

He Ascended into Heaven

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- [0 : 0 0] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read, Ephesians chapter 4.
- Ephesians chapter 4, and if we read again at verse 7. Ephesians 4 and verse 7. But grace was given to each one of us according to the measure of Christ's gift.
- Therefore it says in Psalm 68, When he ascended on high, he led a host of captives, and he gave gifts to men. In saying he ascended, what does it mean but that he had also descended into the lower regions of the earth?
- He who descended is the one who also ascended far above all the heavens, that he might fulfill all things.
- Particularly verse 10. He who descended is the one who also ascended far above all the heavens, that he might fulfill all things.
- [1 : 1 5] I want us to begin this evening by asking the question, What is Jesus doing right now?
- What is Jesus doing right now? As you know, at this time of year, in the run-up to Christmas, many people are thinking about what Jesus did.
- And rightly so. They're thinking about the miracle of the incarnation, and how God became man and dwelt among us. And also at a time of a communion season, which God willing will hopefully enjoy in the new year.
- But at a communion season, we often remember what Jesus did. Not in the cradle, but also what he did at Calvary. We think about the sufferings of Christ at a communion.
- We think about the sin he bore and the salvation he accomplished and applied. And so at Christmas time and at a communion season, we often think about what Jesus did.
- [2 : 1 6] And it's good for us to remember what Jesus did. But this evening, I'd like us to think about the question, What is Jesus doing right now? What is Jesus doing tonight?
- Because as you know, the cradle in Bethlehem and the cross at Calvary, they're not the end of the story. Because as we believe and as we confess from the Apostles' Creed, it says there in the Apostles' Creed that he ascended into heaven.
- He ascended into heaven. And so as we begin this evening, will you just please say with me once more the Apostles' Creed?
- You can find your Apostles' Creed. Please say it with me. I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.
- He descended into hell. The third day he rose again from the dead. He ascended into heaven and sitteth on the right hand of God the Father Almighty.
- [3 : 3 3] From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. I don't know if you've managed to learn it off by heart yet. We're getting there. But this evening, as we're considering the Apostles' Creed, we're considering the next statement, where it says that he ascended into heaven, and he sitteth on the right hand of God the Father Almighty.

As we consider this statement, I want us to think about the question, what is Jesus doing right now? What is Jesus doing right now? Because right now, boys and girls, Jesus is executing his offices, or his role, as a prophet, a priest, and a king.

Right now, Jesus is executing his offices as a prophet, priest, and king. And I say that because our catechism, which is a great document to learn and to memorize, our catechism teaches us that Christ executes his offices of a prophet, a priest, and a king, both in his humiliation and in his exaltation.

He executes the offices of a prophet, priest, and king, both in his humiliation and his exaltation. And so let's consider the offices of Jesus this evening.

[5 : 02] And I want us to think about this under three headings. So you're listening to all these headings. The proclamation of a prophet. The posture of a priest.

And the position of a king. The proclamation of a prophet. The posture of a priest. And the position of a king.

So first of all, the proclamation of a prophet. The proclamation of a prophet. It reads there in verse 10 of Ephesians 4, He who descended is the one who also ascended far above all the heavens that he might fulfill all things.

And so in order to execute his office as a prophet, both in his humiliation and in his exaltation, we're told that Jesus, he preached and proclaimed the message of the kingdom.

And we see that actually right from the outset of his own ministry. Because you remember that when Jesus appeared preaching and proclaiming the good news, the first thing Jesus said was that the time is fulfilled.

[6 : 11] The kingdom of God is at hand. Repent and believe in the gospel. So he appeared as a prophet, preaching and proclaiming the message of the kingdom.

But more than that, Jesus preached and proclaimed about his death. He said in John 10, I am the good shepherd. The good shepherd lays down his life for the sheep.

Jesus also preached and proclaimed about his burial. He said, Just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

And so Jesus, he preached about the kingdom, he preached about his death, he preached about his burial, he also preached about his resurrection. He said, The Son of Man must suffer many things and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

He preached about his death, he preached about the kingdom, he preached about his resurrection, he preaches also about his ascension. He said to Mary at the tomb, I am ascending to my Father and to your Father, to my God, and to your God.

