

## Praise for Deliverance

Devotional Reading: Ephesians 1:3–14  
Background Scripture: Isaiah 25; Daniel 6:10–28

Isaiah 25:1–10a

- <sup>1</sup> LORD, you are my God;  
I will exalt you and praise your name,  
for in perfect faithfulness  
you have done wonderful things,  
things planned long ago.
- <sup>2</sup> You have made the city a heap of rubble,  
the fortified town a ruin,  
the foreigners' stronghold a city no more;  
it will never be rebuilt.
- <sup>3</sup> Therefore strong peoples will honor you;  
cities of ruthless nations will revere you.
- <sup>4</sup> You have been a refuge for the poor,  
a refuge for the needy in their distress,  
a shelter from the storm  
and a shade from the heat.  
For the breath of the ruthless  
is like a storm driving against a wall  
<sup>5</sup> and like the heat of the desert.  
You silence the uproar of foreigners;  
as heat is reduced by the shadow of a cloud,  
so the song of the ruthless is stilled.
- <sup>6</sup> On this mountain the LORD Almighty will prepare  
a feast of rich food for all peoples,  
a banquet of aged wine—  
the best of meats and the finest of wines.
- <sup>7</sup> On this mountain he will destroy  
the shroud that enfolds all peoples,  
the sheet that covers all nations;  
<sup>8</sup> he will swallow up death forever.

The Sovereign LORD will wipe away the tears  
from all faces;  
he will remove his people's disgrace  
from all the earth.  
The LORD has spoken.

<sup>9</sup> In that day they will say,

“Surely this is our God;  
we trusted in him, and he saved us.  
This is the LORD, we trusted in him;  
let us rejoice and be glad in his salvation.”

<sup>10</sup> The hand of the LORD will rest on this mountain.

## Key Text

*On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines.—Isaiah 25:6*

## Worship in the Covenant Community

### Unit 2: Songs of the Old Testament

Lessons 6–9

### Lesson Aims

After participating in this lesson, each learner will be able to:

1. Summarize the historical context of Isaiah the man.
2. Connect Isaiah's historical context to his specific assurances of God's faithfulness.
3. Write a personal testimony to God's faithfulness.

### Lesson Outline

#### Introduction

- A. When the Darkness Lifts
- B. Lesson Context

#### I. Praise the Lord (Isaiah 25:1–5)

- A. For His Judgments (vv. 1–3)  
*Flipping the Script*
- B. For His Mercy (vv. 4–5)

## God's Levee

### II. The Lord Hosts a Banquet (Isaiah 25:6–8)

- A. Invitation to Dine (v. 6)
- B. Deliverance from Death (vv. 7–8)

### III. Testify About Him (Isaiah 25:9–10a)

- A. What Will Be Said (v. 9)
- B. What Will Be Done (v. 10a)

### Conclusion

- A. Living Gratefully in Hope
- B. Prayer
- C. Thought to Remember

## How to Say It

Ahaz *Ay-haz.*

apocalypse *uh-pock-uh-lips.*

Aram *Air-um.*

Jotham *Jo-thum.*

Tyre *Tire.*

Uzziah *Uh-zye-uh.*

## Introduction

### A. When the Darkness Lifts

At times, darkness overwhelms. It happens to all; no one is exempt. Whether that darkness comes in the form of grief, poverty, sickness, or national tragedy, believers cry out to God for deliverance.

When we experience God's rescue, we naturally ... do what? That's a crucial question because it will reveal the level of our spiritual maturity and devotion. There are affirmations of this in various places in the Bible. One New Testament example is [Luke 17:17](#). One Old Testament example is found in today's text.

### B. Lesson Context

Today's text comes from a section of Isaiah that is often called "The Isaiah Apocalypse" (chap. 24–27). This is because the scenes pictured are similar to the apocalyptic language (which is imagery describing the end of the world) found in the book of Revelation (compare [Zechariah 9–14](#); [Mark 13:24–27](#)).

Isaiah became a prophet in the year King Uzziah of Judah died around 740 BC ([Isaiah 6:1–10](#)). By the time Isaiah appeared on the scene, the Israelites had been divided into two countries for almost

200 years: the northern kingdom of Israel and the southern kingdom of Judah. The prophet had a long ministry of several decades in Judah during the reigns of Jotham, Ahaz, and Hezekiah.

