

W_25_Jubilee.mp3

[00:00:02] You will notice friends that the two chairmen we've had, they are not given to flattery. This afternoon, the chairman said about certain places that had been reproduced in the jubilee number, but he was very glad to have his back to us. And this evening, as far as I could gather, I was like a to somebody. He was a sort of bag of bones and skeletons and tendons or something. I tried to gather exactly what it was, but you see, that's good. The purpose of our meeting is not merely adulation and patting one another on the back, but very humbly to bow in the presence of God and thank him that he ever stoops to use earthen vessels, whatever sort of faces we've got. And if we are a little scientific, bit thrown in this evening and it's good to see how the rules of the Royal Society practically adopted the brilliant spirit. And I'm not sure whether it wasn't the self-same king that sent the request to the Royal Society to ask them why it was that the dead fish weighed more than a live one, and they had a rare all set to win a debate until they realized they ought to put into practice this very spirit of inquiry. And of course, when they tested it well enough to give it, you see brilliant spirit again. So all that is to the good. Well, now it's difficult to know how to begin or end with regard to a meeting like this.

[00:01:27] We had this afternoon. A very fine I trust you agree survey of those four basic foundations upon which we have been building for this 50 years. And we are sure more sure than ever that if we were to go on for another 50 years or more, however long it may be, those four foundations would be all sufficient to support whatever may be placed upon it. I also think that we are grateful that God has raised up those who are of like precious faith to stand by and carry on this witness. When some of us reach the tape and have to say, I have finished my course. It's so sad to realize in the course of history that meetings that have been founded on evangelical or scriptural principles after a certain period through lack of interest or lack of faithfulness, depart very far from those original principles. We don't want to bind anybody by any man made rules, but these are not man made. They are implicit in the Word of God. And that is the reason why in the main meeting we call this our foundation day. That is to say, we've got a trust and by law we must have some tenets. And we haven't put down all that we believe. We put those for which we thought were quite evident, made it quite evident where we stood. But it's one thing to have them in the solicitor's black box and it's another thing to have them brought out sometimes into public.

[00:03:02] So that's the reason why we call this day the foundation day, that it should be made known that those four great tenets are implicit in our witness. Well, now I think I'm going to borrow from a message that was sent to me, the opening little heading for my study this evening. You may smile at it, but it was written by a Dutchman. And he wanted to write a little word of cheer to this meeting. I'm not going to quote his postcard. I'm only going to quote his introduction. He said, Dear, jubilant. Congenial. We had a good old dig in the dictionary. You see, dear? Jubilant. Congenial. And of course, I suppose unless we've looked at it, we would be sure that the word jubilee and the word jubilant come from the same root. Well, that's a good example of the spirit, for they don't. And you can you can prove a lot of things by getting the etymology of a word. Jubilee was an attempt on the part of the English translators to put the word Yeovil, which we spell OBL into an English dress, and Jubilee comes from the Latin having no connection, whatever. But they meet together in holy matrimony in this glorious thought that we who have a jubilee are very jubilant about it. Well, then the other thought is that we are jubilant, congenial because of course that's getting penniless in India.

[00:04:40] Something else so that we we say, no, we're not that. But congenial us. Isn't that true? You in this building are rejoicing that God is sustained. This witness used exceedingly earthen vessels to reach the position we now occupy, and it would be wrong if we weren't thankful. And even in a measure proud to think that of this small beginning and most earthy of earthen vessels, there should have been developed under his mercy, a witness that, as we can say now without merely being figurative in our language, is reaching the very ends of the earth. But there are people outside this chapel who are not rejoicing with us because they are not congenial us. This is a jubilation of those who belong to Christ. The outside world hasn't got any need to be triumphant and jubilant because we are preaching the unadulterated Word of God, because we stand for the right division of the truth, because we believe the Lord Jesus Christ to be God manifested in the flesh, or because of all the other things that we stand for. But those who love the Lord and have seen this, they are rejoicing. So I'm thankful for our Dutch friends for giving me a start like that. So if anybody asks you about your denominational connections, well, tell them that you're a jubilant, congenial for a start, and that'll start it. Well, then you come to think. You come to think of some of the jubilations that are in scripture.

