to look at who's writing it, who they're writing it to, when they're writing it, and why they're writing it.

Right? That's hermeneutics. You want to know what the passage, why it's there. You want to understand it. You don't have to get very detailed. I mean, when we go to John 3, 16, that's an application that extends beyond all things, right?

[1 : 07] But again, we try to always set that scene of why the proper context and understanding.

And in doing that, we're not discounting the inerrancy of Scripture, or even the fact that God moves man to write the Word of God, that they are Spirit-led, but rather we also understand, like, even in your own ministry, because each one of us as believers in Christ have a ministry, that God uses us as He created us in a unique fashion.

He knit us together, and He formed and fashioned us, and this is how He uses us to glorify His name. We don't need a bunch of copycats. We're all going to do things a little bit differently, even if we're doing the same thing, because it flows through who we are.

And the Word of God is the same way. It flows through the individual. We don't forget about the conduit when we see the message. We see that a lot, especially in the New Testament.

We can break it in smaller chunks. But 1 and 2 Chronicles is really one of those passages that we need to know. It is written somewhere around 450 B.C.

450 to 430 B.C., somewhere in that time range. We get those dates from the first nine chapters, all those names and those genealogies, and the reality that these are the people that came back to Jerusalem after the issue of the decree of King Cyrus.

[2 : 38] And He actually not only brings us to Zerubbabel, which is the first one who comes back and is kind of the leader there, during the first people that come back when Cyrus issues His decree.

There are actually three different journeys. But He's the first one. But He takes us several generations past that first generation. So now we're a little bit into it where the great-grandkids of the people who came back when Cyrus issued the decree near the end of the 500 B.C., the first people that came back, their great-grandkids are there now.

So they've been back for some time. Now we know that things progressed slowly. They rebuilt the temple, Zechariah's temple. They reconstruct the walls under the time of Nehemiah. So this is probably around the time of Nehemiah.

And if you really want to know what's going on around the time of Nehemiah, you need to go to that last book of the Bible, see the book of Malachi, and you find that there's some confusion there. The priests aren't doing everything they're supposed to do.

There's just a lot. This is where you say, God says, You're robbing me. You're cheating me. You're giving me worth the sacrifices. I wish you would shut the temple doors and not come back to me. You know, instead of bringing me, what you're bringing me.

[3 : 52] So there's this restoration that needs to take place. And this is about the time that Chronicles is written. So it's written for an intended purpose. It is written for those who have come out of captivity.

There are two interpretive ways in which the Old Testament can be interpreted. One is the Deuteronomy history. You're looking at pre-Babylonian captivity.

And the other is the Chronicle history, which is post-Babylonian captivity. Okay, so we're either moving towards the captivity or we're coming out of the captivity. But that's the hourglass we're looking at.

That's that one thing right there in the middle in which we're trying to determine. Because what shows us in 1 and 2 Kings and 1 and 2 Chronicles is a very good key of this. And I know it's taken me a long time to get to this, but I want you to understand.

1 and 2 Kings shows us why they went into captivity. 1 and 2 Chronicles reminds us who they are after they come out of captivity. So we know what they did to get there.

[4 : 56] And the author of 1 and 2 Chronicles assumes that his audience knows why they got there. They're recorded. They're written down.

1 and 2 Kings had already been written. 1 and 2 Samuel had already been written. Those books had already been recorded. So they knew what happened to get them there. Now they need to know who they are.

The people of the Lord to worship the Lord God in a right way, in a proper way. And to be his people for his glory. It is the restoration not only of the nation, but also a reminder of who they are. Now in understanding who they are, there are some things that are highlighted and some things that are necessary. It is understanding the faithfulness of God. And we'll get to all that in just a minute. It's understanding the reality of the Word of God.

Now, so we kind of, that's the context we come to 1 Chronicles chapter 10 with. Okay. We're reading it through that lens. Now some of this is going to be very familiar to you.

[5 : 55] And it ought to be. We've already looked at it. But you read it with that context now. We're not trying to see who did what wrong. We're trying to see who we are.