[7 : 26] And so my friend, in order to execute his office as a prophet, Jesus preached and proclaimed about his humiliation and his exaltation. But as you know, the humiliation of Jesus, and boys and girls, what we mean by humiliation is the downward position that Jesus went.

This is the role. He went down, down, down, where Jesus, he humbled himself from the crown of glory, that's where he was, down to the cradle in Bethlehem.

And sadly, you know, many people, they just leave Jesus there. They leave Jesus in the cradle in Bethlehem. They leave the Christ of Christmas in the cradle at Bethlehem.

They take Christ out of the cupboard for the month of December, but then they put him back in the box and back up the loft in the new year. And yet the gospel, it always calls us and commands us to follow the humiliation of Christ.

We're to follow the humiliation of Jesus from the crown of glory down to the cradle in Bethlehem, all the way down to the cross of Calvary. Because that, my friend, that was the root of the Redeemer.

[8 : 38] The root of the Redeemer was from the crown to the cradle to the cross, from glory to Golgotha, down to the grave. The humiliation of Christ was down, down, down, down.

But as you know, on that first Lord's Day morning, the exaltation of Jesus was up, up, up. Because, as the gospel affirms to us, his death couldn't hold him, the grave couldn't keep him, and the angels proclaimed about him, he is not here, for he is risen.

And as our prophet Jesus, he executes his office both in his humiliation and in his exaltation. Because, as you know, Paul, he has those wonderful words in Philippians chapter 2, and I think they're amazing words when you study them.

Paul says in Philippians 2 that Jesus Christ, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, taking to himself the form of a servant.

He was made in the likeness of men, and being found in fashion as a man, he humbled himself even further by being obedient unto death, even death on a cross.

[9 : 59] Therefore, says Paul, therefore, because of the humiliation of this prophet, God the Father has highly exalted him and given to him a name which is above every name, that at the name of Jesus, or at the proclamation of Jesus, every knee will bow in heaven and on earth and in hell, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

My friend, Jesus executes his office as a prophet by preaching and proclaiming about his humiliation and also his exaltation. And his exaltation, of course, includes his ascension, the ascension into heaven.

Now, the ascension of Jesus, it took place 40 days after his resurrection. And during that 40-day period, when we read in the Gospels and in the New Testament, we see that Jesus, he appeared to over 500 people, people including Mary Magdalene, the two on the road to Emmaus, and also all the apostles.

But we also read in Acts chapter 1 that only moments prior to his ascension, Jesus told his disciples to wait for the promised Holy Spirit.

Jesus said to his disciples, you will receive power from the Holy Spirit when he comes upon you, and you will be my witnesses in Jerusalem and in Judea and Samaria to the uttermost parts of the earth.

[11 : 38] And we're told that as Jesus said these things, or when Jesus said these things, he was lifted up and a cloud took him out of their sight and he was no longer seen.

He ascended into heaven. This is the bit I love from Acts chapter 1. We're told that while the disciples, while the disciples are staring into heaven, watching Jesus ascending and disappearing, there's these two angels that appear.

And you remember that they said to the disciples in Acts chapter 1, Men of Galilee, why do you stand looking into heaven? This Jesus who was taken into heaven will come again the same way that you saw him going into heaven.

In other words, the angel said to the disciples, Why are you standing around doing nothing when there's work to be done? I always find those words challenging.

The angels were saying, Why are you standing looking into heaven? Why are you standing around doing nothing when there's work to be done? And you know, it's such a challenging question for us as Christians and as a church.

[12 : 51] Why are you standing around doing nothing? Why are you just staring, looking into heaven when there's work to be done? And ten days later we're told that on the day of Pentecost, which was actually fifty days after the resurrection, that's Pentecost, fifty, fifty days after the resurrection the Holy Spirit came upon the church in power just as Jesus had promised.

And so the question we're looking at this evening is what is Jesus doing right now? Jesus is executing his office as a prophet and he's also executing his office secondly as a priest.

So there's the proclamation of a prophet then secondly the posture the posture of a priest. The posture of a priest.

Paul says in verse 10 of Ephesians 4 he who descended is the one who also ascended far above all the heavens that he might fulfill all things.