[00:06:16] You can't read Ephesians without seeing the very first note that struck by the apostle is a jubilation word. He doesn't say, Oh Lord, do bless me. He doesn't say that. He says, Blessed be God with blessed us. And then when he gets into the second chapter, he interrupts himself in the middle of the verse. He says, By grace, ye are saved. And he wasn't going to say that till 2 or 3 verses later on when he says it quite openly. For by grace are ye saved through faith and that not of yourself, but he slips that in. That's almost like the person who can't contain himself in a meeting in the midst of Jesus. Hallelujah. Well, it wouldn't be a bad plan if we had an Alleluia. What's now? The game? But don't have too many because that will be a jubilant, congenial in a long, wrong sense. So we are a rejoicing people. And when I say the word hallelujah, I'm not sure whether I pronounced it with an H aspirate or whether I didn't. And, you know, sometimes up in Scotland, I get criticized for my pronunciation. And that they are beginning to get weary of me because I come back to see. Oh, I said, I'm on the side of the angels. In the Old Testament say hallelujah and breathe all over you. But in the New Testament, the angels drop their Jesus, say Hallelujah.

[00:07:35] We sang hallelujah in the hymn, didn't we? Isn't it good to know whether you belong to old or new? You can be a jubilant, congenial. You can say hallelujah with a aspirate or you can say hallelujah without. And of course, both words mean praise the Lord, not praising ourselves. Well, now for a moment I would like to give 1 or 2 references that deal with this great thought of the Jubilee. And in the Psalm 8915, there is a verse that is often quoted which you might like to know that it actually refers to the Jubilee. The 15th verse. Blessed is the people that know the joyful sound. Now that can mean a joyful sound in any shape or form in English, but it's a particular joyful sound in the original. It's the sounding of the Jubilee trumpet. Of course, the the one who read that psalm in the original language wouldn't need any explanation. Blessed are the people who know the sounding of the Jubilee trumpet. Why? Oh, you say. Don't you know what the Jubilee stands for? Now. Just now we had read from the Luke's Gospel, the opening of our Savior's ministry in Luke, the fourth chapter. And of course, that that reading demonstrates very, very clearly the principle of right division. If any of you friends meet somebody who says, Well, I'm not concerned about what Paul taught, say, no, my brother, are you concerned what our savior taught? Well, he either has to say yes or no.

[00:09:15] And he says, Oh, yes. Well, I say, look. He stood up in that synagogue. They gave him the prophet Isaiah. He turned to what we call Chapter 61, and he read one verse and one sentence in the next verse and stopped. Now, according to the rabbinical rule, a reading in the synagogue was around about 25 verses. That was a normal reading. So it says he sat down and they all sat up, I'm sure, because here instead of going on for 25 verses, one verse on one line and stopped. Why? Because he was going to say this day, is this scripture fulfilled in your ears? Now, if you know Isaiah 61, verse two, you know it says to preach the acceptable year of the Lord and the day of vengeance of our God. But there to two days, the acceptable year of the Lord is divided by nearly 2000 years. Now between the day of salvation and the day of judgment. That's Christ rightly dividing the word of truth. It didn't have it made for that purpose. I had it made because he said the acceptable year of the Lord. That's another reference to the Jubilee. Although anybody ever thought how easy it seemed to be for the crowds of people to be found everywhere listening to our savior. Didn't they do any work in those days? Oh, they did. But you know. I must confess, I like holidays.

[00:10:53] I wouldn't mind it being in a sort of a religious community that must leave work and have this holiday and must leave and have that holiday and fancy every seven years and the whole year off, you see. And then seven, seven times seven. He was a jubilee when the crops all grew and provided without any work, they were free. Our Lord came at the critical moment. He came in a jubilee. And he said, this is the acceptable year of the Lord. He said, I've got I've got a gospel to the poor. So at the Jubilee, I've got something that sets the prisoner free. So at the Jubilee, he taught them a prayer. Forgive us our debts as we forgive our debtors. That's the Jubilee. And then I go and make an awful mess of it. And I say, Do you believe it? I ought not have said that, did I? But isn't it wonderful to see how embedded this jubilee element is in the book? He came at the fullness of time. No mistake with God. He came and made the Jubilee. What it means. All the words that are used of the Jubilee are true of you and me. Under the terms of the gospel. But what are those terms? I don't think it would do us any harm, would it? To turn back to the Old Testament, just to see for ourselves 1 or 2 indications of what the Jubilee meant to the people of Israel and what it means in its spiritual application to ourselves.