Isaiah's ministry began during a time of economic and military prosperity ([Isaiah 2:7](#)). But spiritual rot had set in ([2:8](#)), and it was only a matter of time before God intervened ([2:9–4:1](#)).

God's interventions took the form of oppression by foreign powers ([Isaiah 7:20](#)). One such oppression occurred during the reign of Ahaz of Judah (735–716 BC) when Syria (Aram) and the northern kingdom of Israel joined forces against Judah ([2 Kings 16:1–10](#)). Ahaz "saved" Judah by means of an unholy alliance with Assyria ([16:7–9](#)). That country eventually conquered northern Israel and exiled its inhabitants in 722 BC ([17:6](#)). The city of Jerusalem (in Judah) barely escaped the same fate in 701 BC ([18:13–19:27](#)). But that was only temporary. Jerusalem's reaction to that time of forthcoming darkness would reveal where the inhabitants' hearts actually lay ([Jeremiah 7:1–8](#); compare [Isaiah 42:20–25](#)).

Isaiah not only served during difficult times, but he also foresaw them—not only for Judah, but for the idolatrous nations around her, such as Egypt, Edom, and Tyre ([Isaiah 14:28–23:18](#)). But while confrontation about sin was a critical part of the task of the prophets, that was not their only function; the prophets also provided hope. The situation looks utterly hopeless by the time the reader gets to [Isaiah 24](#). That chapter's 23 verses are dire in their prediction of the devastation of the whole earth. The reason is given in [Isaiah 24:5](#): "The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant." The utter holiness of God that is unmistakable in [Isaiah 24](#) is followed by a message of God's love in [Isaiah 25](#). It bears a message of hope—today's lesson.

## I. Praise the Lord

([Isaiah 25:1–5](#))

### A. For His Judgments (vv. 1–3)

**1. LORD, you are my God; I will exalt you and praise your name, for in perfect faithfulness you have done wonderful things, things planned long ago.**

Isaiah's response to the vision of devastation in chapter 24 was a prayer of *praise*. The prayer involves the prophet's use of two names for the same recipient: *Lord* and *God*. By adding the word *my*, the prophet leaves no doubt where his loyalties lie (compare [Isaiah 40:27](#); [49:5](#); [61:10](#)). The people of Judah were to have a personal relationship with and loyalty to the only true God. He is not a fictitious regional god ([1 Kings 20:28](#)) but the God who reigns over the whole earth.

Isaiah's reflection on God's *wonderful things* echoes a key element of some psalms: pondering God's accomplished works as indicators of his identity and character (example: [Psalm 77](#); contrast [78:9–20](#)). But in this regard, there's a difference between the psalmist's recall of God's wonders and Isaiah's recall: the psalmist speaks of God's wonders that were tied to positive elements of his works and provisions, while Isaiah's praise was for the destruction God had wrought on sinful people and places. See the next verse.

### What Do You Think?



What effects could you anticipate if you reminded yourself daily of the wonderful promises God has fulfilled?

### Digging Deeper

What if that practice included reminding others of God's fulfilled promises?

**2a. You have made the city a heap of rubble, the fortified town a ruin, the foreigners' stronghold a city no more;**

History witnesses to the arrogance of those who trust in earthly protections. It's not wrong to take steps to protect oneself or others from harm (example: [Nehemiah 3](#)). But reliance on such human efforts to the exclusion of God leads to arrogance and disaster (examples: [2 Samuel 5:6–8](#); [Proverbs 18:10–11](#); [Daniel 4:19–33](#)).

As we read the verse before us, we may wonder which *city* Isaiah refers to. Jerusalem could be the reference, given its destruction in 586 BC ([Isaiah 64:10–11](#)), but mentioning a palace of strangers (foreigners) works against this. Similar language of destruction is used for Damascus ([17:1](#); compare [Amos 1:3–5](#); compare [2 Kings 25:8–10](#)). Another candidate is Tyre ([Isaiah 23](#); compare [Ezekiel 26:4](#)).