The nation of Israel is trying to see who they are. Okay. So let's start chapter 10 verse 1. Well, we'll read all the way through chapter 11 verse 9. It doesn't, it's not as many verses as it sounds.

But we'll read together the 1 Chronicles chapter 10 starting verse 1. Now the Philistines fought against Israel and the men of Israel fled before the Philistines and fell slain on Mount Geboa. And the Philistines closely pursued Saul and his sons.

And the Philistines struck down Jonathan, Abinadab, Malchishazua, the sons of Saul. And the battle became very heavy against Saul. And the archers overtook him and he was wounded by the archers.

Then Saul said to his armor bearer, draw your sword and thrust me through with it. Otherwise these uncircumcised will come and abuse me. But his armor bearer would not for he was greatly afraid.

[6 : 54] Therefore Saul took his sword and fell on it. When his armor bearer saw that Saul was dead, he likewise fell on his sword and died. Thus Saul died with his three sons and all those of his house died together.

When all the men of Israel who were in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled and the Philistines came and lived in them. It came about the next day when the Philistines came to strip the slain that they found Saul and his sons fallen on Mount Geboa.

So they stripped him and took his head and his armor and sent messengers around the land of the Philistines to carry the good news to their idols and to the people. And they put his armor in the house of their gods and fastened his head in the house of Dagon.

When all Jebesh-Gilid heard all that the Philistines had done to Saul, all the valiant men arose and took away the body of Saul and the bodies of his sons and brought them to Jebesh.

And they buried their bones under the oak at Jebesh and fasted seven days. So Saul died for his trespass, which he committed against the Lord, because of the word of the Lord, which he did not keep, and also because he asked counsel of a medium making inquire of it.

[8 : 09] And he did not inquire of the Lord. Therefore he killed him and turned the kingdom to David, the son of Jesse. Then all Israel gathered to David at Hebron and said, Behold, we are your bone and your flesh.

In times past, even when Saul was king, you were the one who led out and brought in Israel. And the Lord your God said to you, You shall shepherd my people Israel, and you shall be prince over my people Israel.

All the elders of Israel came to the king of Hebron, and David made a covenant with them in Hebron before the Lord. And they anointed David king over Israel according to the word of the Lord through Samuel.

Then David and all Israel went to Jerusalem, that is Jebus. And the Jebusites, the inhabitants of the land, were there. And the inhabitants of Jebus said to David, You shall not enter here.

Nevertheless, David captured the stronghold of Zion, that is, the city of David.

Now David had said, Whoever strikes down a Jebusite first shall be chief, and commander Joab the son of Zerah went up and first, so he became chief. Then David dwelt in the stronghold.

[9 : 13] Therefore it was called the city of David. And he built the city all around from the millow, even to the surrounding area. And Joab repaired the rest of the city. And David became greater and greater, for the Lord of hosts was with him.

1 Chronicles 10, 1 through 11, 9. When we introduced the books of 1 and 2 Chronicles, I told you that there were two great themes throughout the book.

Two great things that keep reappearing. One being a person, the other being a group of people.

The first one is David. David is made much of in the book of 1 and 2 Chronicles, for he is the ideal king.

The second one would be the order of the Levites, and the temple, and the worship service. Even that has connection back to David, though, because David is not only seen as the king, he is also sent as the organizer of the nation's worship, and he constructs and organizes the Levites.

It is in 1 Chronicles that we will see the division of the Levites, the singers, and the gatekeepers, and the people, and who does what. And it's David who does these matters. So these two great themes, the king of the people and the worship of the people through the Levitical priesthood, keep reappearing.

[10 : 26] So it is not surprising to us that when the Chronicler, whoever he is, many people believe, without a doubt, he is at least a Levite. Some people believe that it is Ezra, the scribe.

But without a shadow of a doubt, it has to be someone more than likely of Levite ascent. And we are introduced here very rapidly into the nation.

We bypass the period of the judges. We bypass the period of all the wondering. So we jump over several hundred years, and we get right into the end of Saul's life.

The parallel passage would be 1 Samuel, the very end of 1 Samuel. And that's where you see the record here in a little bit more detail.

But I want you to see this evening, setting the standard, the king on the throne. Setting the standard with the king on the throne. The first thing that we notice is the failure that is declared to us.