[00:12:26] Leviticus Chapter 25. Switch. First of all, in verse eight. Leviticus 25, verse eight, and thou shalt number seven Sabbaths of years unto thee. Seven times seven

years and the space of the seven Sabbaths of years shall be unto thee. 40 and nine years. Then shall our calls the Trumpet of the Jubilee to sound On the 10th day of the seventh month in the Day of Atonement, Jenny made the trumpet sound throughout all your land and you shall hallow the 50th year and proclaim liberty throughout all the land unto all the inhabitants thereof. It shall be a jubilee unto you. And ye shall return every man unto his possession. And ye shall return every man unto his family. A jubilee show that 50th year be unto you ye shall not. So neither reap that which grows of itself in it, nor gather the grapes in it of thy vine undressed. And so he goes on a very special period, superintended, of course, by divine providence to make it possible. Well, here we have something. Oh, and there's just one other verse in verse 13. In the year of this jubilee, he shall return every man unto his possession. And in verse 25, If thy brother be waxen poor and has sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

[00:14:22] All the way through this legislation, it meant that no person could become perpetually in poverty and no person could become perpetually in wealth. It cuts both ways, you see. If you were immersed in debt, you say, well, that's a bit unfair for the man to whom you owed the money. But the other man may have debts, too. That all went into Jubilee. If you bought a piece of land or you bought a house, it got less and less in value. As the jubilee got nearer until at last it wasn't worth buying because when the Jubilee Trumpet sounded that wealth, that possession to the original owner, if by reason of poverty, you had sold yourself to be a bond servant to somebody, when the Jubilee came, you went out free. Isn't that a wonderful picture of what the Lord is going to do? And it's not accidental that it stresses so much this second time. You notice how it's explicit Thou shalt number seven Sabbaths. Now, you know, we don't use the word Sabbath as a numerical value. We know that the Sabbath is the seventh day, but we would only go into a shop and ask for a Sabbath of ethics unless you were down Petticoat Lane. They may understand it. A Sabbath in the Bible was just seven of anything. So in the book of Daniel, we have 77. Seven. And so here they are, show number seven Sabbaths of years unto thee, seven times seven years.

[00:15:59] And the space of the seven Sabbaths of year shall be unto thee. 40 and nine years. That's all set out so that you cannot miss the fact that it means seven times seven. Why all this is a part of a whole series. You see, our Bible goes back only a few thousand years. The pity of it is that people come to the Bible, look at the story of

creation, say it doesn't accord with what people tell us today about the universe around us. Therefore, the Bible cannot be true. But who said that the Bible was going to tell us all about atomic energy and how many light years certain stars are away? Because let's have a little bit of common sense, shall we, for a moment? You say, are you talking to yourself here? And Moses, he was trained in all the arts of the Egyptians. And he could have tolerated perhaps a scientific argument. But those to whom he was writing the book of Genesis were a nation of slaves who had been ground down, both in body, soul and spirit. And if you want me to believe that if he was writing by inspiration of God, God would have sent a message to that nation of slaves and told them all about atomic energy and hydrogen bombs and light years. Isn't that nonsensical? This book is a book of redemption, that's all. However long you may go back into eternity before the creation started, doesn't matter.

[00:17:33] It says it was in the beginning. That's all it says. Now we have the earth created for man who was made in the image and likeness of God. There may have been other man like creatures on the earth that have left their mark, but he was this man and we are concerned with him. Adam. He belongs to us. We belong to him. And it's that story that starts only a few thousand years ago with which the Bible is concerned. And that is the reason why we are told that it was in six days the Lord created. That doesn't mean the state of the whole vast universe was involved because when you got the specifications, there's the sun to rule by day, the moon to rule by night. He made the stars also just like that. They weren't in it. They were there long before the sun and the moon were put in their place. The stars belonged to Genesis one, verse one. So when we are speaking to some of our young people who are distressed as they are by their scientific studies in their schools, just help them to see that there is no conflict between the immensity of the universe and the extreme limitation of the Bible. For the extreme limitation of the Bible is because it's dealing only with redemption and leaving all the rest until the day when we know, even as we are known.