Now Paul tells us here and he teaches us here that the Christ who descended is the same Christ who ascended. The Christ who humbled himself from the crown to the cradle to the cross from glory to Golgotha to the grave he is the same Christ who was highly exalted from the grave to Galilee and back to glory.

[14 : 22] So from glory to Golgotha to the grave that's the humiliation and from the grave to Galilee to glory that's the exaltation of Jesus and this is what Paul says he who descended is the one who also ascended far above all the heavens that he might fulfill all things.

Paul teaches us and tells us that in his humiliation in the humiliation and the exaltation of Jesus Christ he fulfilled all things. Which means that when it comes to his office as a priest Jesus Christ executes his office of a priest both in his humiliation and his exaltation and he does so by adopting and assuming the posture of a priest.

In his humiliation he adopted and assumed the posture of standing as a priest. In his humiliation he adopted and assumed the posture of standing as a priest but in his exaltation he adopted and assumed the posture of sitting as a priest.

So in his humiliation he was standing in his exaltation he is sitting and you know the posture of Christ as our priest it's so important so important because in Christ's humiliation, the posture of our priest was that he was standing. Jesus Christ stood.

He stood as the divine representative, as our divine representative. He stood as the divine priest at what was the burning altar of Calvary. But he was not only the divine priest, he was also the divine portion. He was the divine portion for sacrifice. He was the sacrifice to satisfy divine justice. He was the burnt offering of rescue. He was the sin offering of redemption. He was the peace offering of reconciliation. My friend, in the humiliation of Jesus, from the crown to the cradle, down to the cross, the posture of our priest, our Jesus, was that he was standing. He stood as the divine priest at the burning altar of Calvary. But in his exaltation, in his exaltation, the posture of this priest, our priest, was that when he ascended to the right hand of God the Father, he sat down. He sat down. You know, I love the letter to the Hebrews. It's a great letter to read.

[17 : 09] Because it's a letter which reminds us and reaffirms to us again and again and again that Jesus is better. The letter to the Hebrews tells us, read the Old Testament, and all you'll see is that Jesus is better. When it comes to all the types and shadows of the Old Testament, Jesus is better. He's better than the prophets. He's better than the angels. He's better than Moses. He provides a better Sabbath rest. He's better than Aaron as the high priest. He provides a better covenant and even a better sanctuary for worship. The letter to the Hebrews is a message that Jesus is better. And when you come to Hebrews chapter 10, we're told that Jesus is a better sacrifice. Because his sacrifice on the cross, it was better than all the other sacrifices that were ever offered at the tabernacle and at the temple. Because the writer to the Hebrews, he tells us that it was impossible.

It was impossible for the blood of bulls and goats to take away sin. It was impossible because it didn't deal with the problem of sin. It didn't cover or expiate or propitiate the heinousness and the ugliness and the awfulness of our sin in the sight of a holy God. But then we're told in Hebrews 10, when Christ came, when Christ came, we were sanctified through the offering of his body, his sacrifice, once and for all. For the posture, we're told, the posture of every Old Testament priest is that they stood daily. They stood daily at their service, offering repeatedly the same sacrifices, which could never take away sins. But then we're told that when Christ offered for all time a single sacrifice for sins, the posture of this priest is that he sat down at the right hand of the throne of God.

My friend, the posture of Jesus, our priest, in his humiliation is that he stood. But the posture of our priest, King Jesus, or Priest Jesus, is that in his exaltation, in his exaltation, he sat down.

He sat down at the right hand of God because he finished the work he had been given to do. But as we said, what is Jesus doing right now?

What is Jesus doing right now? Well, as our priest, Jesus is praying for you right now. Jesus is praying for you right now. You know, it's always a great comfort and a consolation to be told that someone's praying for you. And if somebody says to you, I'm praying for you, it's always so encouraging that you're upon their mind or you're in their heart and you're in their prayers. But you know, it's another level all together, isn't it?

[20 : 18] To know that Jesus is praying for you. Especially because those around you in your family and your friends, they might not know exactly what you're going through. They might not understand it. They might not be able to enter into it. But you know, the wonder of our great high priest is that Jesus knows exactly what you're going through. He has been touched with a feeling of all our infirmities.