[11 : 28] The author, as we said, jumps right into the reign of Saul, but it does not jump into the reign of Saul where Saul is wandering around trying to find his father's donkeys.

He does not tell us about Samuel anointing Saul. He does not even tell us about Saul taking vengeance for those Philistines who came in. It doesn't tell us that Saul is of warrior heritage.

It doesn't tell us that he's taller and bigger than everyone else. Really, the only thing that we know about Saul is we're introduced to him, and he's running away from the Philistines. That's the very first introduction that we have of Saul in the book of 1 Chronicles.

We have seen his lineage recorded for us in chapters 8 and chapter 9, and the whole reasoning for the record of his lineage and even the repetition of it was so that we would know who the author is talking about when we get to this point.

Because then they could do their due diligence and go back and see the lineage and know exactly who he was talking about. But the first thing that we notice is not really the superiority of the nation of Israel.

[12 : 30] The very first introduction, after being told who they are in chapters 1 through 9, in this extended genealogy, the very first writings, some people believe, some scholars think, that the first nine chapters are an addendum to the text.

That is, they were added later so that people would understand who everybody's talking about. I don't think that that's necessarily the case because I think that they are important to the text before he declares any history to us.

But besides all of that, once you get past the introduction of the people, the first historical record you have is now the Philistines fought against Israel. We don't even really know, without knowing their history, how this came about, why these matters, who are the Philistines.

But we know that there's this great battle, and in the midst of this great battle is this king, and this king is Saul. We find very quickly that Saul and his sons are slain on Mount Geboa.

You remember the tragedy, right? Not only were they supposed to be the ones who were warriors, Saul was supposed to be this great king who was leading, and you know he was supposed to be one leading this mighty army, and the Philistines were the enemies that were supposed to continuously be pushed out.

[13:42] Not only was the nation of Israel mocked because the false gods of the Philistines were praised, and then the nation of Israel who gave up a portion of their land when they moved out, and the Philistines moved in.

But we're told none of that. All we're told is the reality that Saul and his sons were slain, that the sons are killed, that the battle gets heavy against Saul. He's hit at random from a man who draws the bow.

It's astounding, by the way, how many times in Scripture we find someone pulling a bow back, letting an arrow go, and it hitting exactly who is supposed to hit, right? He's not killed by the Philistines. He falls upon his own sword.

We're not told if this is a valiant effort that he does this so that they don't make mockery of Israel, or if this is a cowardice effort where he says, I'm going to take my own life and end it here. We don't know that because the reality is is those don't matter.

What the text does tell us was that it wasn't Saul who killed himself. It wasn't the Philistines that killed him. It says it was the Lord God who killed Saul.

[14:42] And it speaks to us here of the failure. It declares to us there, near the end of that 10th chapter, so Saul died for his trespass which he committed against the Lord.

And in your mind, you say, well, which trespass? Could it be the sparing of King Agag when he was supposed to kill him, but he didn't? He didn't utterly destroy all those people. He spared him. And Samuel showed up and said, what's this bleating of the sheep and the lowing of the cattle that I hear?

And here's Agag laughing and thinking he's all right. And Samuel, the prophet, pulls out a sword and it's one of the most grotesque pictures that we see in Scripture. And he hew him to pieces and he killed him thinking, oh, I got off. You know, is it that trespass?

Or which one would it be? Would it be his anger? Could it be him throwing a spear at David three times? Could it be the hatred that was in his heart? Which trespass? It really doesn't matter again because it is singular.

It says that he died for his trespass, which he committed against the Lord because of the word of the Lord, which he did not keep. And also because he asked the counsel of a medium make an inquiry of it and did not inquire of the Lord.

[15:56] One thing that you will find repetitive in 1 and 2 Chronicles is that the author, and this is important, by the way, does not spend a lot of time telling you all the bad things they did.

Again, David's sin with Bathsheba, not recorded. The big thing that we always think about with David's not recorded. None of the particular sins of Saul are recorded.

We're not told what bad things they did because it really doesn't matter what things they did. The things that matter is who they did them against.