Given the grammatical construction of the phrasings, the best answer is “none of the above, specifically.” Instead, the prophet acknowledges God's power over every city anywhere. No matter how *fortified* a city or location may be, it is not, nor ever will be, able to resist God's plans ([Deuteronomy 3:4–6](#); [28:49–52](#)). As the previous chapter of [Isaiah 24](#) speaks of the entirety of the earth, so also does [Isaiah 25](#) by considering God's sovereignty over all the earth's cities. In effect, the prophet uses the metaphor of a city for the whole earth.

**2b. it will never be rebuilt.**

Destroyed cities and towns were often rebuilt. Ideal places for cities in the ancient world involved three criteria: (1) access to water, (2) access to one or more trade routes, and (3) defensibility. So a city that had been destroyed was subject to being rebuilt if those three criteria still held for a given location. For God to forbid a city ever being rebuilt indicates his extreme displeasure of what went on there (examples: [Deuteronomy 13:12–18](#); [Jeremiah 49:13](#)). To ignore this prohibition was to invite the wrath of God anew ([Joshua 6:26](#); [1 Kings 16:34](#)).

## Flipping the Script

See if you can identify what these four structures have in common: the Tower of Babel, the Reich Chancellery, Solomon's Temple, and the statue of Saddam Hussein that stood in Firdos Square. *Answer:* They are all no more—destroyed!

The Tower of Babel and its city were abandoned and left incomplete when the motive of the builders invited God's judgment ([Genesis 11:1–9](#)). The stunning Reich Chancellery, the seat of power of Hitler's Nazi regime in Berlin, was destroyed when the city fell to the Soviets in 1945. Solomon's Temple, built with holy motives, was destroyed because of eventual idolatry ([Ezekiel 8](#)). Hussein's statue was pulled down as his oppressive dictatorship was terminated by force.

Although those four destructions have one or more common themes, we take care not to equate

them with one another too readily or glibly. There are differences and unknowns to acknowledge. One thread of commonality among scriptural destructions is that such acts of divine judgment are usually connected with the deliverance of God’s people from harm or oppression. But sometimes the script is flipped, as judgment comes upon God’s people by the hands of God-sent oppressors ([Isaiah 7:18–20](#)).

As we live in this fallen world, we know that relief from ungodly oppression does not always happen on our preferred timetable. Even so, God is still looking for those who would speak his Word to unholy power structures (compare [Isaiah 6:8](#); [Ezekiel 22:30–31](#)). How will you recognize God’s call if or when it comes to you?

—C. S.

### **3. Therefore strong peoples will honor you; cities of ruthless nations will revere you.**

The concept of ruthlessness speaks of those who live by the principle of “might makes right” (compare [Isaiah 13:11](#)). Such people have no regard for God ([Psalms 54:3](#); [86:14](#)).

The parallel between the first and second lines in verse 3 indicates *strong peoples* and *ruthless nations* refer to the same group. That may make us wonder if repentance is the way they will *honor* and *revere* God. That’s a possibility (compare [Jonah 3](#)). Another possibility is that any respect they have for God is forced and grudgingly given (compare [Revelation 6:15–17](#)).

## **B. For His Mercy (vv. 4–5)**

**4–5. You have been a refuge for the poor, a refuge for the needy in their distress, a shelter from the storm and a shade from the heat. For the breath of the ruthless is like a storm driving against a wall and like the heat of the desert. You silence the uproar of foreigners; as heat is reduced by the shadow of a cloud, so the song of the ruthless is stilled.**

The opening word “for” (left untranslated in the *NIV*) ties the previous discussion of the oppressive nations to a recognition of God’s concern for *the poor* and *the needy*. When people groups neglect or abuse the most vulnerable, God comes to the defense of that vulnerable group. In that regard, Isaiah compares God to a *shelter from the storm* or a *shade from the heat* (compare [Isaiah 14:30](#); contrast [30:2–3](#)). A military image can be detected here because the word translated *refuge* is also translated as “fortress” elsewhere ([Jeremiah 16:19](#); [Daniel 11:7, 10](#)).