[00:18:51] And a person who won't believe the Bible or trust in Christ because it doesn't at the start as he wanted it do, is like a man who was taken by ambulance to the hospital, but he won't go in until he knows who the architect was. How long it's been built. And by the time they've told him the man dead outside, that's supposed to be a scientific mind. It's. It's fantasy, isn't it? Well, now, in those six days, we are told your

seventh day, the Lord rested. Well, the Bible says that God neither slumbers nor sleeps. There's no conception anywhere that he was so tired of six day's work that he had had a day off. That's all a part of type. He is the first type in the Bible six days of work in which redemption is wrought out completely and then a Sabbath keeping. F6 day with wonderful except for the advances, not maybe seven days, but seven weeks between what we call Easter and Pentecost or between Passover and Pentecost is just seven weeks and that was called the Feast of Weeks. It was lifted out to be commemorated. Then we have seven months. Because although the year is the same length, when you're living in Palestine or living in London, the festival year of Israel wasn't 12 months. It was seven months. Then after the seventh month, it was blank until you started the first again. So an artificial year, because it's saying is to be impressed upon it.

[00:20:28] Seven months and then every seventh year was called the sabbatical year. And God guaranteed that if they obeyed him, they would grow sufficient harvest on the sixth year to last right over. So it was ordained by God and he pressed upon them. Seventh year. Well, then we have the seven times, seven years. That's the jubilee. And then we have Daniel rounding it off. 70 times seven. He's going to make an end of sin and bring in everlasting righteousness. All this is telling you that the Bible is built upon the terms of a jubilee. The whole thing from beginning to end is visualized. A jubilee is in the mind of God. When you are poor, debtor will find your debts cancelled. When you are poor, a slave will go out free. When you who by sin and death have forfeited your inheritance, will discover the day of redemption when it's going to be restored to you. That's Jubilee. That's what the Jubilee stands for. That's what we see in the Scriptures as the guiding principle. God is working to answering or answering any amount of objections, problems and difficulties. Well, there is another feature with regard to this. I've got so many notes here, I don't know what to do with them. I think I just put that down for a minute. My best notes are usually found on the back of an envelope I find.

[00:22:00] And these friends over in America. Another set that were taking some of these Bible studies in tape recordings that we're having here on Thursday made a polite request that I should send them my notes. I must confess that sometimes I don't quite know how I'm going to approach the subject on Sunday morning till I turn the corner there and then I say, Yes, I've got it. That's what he said. That's a casual way to prepare. No friends. I've been preparing for 50 years and all I have to do is to assemble

the material, not dig it out for the first time. That's the better way you go at it for 50 years, friends. And then you'll be able to speak, I hope, with some little authority. It's like the artist when somebody said, How long would it take you to paint that picture? Is it? I did it in a couple of hours. How much you want for it? 200 guineas. You see, that's a lot. Oh, two. Two hours. Oh, yes. How long before he could do it? In two hours, you see. So that's all right. We'll leave that part. Another thought that came into my mind was the stress there is in connection with this jubilee of the blowing of trumpets. I guess I dare say if you could be transported back to a jubilee in the days of, say, King Hezekiah or something, or it would be a racket.

[00:23:24] You read in the Bible, make a joyful noise. Praise him upon the loud sounding timbrels. Oh, it wouldn't have been like the unfinished symphony. It would have been more like a jazz band. But you see, it was an opportunity to let off that steam. Oh, they were blowing away from all the work. But what notes are were playing? I don't know. There were long instruments like the Coach Horn Silver. You can get a few notes on it if you know how. But it wasn't a tune that they played. It was just letting forth for all they were worth. This praise unto God in my lawful dealing, perhaps, but it was just acceptable in his ears. And one of the things to perhaps to remember is that the the last occurrence of a reference to the Jubilee trumpet is very, very significant in the Old Testament. The last actual occurrence. Is round the walls of Jericho. You remember, Joshua said. You don't do anything until seven days. The priests go round the walls of Jericho. I wonder what the wall is that people in Jericho would be looking at. What are they doing? Yesterday they went round. They'd gone round again. Seven days and the seventh day they went round seven times. Then they blew the trumpets and shouted down Where the wolves. Does that make anything come to your mind at the second coming of Christ? The Lord himself shall descend from heaven with a shout and a voice of the archangel and the Trump of God.