The failure is not that here's a bunch of people who did bad things. The failure is that their trespass was against the Lord.

See the difference? Going into captivity, we are told over and over and over and over again of all of the things they did.

[17:02] So that when they get to captivity, we say, well, they deserve what they got because those are the things they did. But after captivity, what we are told are not the things, but rather the one they sinned against.

Because the judgment for the things is past. But the offense to the Lord is the enduring reality.

The failure is not that Saul had all this misbehavior. The failure is that he did not submit to the word of the Lord and his trespasses were against the Lord.

So in Chronicles, it's always what they did to the Lord or what they did for the Lord. Right? It's not so much of the things themselves, but who they offended or who they were living for. Because the offended party really is the greater one. If we're focused on the bad things, all we're doing is focusing on the failure of man.

[18 : 14] But when we focus on the reality that their sin was against the Lord, now we're focusing on the holiness of God. This is why we don't relish in all the things we did.

But rather we can declare that who we sinned against in his grace and his mercy was poured out upon us. We don't need someone to start talking about all the bad things they did and to highlight their activities.

And sure, I know every now and then I'm a very transparent individual and I don't mind sharing. And I've shared a little bit of my past with you guys even here recently. And as we worked with the youth, Carrie and I worked with the youth for years, we would kind of open up a little bit.

But we were always really cautious not to get so caught up in the stuff we did that was wrong, but rather the one that we were sinning against when we were doing that stuff. Because he was the one we were offending.

He was the one that we were offending. He was the one that was causing it. But he is also the one who extended grace and mercy and compassion. He is the one that we are accountable for.

[19 : 21] So we notice the failure here. The failure is not, don't go do that. Because if you look at Saul, you say, well, I'll probably never be told to go capture a king and completely wipe out a people.

So I'm off the hook of Saul's sin. Or I'll probably never have a spear in my hand and throw it in a way. Well, maybe you won't. Have it in my hand and throw it at somebody or I won't have that problem. But the reality is is that we can still trespass against the Lord in like manner.

How we do it really is indifferent. It's who we're doing it to that matters. The failure is in a broken relationship with the Lord God.

Secondly, we see the faithfulness. Lest we get discouraged and looking back and saying, well, here's Saul and the enemies overcome him. The whole reason the enemies overcome him is because of his failures before the Lord and all hope is lost.

And we praise God for this reality that we find in the Old Testament that for every moment of darkness, there is an equal, brighter moment of light and glory.

[20 : 33] It is one of the great privileges that we have in reading Scripture. When we're reading through the books of prophecy and we're reading the prophetic books who are declaring these awful things that are going to happen or about to happen and about take time to happen and then all of a sudden we just open up and go, wow, there it is and the light shines for a moment and then you can get ripped back into it, right?

I've talked about that before. Jeremiah is not necessarily known to be a happy-go-lucky kind of guy, right? But Jeremiah is one of those portions of Scripture in which we get so many great truths that we hold on to, right?

For I know the plans that I have for you declares the Lord and the reality that He'll put in you a heart of flesh and take out that heart of stone as from the book of Jeremiah, right? Or what about the book of Lamentations that talks about the people eating their offspring and how miserable it was when Jerusalem was being besieged and Lamentations is terrible but then it's the book of Lamentations that you're reading and halfway through it says, but His loving kindnesses are new every morning and you're like, wow, where'd the debt Jim come from?

It's almost because God wants to pull the weight of the discipline and the judgment off of you to show you that the light of His presence is still there. Well, even so, here we see this sin of Saul and his trespass and the nation of Israel is fleeting, the Philistines are moving in and man, all hope is lost and everybody's scared and the enemies are victorious.

They cut off his head, they take it to their false gods, they have his armor, they're plastered all over the wall and then we meet the men of Jebash Galid. who hear all that takes place and it tells us these valiant men go get his bodies.

[22 : 16] Think about that. Everybody else is running. You saw where they went by night but they still went. They went into the enemy's camp and got the bodies and gave them a proper burial.