A pithy description of how God acts is that he “comforts the disturbed” and “disturbs the comfortable.” What we just considered describes the former; what Isaiah prophesies next describes the latter. The phrase *you silence the uproar of foreigners* is reflected more specifically in [Jeremiah 51:55](#), where God is predicted to “destroy Babylon [and] silence her noisy din.” Loud noise is a characteristic of war and other conflicts ([Psalms 46:6](#); [74:23](#); [Isaiah 13:4](#)). But no matter how much noise the enemies of God and his people make, the God of Israel can silence it with his voice ([66:6](#)).

### **What Do You Think?**

In what ways does the church demonstrate God’s concern for the poor?

### **Digging Deeper**

## God’s Levee

Have you ever filled thousands of sandbags in a single day? I did—or at least it seemed as if I did. The Mississippi River was overflowing its banks, and the dikes that held the river at bay needed to be raised and strengthened. Living nearby, I volunteered to help. As the day ended, I was as tired as I had ever been! But our team may have saved dozens of homes.

Dikes and levees are used everywhere to protect areas from flooding. But human instruments are subject to failure, whereas God’s protection is not. Neither is his wrath. We decide whether we shall avail ourselves of his protection from the floodwaters of sin or be objects of the oncoming flood of his wrath. See the outcome of option 1 in [Psalm 124:1–5](#) and [Isaiah 66:12](#); for the danger of option 2, see [Job 27:20](#) and [Isaiah 28:2](#).

How do you know which side of God’s levee you are on?

—C. S.

## II. The Lord Hosts a Banquet ([Isaiah 25:6–8](#))

### A. Invitation to Dine (v. 6)

**6a. On this mountain the LORD Almighty will prepare a feast of rich food for all peoples,**

*This mountain* refers to God’s holy mountain in Jerusalem ([Isaiah 27:13](#)). The prophet locates a future banquet here as he uses that phrase a total of three times in [Isaiah 25:6, 7, 10](#)). Beyond the devastation of the earth in [Isaiah 24](#) and the judgment of the nations in [Isaiah 25:1–5](#), Isaiah offers a hopeful vision because of what will happen on the mountain where Jerusalem is located. It is important to note that the forthcoming feast will be available *for all peoples* (people groups). The guest list for this feast is limitless (compare [Luke 14:15–24](#); [Revelation 19:19](#)). No one is meant to be excluded, “on the outside looking in.”

#### What Do You Think?

How could or does your congregation benefit from interaction with Christians from different nationalities?

#### Digging Deeper

What challenges prevent deeper relationships in this area, and how can your congregation address those?

**6b. a banquet of aged wine—the best of meats and the finest of wines.**

This half-verse indicates the celebratory nature of the festival to come. The nature of the food and beverage indicates that this was not the regular diet of people who lived in Judah. Meat was a rare delicacy, and *wine* was expensive and reserved for special occasions. Even today, *aged* wine is considered

superior to newer vintages. This is because the process of aging mellows out bitter flavors and allows the wine to develop rich flavor and aroma. Meat and wine are depicted together in a positive sense here and in [Proverbs 9:1–2](#); they are depicted together in a negative sense in [Proverbs 23:20](#) and [Isaiah 22:12–13](#). Clearly, God will serve only the best to those who attend this special feast (compare [John 2:10](#)). No shortcuts here!

This feast looks back to [Exodus 24:1–11](#) where Israel ate and drank in the presence of God. They enjoyed a banquet where they saw God and experienced God’s saving presence on God’s holy mountain. This vision also looks forward to the messianic banquet in the age to come, where people will come from all over the earth to eat and drink in the kingdom of God with Abraham, Isaac, and Jacob ([Matthew 8:11](#); [Luke 13:29](#)).

## B. Deliverance from Death (vv. 7–8)

**7–8. On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; he will swallow up death forever. The Sovereign LORD will wipe away the tears from all faces; he will remove his people’s disgrace from all the earth. The LORD has spoken.**

The *mountain* on which God will host a feast is the same mountain on which he will destroy something. There is salvation, and there is destruction. This salvation is deliverance from death itself. Death covers the face of all people. Everyone wears this veil as a *shroud*. Everyone is appointed to die ([Hebrews 9:27](#)). No one escapes death.