[00:25:03] The shout and the trumpet at the second Coming of Christ will bring into perfection what was symbolized by the destruction of that city of Jericho. Only in the New Testament book of the Revelation. It isn't Jericho. It's Babylon. Cutting to the same thing at the end. And so we find. That the trumpet is very much associated with. Joy, jubilation. But I put a note down here to guide myself a little bit because. There would be naturally a tendency in a meeting like this to speak in sort of eulogistic terms of one another. I mean, if I were that way inclined, I might make Mr. Canning's face blush via

my tribute to the unstinting way in which he has put himself in to all this publication and printing. But I'm not going to say it, you see, or I could say I might say, fancy somebody like our friend Mr. Foster, with his abilities looking after our accounts. And even then I caught him out for certain swags. So one thing I put down here is this Whatever you do, don't make it into Cajun. Next Saturday. That was today to blow your own trumpet. We want to blow the trumpet of the Jubilee, but we must ever remember these corrective words. The pole. My plant. I polish my water. Well, I make it up as I rescue it. I think you'll agree with me is a very good water.

[00:26:52] Aren't we glad? But between us, we have to stop and say it's God that gives the increase. So you remember our savior reminded his son of his people without the hypocrites who gave their arms. This is in the Sermon on the Mount. But they sounded a trumpet before them. So we want to watch the widow blow our own trumpet. And then I've got another note with regard to trumpet blowing. Which has to do with rightly dividing the word of truth. Always has got it in. Yes, I've got it in again. Yes. But have you never read? If the trumpet give an uncertain sound, who shall prepare himself for battle? Well, now you can guess what it means. But a Jew instructed in the law of Moses would know. But in the Book of Numbers, Chapter ten. I think that you might like to turn to that to see what the Apostle was driving at. You see the confusion that could be made if you didn't rightly divide between one trumpet call and another. Numbers ten. And the Lord spake unto Moses saying, Make thee two trumpets of silver of a whole piece. Shalt there make them that there may use them for the calling of the assembly and for the journeying of the camps. Two purposes. One for calling an assembly, one for getting the camp ready and to take a journey. And when they shall blow with them all, the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

[00:28:29] So there was a sale. It was interpreted. They understood. That's a call for us all to assemble. Because Moses has a word to say to us. And if they blow back with one trumpet. So I should imagine most mercifully, the trumpets were all in tune with you. Because at a distance, if they had two trumpets Exactly. In pitch, you wouldn't know whether it was 1 or 2. But these old trumpets, they weren't, they weren't they hadn't got keys or that it was just a long sort of horn or they said that's two of them going. That means a. But when they shall blow with them, all the assembly shall assemble. And if they blow back with one trumpet, then the princes, which are the heads of the

thousands of Israel, shall gather themselves unto thee. And when he blow an alarm or we don't know exactly what that sounded like, but that would be a bit more insistent then the camps that lie on the east parts shall go forward. And when ye blow an alarm the second time, then the camps that lie on the south side shall take their journey and so on. And again, it speaks about when they blow and they arrange themselves for battle. I admit some men who have been in the forces. And I know full well they wouldn't be at all ashamed if I said I suspected they'd run quicker if it said come to the cookhouse door boys than if it said charge.

[00:29:53] For they say any fool would do that. Well, you see, when we give our message, when we blow our trumpet, is it an uncertain sound? Do they know whether we believe Christ is the only efficient saviour or not? Do they believe that we stand for this book from beginning to end or not? Are we giving an uncertain sound? Or is there a distinction in our message? Does it mean something or do I trust it does or ever will? I think I've quoted in another meeting what was the summing up of my ministry in the United States by someone? I am not sure whether they did it because they agreed with me or not. They were a little bit antagonistic, I think, but they said they thought they could sum up my ministry that it was christocentric. I said, if that could be true of me. When I stand before the judgment seat of Christ, I'll be a happy man. See Dispensational truth didn't die for me. Right. Division. Hasn't blessed me with all spiritual blessings. It's Christ and the value of right, division and Dispensational truth is that I see Christ in his many offices and his many services, and I belong to one another believer belongs to another, and we're in perfect harmony because there are many callings. For them in numbers, the 23rd chapter and 24th verse.