And so he knows what we're going through. But more than that, he's praying for you as you go through it. So he's praying for you. And you know, as I know what our Bible asserts and affirms to us, that Jesus, he ever lives as our exalted priest to make intercession for us. He ever lives to make intercession for us. My friend, in his exaltation, the posture of our priest, our Jesus, is that he sat down at the right hand of God. And tonight, he is still making continual intercession for us. He's praying for us. He's praying for you. What a wonderful thought. But have you ever wondered that when Jesus ascended to the right hand of God the Father, when Jesus first sat down at his Father's right hand? Have you ever wondered what was his first prayer? What do you think his first prayer was?

What was the first prayer of Jesus as he ascended to the right hand of the Father and sat down? Well, I believe that Jesus' first prayer at the right hand of God was for the Holy Spirit to come upon the church. Because as we said earlier, Jesus promised, he promised as a prophet, that when the Holy Spirit comes, we, as his people, we will be his witnesses from Jerusalem to Judea to Samaria to the uttermost parts of the earth. But when Jesus sat down after his ascension, he prayed as a priest that the Holy Spirit would come upon the Holy Spirit would come upon the church in power. And that's what John tells us in his gospel. He's talking about the Spirit in John 7. And John says that the Spirit wasn't given until Jesus was glorified. Therefore, it was only when Jesus ascended and adopted and assumed the posture of a priest in in heaven. That's when he prayed that the Holy Spirit would come upon the church in power. In fact, that's what Jesus promised he would pray for when he sat down at the right hand of the throne of God.

Because he said to his disciples, you remember, in the upper room, in John 14, 15, and 16, Jesus repeatedly talks about the Holy Spirit and the role of the Holy Spirit. And Jesus said to his disciples in the upper room, he said, I will pray. I will pray to the Father, and he will give you another comforter to be with you forever. Even the Spirit of truth, he will dwell with you and be in you. And you know what, my friend, you look at the ascension, and we often think, well, it's just Jesus going into heaven. But you know, the ascension of Jesus was needed and it was necessary. The ascension of Jesus was needed and necessary because when Jesus ascended, he adopted and he assumed the position of a priest. And there he prayed. He prayed for his church. He prayed that the Holy Spirit would be with us as his church and in us as his church. And you know, what I think is so wonderful is that tonight, our great high priest in heaven, he ever lives to make intercession for us. You know, you can't get tired of thinking about that. Jesus is praying for us right now. He's praying for us now, and he's praying for us as a church. He's praying for our salvation, our safety, our sanctification, and our ultimate security. But even though he's in heaven, seated at the right hand of God the Father, he's still with us, and he's still in us. But more than that, when we pray, when we pray the Holy Spirit who is with us and in us, he makes intercession for us. He makes intercession for us when we can't use words.

You know, this is the wonder of our salvation. As Paul says in Romans chapter 8, when we are faced with sin, sin, or the sicknesses, or the stresses, or the sufferings, or the sorrows of this life, we not only have Jesus praying for us in heaven, we also have the Holy Spirit in us, encouraging us and enabling us to pray. And we're encouraged and enabled to pray even when we don't have words.

[26 : 02] We're encouraged and enabled to pray with groanings, says Paul, groanings that cannot be uttered. Groanings that cannot be uttered. Don't you just love that? Those sighs. I don't know about you, but I sigh a lot. And Alison will confirm that. I sigh an awful lot. It's like you're praying for people, praying for situations, and you just think, well, Lord, I don't know what to say. It's groanings that cannot be uttered. And the wonder of what we've been taught here is that Jesus in heaven praying for us, the Spirit in us, working in us, encouraging us, and enabling us to pray with groanings that cannot be uttered. And so that in all our painful providences, in all that we encounter and experience in this life, what the Bible is saying to us is, Jesus has it covered. Jesus has it all covered.

Because he's working, as Paul says in Romans 8, he is working all things together for good to those who are called according to his purpose. He has it all covered. You know, my friend, what is Jesus doing right now? What is he doing? He's executing his offices as a prophet, as a priest, and also as our king. So, boys and girls, the offices, prophet, priest, and king.