The banquet, therefore, celebrates the death of death. God will destroy death, and his people will celebrate life; see Paul’s quotation of [Isaiah 25:8](#) in [1 Corinthians 15:54](#). The apostle John, for his part, quotes [Isaiah 25:8](#) twice: [Revelation 7:17](#); [21:4](#). In the new heaven and new earth, there will be no more death or pain, no more mourning, and no more tears. The foundation of the Christian’s assurance in this regard is the resurrection of Jesus ([1 Corinthians 15:12–28](#)).

### What Do You Think?

When considering death, do you tend to dwell on the certainty of God’s work or the uncertainty of exactly what life after death will be like?

### Digging Deeper

How does either approach allow you to share your hope in the Lord with others who may not know him?

## III. Testify About Him

([Isaiah 25:9–10a](#))

### A. What Will Be Said (v. 9)

**9. In that day they will say, “Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; let us rejoice and be glad in his salvation.”**

[Isaiah 25](#) begins with the prophet’s tribute of praise. Now the praise is on the lips of all who will

come to the mountain of the Lord to share in the “wonderful things” to be provided there ([Isaiah 25:1](#)). Note the use of the pronouns *our*, *we*, and *us*. The language is similar to the often-sung words of [Psalm 118:24](#): “The Lord has done it this very day; let us rejoice today and be glad.”

We should note that the Hebrew name Isaiah means “the Lord saves” or “the Lord is salvation.” Given that the words *saved* and *salvation* appear in this verse, also consider that the name *Jesus* means the same thing ([Matthew 1:21](#)). He is the one who has and will accomplish the wonders Isaiah described.

When banquet day arrives, no better words can be uttered than *this is our God!* The creator and ruler of life became its redeemer at the cross. Death held humanity in its grip until Christ accomplished his work; now Jesus holds “the keys of death and Hades” ([Revelation 1:18](#)).

## B. What Will Be Done (v. 10a)

### 10a. The hand of the LORD will rest on this mountain.

*The hand of the Lord* is active throughout the Bible. Sometimes it is associated with blessing ([Joshua 4:23, 24](#); [Ezra 7:6](#); [Luke 1:66](#); [Acts 11:21](#)); at other times, it is extended for discipline or punishment ([Exodus 9:3](#); [Judges 2:15](#); [Ruth 1:13](#); [1 Samuel 5:6](#)). Here, however, the focus is on the hand’s being at *rest* (contrast [Isaiah 5:25](#); [9:21](#); [11:15](#); [19:16](#); [23:11](#)). When God’s hand rests upon the land, it gives the land rest and protects it from all enemies, including death. God will rest after he ushers in his new creation—the new heaven and the new earth ([Isaiah 65:17–25](#); [Revelation 21–22](#)). Before that rest occurs, “The last enemy to be destroyed is death” ([1 Corinthians 15:26](#)). When death is defeated for good at the return of Jesus, it will be cast into the lake of fire ([Revelation 20:14](#)), never again to cause pain and tears.

#### What Do You Think?

Why is God’s rest good news for people?

#### Digging Deeper

Can your own rest also be good for others? Explain.

## Conclusion

### A. Living Gratefully in Hope

[Isaiah 25](#) provided a message of hope for God’s covenant people. In response, a song of praise and victory was predicted to be sung by Judah in [Isaiah 26](#). The message of today’s lesson text was what assured that song. We mentioned in the [Lesson Context](#) that the section of [Isaiah 24–27](#) has been called “The Isaiah Apocalypse”; the final and concluding work of this section is this: there will come a day when God gathers his people to worship him in a place he has made holy.

People experience oppression in different ways and degrees. But everyone experiences death. We certainly should use godly methods and motivations to overcome oppression and injustice, as well as

work for the sanctity of life. But as we do, we should remind ourselves that the complete presence of justice and absence of death in the life to come is what to focus on. It's coming! As we so focus, we experience and expect God's continuing faithfulness for our assured hope in ultimate deliverance.