Why? Because for them, not because Saul was deserving of it, but the reality of what the Lord God had declared to them was that it was of utmost dishonor for a body to lay exposed in the open and

the honor of the Lord among his people was greater than their fear of the enemy that was present. So these men, these valiant men, they go and they gather these bodies and they bring them back and we're reminded that there's faithfulness in the land.

Right? That not everybody has forsaken the Lord God. These men, by the way, they're praised by David later. They come and then they fast. They cleanse themselves from their impurities for they've touched dead bodies.

But these, amen. But then we read on into the 11th chapter and we continue to see the faithfulness because then, now Saul is dead. Do you notice too that the author of Chronicles skips over the seven year reign of David at Hebron among the people of Judah?

[23 : 40] We don't go that way, right? We go right past that and we go to when he reigns over the whole nation. It's acknowledged that he was the king. All of Israel came to him and made him king again, right? But we jumped over seven years.

Why do we jump over seven years? Context. When are we reading this? After captivity, right? Do you know when they came back from the Babylonian captivity, when they built the first altar, how many stones did they use on that altar when they built it in Jerusalem?

You shouldn't have to think about it very much if you know much biblical history. Twelve. They used twelve stones. Why? Because every proper altar built in the Old Testament uses twelve stones because there are twelve troughs.

And when David is, not David, but when Daniel is praying, he prays for all of the nation of Israel, right? When Nehemiah is praying, he prays for all of the nation of Israel.

They went into the Babylonian captivity, a divided nation. There was the northern kingdom and the southern kingdom. That mentioning is no longer mentioned when they come out of Babylonian captivity because they realize that they are collectively the people of God.

[24 : 50] right? So one of the things that the author of Chronicles does not do is he does not focus much on division because that was back then.

This is not selective history. This is a spirit-led word for the moment of those people. They don't need to be told they are divided people.

They need to be told they are the people of God. So all of the nation of Israel comes and they get to say, we don't see any of this whole reality where someone else is made king, Ish-bosheth, for just a little while and we are not even introduced to Mephibosheth.

We are not introduced to any of those, right? Because those bring about matters of division. And if you had written it now then all of a sudden say, well wait a minute, then you mean Saul should be the right one on the throne and now these people who are trying to be restored are being divided and they are not being reminded that God sees them collectively, right?

in unity because it was all the nation that asked David to be the king. It took seven years for him to get in line with what God called him to do but after seven years all of the nation came.

[25 : 57] Listen, we don't always need to be reminded of our sins which divided us in the past.

Maybe we should just stand rejoicing in the faithfulness of God to unite us in the present. that's the reality is we don't always need to be reminded that in the past it took us seven or eight years to get everything together and get in line with God.

I'm not talking about us specifically. I'm not saying War Trace went through all this splits, right? But I'm just saying that too many times the people of God have such a long memory on the bad things but a very short memory on the good things.

We would love to speak about the things which divide us rather than the things which unite us. And the author here of Chronicles gives us a great illustration of this. He is showing the faithfulness of the entire nation.

Sure it took seven years but they eventually they came and they anointed David and made him king. Now the king that God had called is on the throne of all of the people.

He's there and then we see the faithfulness of David even and the faithfulness of the people with David because one of the most gracious things that David did was to choose Jerusalem to be his capital city because it was neither the house of Judah nor the house of Benjamin's territory.

[27 : 13] It was actually right between the two. It was occupied by the Jebusites because at that time it was called Jebus. It didn't belong to the house of Benjamin.

It didn't belong to the house of Judah. Therefore the descendants of Saul could not claim it neither could the descendants of David claim it. It was nobody. So David said we'll make it ours because

ours is more important than yours and mine.

And he went into this impenetrable city and took it. Jebusite said oh you'll never come in here and David said I'm coming in there and he did.

Right? He took that city and he re-fortified the city. The millow by the way just means mounded over a hill. It was where the fortification was around Jerusalem. And re-fortified it and it became the city of David.

So we're reminded that even in the midst of failures there was faithfulness. Now finally look at the fulfillment. And the whole reasoning the author writes these things is because he is highlighting for us the fulfillment of the word of God.

[28 : 20] It says that when David was made king in verse 3 so all the elders of Israel came to the king at Hebron. See there's the hinting to the reality that he was already king.