We see, first of all, the proclamation of a prophet. Secondly, the posture of a priest. And then lastly, the position of a king. The position of a king. Look again at verse 7 of Ephesians 4.

But grace was given to each one of us according to the measure of Christ's gift. Therefore it says, when he ascended on high, he led a host of captives, and he gave gifts to men. In saying he ascended, what does it mean but that he had also descended into the lower regions of the earth? He who descended is the one who also ascended far above all the heavens, that he might fulfill all things.

Now, we sang earlier from Psalm 110, which was a messianic psalm written by David. And I say that it's a messianic psalm because Psalm 110, it isn't about David. David is not in Psalm 110.

[28 : 39] Psalm 110 is all about Jesus. In fact, that's what Peter affirms and asserts on the day of Pentecost. In Acts chapter 2, you read that when the Holy Spirit came upon the church in power, Peter stood up, and he preached and proclaimed a message. He said, this Jesus, whom you crucified and was buried, this Jesus has been raised and resurrected. He has been exalted to the right hand of God, and he has poured out the promised Holy Spirit upon his church. And Peter says, it wasn't David who ascended into heaven. No, no, he says, David was prophesying about Jesus in Psalm 110, when he said, the Lord did say unto my Lord, sit at my right hand until I make your enemies your footstool.

And Peter says, therefore, let everyone know for certain that God has made him both Lord and Christ. And you know, Psalm 110, it's a fascinating psalm. Because David, he not only prophesied that Jesus would ascend to the right hand of his father. But as we sang, David also prophesied that Jesus would be a priest forever after the order of Melchizedek. And as you know, Melchizedek, he's this unique character in the Old Testament. He appears for a very brief moment to bless Abraham in Genesis 14.

But Melchizedek, boys and girls, whose name means king of righteousness, he's this unique character because he was both king of Salem and a priest of the God Most High. He was both priest and king. He executed two offices, the office of a priest and the office of a king. And that's why David prophesied about Jesus, that he would be the true Melchizedek. He would be the true king of righteousness.

David was saying that our Jesus, who will sit at the right hand, he will execute his office as a priest and as a king in his humiliation and in his exaltation. But you know, David's prophecy, which we sang in Psalm 110, where it says the opening verse of the Psalm, the Lord did say unto my Lord, sit thou at my right hand until I make thy foes a stool whereon thy feet may stand. These messianic and these prophetic words, they remind us and they reveal to us that Jesus, he adopted and he assumed the position of a king by sitting at the right hand of God the Father. Because, you know, the right hand, it's mentioned throughout the Bible, it's mentioned in Psalm 110 twice in verses, verse 1 and 5.

The right hand is associated in the Bible with a position of prominence and a position of power. And so, as the risen and exalted King Jesus, he has, as you know, he has all authority in heaven and on earth. He is ruling over and overruling all the affairs in this world. But more than that, the right hand is also associated with a position of promise. Not only a position of prominence and a position of power, but a position of promise. A position of promise where Jesus will rule and reign in heaven until, until, we're told in Psalm 110, until he has put all his enemies under his feet.

[32 : 35] And, you know, it's amazing the amount of time Psalm 110 is mentioned in the New Testament. And it's talking about this moment. Until he will reign and rule in heaven. Until Jesus has put all his enemies under his feet. Which means that Jesus will reign and rule in heaven until he has destroyed the last enemy, which is death. And death will be destroyed, says the Apostles' Creed, when Jesus comes again to judge the quick and the dead. It's the last enemy. The last enemy to be destroyed is death. And we'll consider that statement, God willing, the next Lord's Day.

But as we close this evening, we're asking the question, what is Jesus doing right now? What is Jesus doing right now? And as we've discovered in his humiliation and in his exaltation in from glory to Golgotha, to the grave, from the grave to Galilee, back to glory, Jesus has executed his offices of a prophet, a priest, and a king. We've considered the proclamation of a prophet, the posture of a priest, and the position of a king. But as Paul explains and expounds here in Ephesians 4, he quotes Psalm 68, which we're going to sing in a moment. And Paul says that in his humiliation and exaltation, Jesus, our prophet, priest, and king, he has given to us the greatest and the most glorious gift of all, the gift of salvation. Therefore, we must listen to Jesus as our prophet. We must love Jesus as our priest, and we must look to Jesus as our king. We must listen to

Jesus as our prophet. We must love Jesus as our priest, and we must look to Jesus as our king. Because he ascended into heaven, and he sits tonight at the right hand of God, the Father Almighty.