[00:31:19] We have the blowing of trumpets. For something which is a bit more congenial. Go back to our Dutch friend. Jubilant, congenial and 2324, it says. No, I'm sorry. I've got the wrong reference there. But it's possibly in Leviticus. But I'll quote from memory. It comes the Feast of Trumpets. There is a feast of trumpets. Not merely a jubilee. Not merely just at the seventh year, but at seventh month. The Feast of Trumpets. That must be in Leviticus. And then another thing which is most important, it comes immediately in connection with the great Day of Atonement, the seventh month on the 10th day of the month. Israel had that great day of atonement. And when that was done. When that was over, when that atone would have been made, of course, only in type and shadow, but in type and shadow. When that was done, then they had

the feast of the blowing of trumpets. And so can we. The only basis and cause and reason why we can say Hallelujah or praise the Lord or blessed be God is because the atoning work of Christ has been offered and accepted. Without that. We couldn't rejoice. We have no ground of rejoicing. We have no hope nor peace, nor anything that in any way could correspond with a blessing. Now in one Corinthians 15, which is another passage dealing with the blessed hope of the coming of the Lord and his people's resurrection.

[00:33:06] You see that? It mentions it there, one Corinthians 15. And while it doesn't stress very much about the Feast of Trumpets, anyone knowing the Old Testament would immediately have this thought in mind. One Corinthians 15, he says. Verse 51. Somebody's having a jubilee out, guys. Well, that's very nice. That's laid on without expense to us, he says, Now this. I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inheriting corruption. Behold, I show you a mystery. We shall not all sleep. But we shall all be changed in a moment in the twinkling of an eye at the last Trump. So there's the statement there with regard to the resurrection of this. People at the last Trump for the trumpet shall sound. So John, 15, says the deputy, the voice of the son of God, the sound of the trumpet, the voice, they coincide. On a date to be raised incorruptible. And we shall be changed. That's called the last trumpet. So if you turn to the book of the Revelation Chapter 11, I think you'll come to the same place and same period. The Book of the Revelation, Chapter 11, verse 15. Or I'll refer first of all to chapter ten, verse seven. Chapter ten, verse seven. But in the days of the voice of the Seventh Angel. You see this trumpet blower? It's the voice of the seventh angel. When it speaks of the game, it's the.

[00:34:52] It's the trumpet. So you get the slogans for the voice of the archangel and the Trump of God because somebody might pose you one day. You mean to tell me that angels blow on silver trumpets? Say no friends. I heard a voice like a trumpet speaking to me. The voice of the archangel will be the Trump of God. The trumpet sound. So you got it in two ways. But in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God shall be finished. Then in chapter 11, verse 15, and the seventh angel sounded. And there were great voices in heaven. Sound of the trumpet and voices again. And the voices were saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever. The trumpet sounds. Should we come back then and quote that psalm again? Blessed

are the people who know the joyful sound. The joyful sound of the gospel, which is embedded in the Jubilee. The forgiveness of sins. When our savior referred to setting the captive free, he used the identical word that Paul used in Ephesians one seven when it says the forgiveness of sins. The forgiveness of sins in Ephesians one seven is to set a person free who was in bondage to sin and death. That's the Jubilee. And so I thought that we would look at it from these different angles.

[00:36:28] Well, as I say, I've got so many notes here. I didn't know what to do with some of them. And I think perhaps. That is sufficient. There is no need for us to overshoot our time. I think we've had a happy time together and we. I was interested when we sang the hymn before the end of the last meeting, it one verse said, and sweet refreshment. Fine. I don't know how you did it, but I waited a long time for mine. But it's good to have a goodly company here, even though it makes it very, very difficult to be able to take your tea in ease. I have tried to think out a little invention that is, it fits on the back of each person a little shelf, and you all stand perfectly in order so that you of course, you mustn't wriggle about much, but I'm afraid you wouldn't like that, would you? You'd rather have it in the ordinary, free and easy way? Yes. Well, thank you so much, dear friends. Thank you for coming distances. Some of you have come a long way. And here am I carrying on my list when I ought have been sober and when I ought to have been more? Yeah, well, I think that's. I better stop. Thank you. If you can't rejoice once in 50 years, when are you going to do it? Right? So let us with a gladsome mind. Praise the Lord, for he is kind. For his mercies shall endure. Ever faithful, Ever. Sure.