One way to express this hope is to practice gratitude. We can do so in many ways. Some do so through music as they write and sing songs. Others do so via personal contact. Still others [you fill in the blank]. One of the simplest ways to express gratitude and become thankful, even during trials, is to create a gratitude list daily, perhaps first thing in the morning or the last thing before bed. A daily gratitude list will remind you of God's many gifts. To name them is to offer thanks. Built into this naming is also an expectation of more good things from God, including the death of death. A gratitude list reorients our experience of the trial, recenters our faith, and expresses hope in the future.



Visual for [Lessons 8 & 12](#)

*With verse 6, ask learners to consider how hospitality can be a foretaste of God's own feast.*

As believers in Jesus, we anticipate and yearn for the messianic banquet hosted by Jesus in the presence of God ([Matthew 26:29](#)). As Israel shared in the blessings of God through the altar when they ate the sacrifices, so we share in the fellowship of body and blood of Jesus at the table when we eat and drink: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?" ([1 Corinthians 10:16](#)). It is a foretaste of the messianic banquet. When we eat and drink at the table of the Lord, we give thanks for the body and blood of the Lord. We also remember God's faithfulness and yearn for the death of death. We eat and drink, and we go out into the world to serve, comforted by hope ([Acts 20:7–12](#)).

## B. Prayer

Father, we thank you for the promise of a banquet to celebrate your faithfulness. Give us the desire



and capacity to faithfully serve you in the present. In the name of Jesus. Amen.

### C. Thought to Remember

Gratefully wait for the fulfillment of the promised death of death.

## Involvement Learning

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

### Into the Lesson

Ask the class to define the phrase “mountaintop experience.” Expect an answer that references some spiritual high point, especially of knowing and loving God. In small groups, have learners find biblical examples of mountaintop experiences that fit or challenge their definition. Encourage volunteers in those groups to share their own experiences and what they have in common with the biblical examples. After a few minutes, ask volunteers to share with the class what they’ve found.

Lead into Bible study time by saying, “Today’s lesson describes God’s character and past actions as well as a future mountaintop experience and what God will do for his people. Let’s take a look at how Isaiah describes both.”

### Into the Word

*Option.* Distribute handouts (you create) of the printed text of [Isaiah 25:1–10a](#).

As a volunteer reads aloud, have learners close their eyes and listen to [Isaiah 25:1–10a](#). Encourage learners to make a note of phrases that stand out to them as you read the lesson text aloud. In pairs, have the learners discuss what struck them and why. Allow a few minutes for pairs to find and jot down other places in the Bible that share images or concepts with one or two of their marked concepts. (The commentary can help guide learners through the cross-references provided.)

*Alternative.* Distribute the “Right Words, Wrong Lines” exercise from the activity page, which you can download. Have learners work in small groups to complete as directed. After several minutes, bring the class back together to go over answers (found on the answer page at the end of the activity pages) and discuss any interesting or surprising connections they discovered.

On the board, write two headers, leaving room for a third to be added: *What God Has Done* and *What God Will Do*. Have learners list God’s actions in [Isaiah 25:10a](#) under the appropriate columns.

*Option.* If you distributed a handout of [Isaiah 25:1–10a](#) before, learners can work in pairs to mark God’s former and future actions on their own sheets.

Have learners discuss the relationship between remembering what God has already accomplished

and having confidence in what he will do in the future. Ask, “What are the implications of remembering or forgetting God’s works?”

## Into Life

Expand on the previous exercise by having learners brainstorm New Testament works that are fundamental for Christians to remember, as well as any additional insights as to what God plans to do in the future. Ask for the Bible references to these actions or promises. Allow time for discussion.

Add a third column to the board with the header *Our Response*. Have learners identify how Isaiah and the people did or would respond to God’s work. Then in pairs, have learners discuss how they can respond to God in these same ways throughout the week to come. For instance, they might discuss what it might look like to praise God’s name while grocery shopping or to rejoice in his salvation at family dinner.

After several minutes, ask learners to work alone for one minute on a personal testimony to God’s faithfulness, based on what has been studied today.

*Option.* Distribute the “Personal Testimony” exercise from the activity page for learners to complete this task.

Close class with a prayer thanking God for what he has done and what he will do and asking for reminders of both throughout the week to come.

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To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(October 20—Praise for Deliverance\)](#)

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