Right? So the author expects the people to know these things. So they came to the king of Hebron and David made a covenant with them in Hebron before the Lord and they anointed David king over Israel.

He was already king but they didn't anoint him king over Israel. We know that because we can go back and read it. But this is what I want you to say. According to the word of the Lord through Samuel. So what we're reminded here is not only the faithfulness of the people but the fulfillment of the word of God.

Saul died as a result of the fulfillment of the word of God. David is anointed king by all of Israel as a result of the fulfillment of the word of God.

And then it tells us there in verse 9 at the end of our text, David became greater and greater for the Lord of hosts was with him. There is this continual reminder of the sovereignty of the Lord God.

[29 : 36] Saul does not die by suicide. He does not die because an archer hit him with an arrow. Saul dies for the Lord God took him in battle. David is not made king because he's a great warrior.

David is not made king because he's ruddy and handsome in appearance and can protect his father's sheep. David is not made king because he's the popular choice. Saul was a popular choice by the way. David is made king according to the word of Samuel the prophet.

David does not prosper because he knows what he's doing and Saul didn't know what he's doing. David does not prosper and become powerful because he did things better. No, David has sins as much as Saul did but David prospers because he became greater and greater for the Lord of hosts was with him.

the sovereignty and the involvement of the Lord God is continually repeated not only in this passage but through 1st and 2nd Chronicles and it is this continuous reminder that what God has said he will bring about the fulfillment of the word of God.

Now why is that important? because if you are a sparse diverse group of people coming out of an extended period of captivity not only are you trying to figure out who you are as a nation but you're looking for some kind of security that it's going to endure.

[31 : 05] And you can look back at all of the recorded scripture. Now we said that 1st and 2nd Chronicles was one book in its original writing and it was the next to last book of the Old Testament written.

The only one which follows is the book of Malachi. So all the other portions of scriptures we have them had already been written. The annals of the kings and all these records and all this history and by this time one reason Ezra is so important by the way and this is why I get so excited when we get to Ezra.

I love the book of Ezra. This is why because it says that Ezra set his mind to know the Lord God and to teach others that as well. So Ezra is attributed with what is called the school of the scholars and the translators.

So he began this translator school that would translate scripture because you needed to because most of the people born in captivity didn't speak the Hebrew language. They spoke different than the Hebrews.

So they spoke Greek. They spoke all these different versions of the Babylonian empire. So they were translating these by this time that Chronicles was written that was already taking place. This is where many people believe that we get the Septuagint which is the Greek translation of the Old Testament.

[32 : 24] It's called Septuagint because there were 70 different schools of translators throughout the by that time it was the Roman or Babylonian empire and they were translating independently of

one another and history says that when they came together and they put all 70 that's what Septuagint means together it was all consistent that there's not one deviation between them.

Well it was Ezra that started that school. Most people believe in he started that training. So I'm saying all that they had access to know what God had said in the past.

now they just need the assurance that what God has said he will do. And what the author is telling them is everything that takes place was according to the word of the Lord.

Now think about this time in the nations of Israel's history. There was a lot left to be fulfilled. you know like the triumphal entry of the king riding on the fold of a donkey in the book of Zechariah that hadn't happened yet.

Or the root from the stump of David. Or the suffering Messiah that we find in Isaiah 53 and following.

[33 : 45] There's a lot that had been declared that they were still looking for. This is why when Christ walks on the scene we're surprised they don't recognize him.

But what's even more surprising is that people today still don't recognize him. Because God keeps his word. There's the failure of man, there's the faithfulness of the remnant, but there absolutely is the fulfillment of the word.

Because by the way my friend, setting of the standard, is done by the king on the throne. And that's not David. That's just the one that's temporarily placed upon this earthly throne.

It is the Lord God who sits upon his throne that sets the standard. Therefore, he gets to dictate the judgment and the blessings to fulfill his word.

1 Chronicles 10, 1-11, 9. Thank you, my brothers. And that Thank you.

[35 : 51] Thank you.

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[38 : 21] Thank you.

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[40 : 51] Thank you.

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[43 : 21] Thank you.

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[45 : 51] Thank you.

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Thank you.