And as our creed says, from thence, from there, from that seated position, he shall come one day to judge the quick and the dead. We have a great, a great Savior, who is a prophet, a priest, and a king.

But may the Lord bless these thoughts to us. Let us pray. O Lord, what shall we render to thee for all thy gifts towards us? And that how we are just left with the words of the psalmist, that to render thanks unto the Lord, it is a comely thing. And to thy name, O thou most high, due praise allowed to sing. We thank thee tonight that the one at thy right hand is one who proclaims to us even from heaven, that he speaks to us through his word, that he proclaims to us the message of the kingdom. We thank thee, O Lord, that he is still our priest, not only the priest who sat down when he finished his work at Calvary, but the priest who still sits and who still prays for his people. And Lord, we do pray that we would see him as one who is ruling and reigning tonight in all the affairs of this world, that nothing is out of his control, that he is sovereign, and that he is working all things together for good. And he is one by one putting all his enemies under his feet. Help us, Lord, we pray as thy people to submit and to surrender our lives to this Jesus, to see that he is our prophet, he is our priest, and he remains our king. Help us, Lord, as we go into a new week, to be assured that he is with us, that he promises never to leave us and never to forsake us, that he is by our side every step of the way, upholding us and keeping us. Go before us then,

[37 : 20] Lord, we ask. Guide us and keep us, for we ask it in Jesus' name and for his sake. Amen. We're going to bring our service to a conclusion this evening by singing in Psalm 68.

Psalm 68 in the Scottish Psalter. It's on page 303. Psalm 68, singing verse 18 down to the verse Mark 20.

Thou hast, O Lord, most glorious, ascended up on high, and in triumph victorious led, captive captivity.

Thou hast received gifts for men, for such as did rebel. Yeen for them that God the Lord in midst of them might dwell. Blessed be the Lord who is to us, of our salvation God, who daily with his benefits us plenteously doth load.

He of salvation is the God, who is our God most strong. And unto God the Lord from death the issues do belong. These verses of Psalm 68 in conclusion, to God's praise.

[38 : 40] Thou hast, O Lord, most glorious, ascended up on high, And in triumph victorious led, Gav, dev, dev, dev, dev, dev, dev, dev.

Thou hast received gifts for men, for such as did rebel.

Yeen for them that God the Lord in midst of them might dwell.

Blessed be the Lord who reigns to us, of our salvation God.

Blessed be the Lord who is our God, who daily with his benefits us plenteous kingdom, Lord.

[40 : 19] Blessed be the Lord who reigns to us, of our salvation God. Blessed be the Lord who reigns to us, of our salvation God.

To God the Lord from death, He is used to belong.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. Thank you, Joanne.

You reminded me. Here's me. I was going to let you just go without these words. I put the questions now. They're inside my Bible. Oh, well, question one.

What are the three offices of Jesus? Well done. Prophet, priest, and king. Well done. What does the name Melchizedek mean?

[41 : 39] Well done. King of righteousness. Yep. What are the three points? Proclamation of a prophet.

Yeah. Posture of a priest. Yeah. Position of a king. Isn't it? So proclamation of a prophet, posture of a priest, position of a king.

I'm so glad you reminded me. I would have forgotten. You did very well. I would have forgotten. I have forgotten about this wall. I was just rating him for the two minutes. I have forgotten him. I have forgotten.

I don't have beaten him. So here's maybe my name is Boat. So he will be good. So, if you go and a queen. I just wanted to always battle for the girl. Okay. I'm so glad you'll be here. He will be here. Good and a queen. And now we have to go with this floor. Don't fill em there. Because[■]antly of a glory. I can't make attention to the society. Sp[■] F. but he will have to can't tell him not to fall bones.

So I can't eat them any more new. Please welcome him. I'll put the chair in your body. Hello?