Christ We Proclaim

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Preacher: Joe Hall

[0:00] As you take a seat, please turn up a Bible to Acts chapter 13.! We're reading this morning from verse 13.

It's on page 921 of the Blue Church Bible. Acts 13, we're reading from verse 13 to the end of the chapter.
Acts 13, reading from verse 13. Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, but they went on from Perga and came to Antioch in Pisidia.
And on the Sabbath day they went into the synagogue and sat down. After the reading from the law and the prophets, the rulers of the synagogue sent a message to them saying, Brothers, if you have any word of encouragement for the people, say it.
So Paul stood up and motioning with his hands said, Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt.
[1:22] And with uplifted arm he led them out of it. And for about 40 years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance.

All this took about 450 years. And after that he gave them judges until Samuel the prophet. Then they asked for a king and God gave them Saul the son of Kish, a man of the tribe of Benjamin for 40 years.
And when he had removed him, he raised up David to be their king, of whom he testified and said, I found in David, the son of Jesse, a man after my heart who will do all my will.
Of this man's offspring, God has brought to Israel a savior, Jesus, as he promised. Before his coming, John proclaimed a baptism of repentance to all the people of Israel.
And as John was finishing his course, he said, What do you suppose that I am? I am not he. No, but behold, after me is one coming, the sandals of whose feet I am not worthy to untie.
[2:33] Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him, nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.

And though they found in him no guilt worthy of death, they asked Pilate to have him executed. And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb.
But God raised him from the dead. And for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us, their children, by raising Jesus.
As also it's written in the second psalm, you are my son, today I have begotten you. And as for the fact that he raised him from the dead, no more to return to corruption, he's spoken in this way, I will give you the holy and sure blessings of David.
Therefore, he says also in another psalm, you will not let your holy one see corruption. For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption.
[4:04] But he whom God raised up did not see corruption. Let it be known to you, therefore, brothers, that through this man forgiveness of sins is proclaimed to you.

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And by him, everyone who believes is freed from everything from which you could not be freed by the law of Moses. Beware, therefore, lest what is said in the prophet should come about.
Look, you scoffers, be astounded and perish, for I'm doing a work in your days, a work that you will not believe, even if one tells it to you. As they went out, the people begged that these things might be told them the next Sabbath.
And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.
The next Sabbath, almost the whole city gathered to hear the word of the Lord. But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.
[5:12] And Paul and Barnabas spoke out boldly, saying, it was necessary that the word of God be spoken first to you. Since you thrusted aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

For so the Lord has commanded us, saying, I've made you a light for the Gentiles that you may bring salvation to the ends of the earth. And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord.
And as many as were appointed to eternal life believed. And the word of the Lord was spreading throughout the whole region. But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas and drove them out of their district.
But they shook off the dust from their feet against them and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.
Amen. God's living and active word. Please keep it open and let us pray as we come to it. Amen.
Our Father, we pray that as the Lord Jesus did for his first disciples, that you might open our minds to understand the scriptures and to see in them the message that Christ said is true of him, that he must suffer, die and rise again so that in him and in his name repentance for the forgiveness of sins might be spread.
[6:59] This we pray in his name. Amen. I know some of you have had opportunities in the last few years to speak in front of people, whether at the funeral of a family member or a wedding, maybe your own, maybe somebody who you know.

We all like to be well prepared for those moments, don't we? They're quite nerve-wracking. What do I say? Given five minutes, ten minutes to speak to a room full of people who are actually listening, what's the one thing that you would want them to hear?
This morning, in Acts, Paul is given exactly that opportunity, except he doesn't seem to have had much warning. He's fairly put on the spot, isn't he, in the synagogue. It would be a little bit like me coming up and reading the passage this morning and then spotting a visitor in the congregation and saying, do you want to come up and preach?
If you are visiting, be assured, I'm not going to do that. I guess Paul did have a message up his sleeve. We're told he had preached in different places before that.
You could even say that's why they were there. They wanted an opportunity to share. And this was a golden opportunity. But in a few seconds, Paul had to decide whether to speak and what to say.
[8:29] And about two-thirds of our passage this morning is the result, what Paul said in the synagogue that day in a window of opportunity. What did Paul want that room full of people to hear?

Last time in Acts, we saw how the Holy Spirit sent Barnabas and Saul out from the church in Antioch, how they began what was to become Paul's first missionary journey.
They went to the island of Cyprus. In our passage today, they've moved on. There's a wee map that you can see where they went. There's some places that they go later on, but there's also one we can zoom in and see more closely where they went this journey.
So you can see they've gone from Antioch, sailed down through Cyprus, they've now left Cyprus, they go up to Perga. Then they carry on up towards that big word, Galatia, to another Antioch in Pisidia.
So that's different from the other Antioch they've just left. They're now at the Antioch at the top of the page. And that's where they are in our passage. You can see it's really deep in Gentile territory, but like last time, they start in the synagogue and Paul is handed the microphone.

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[9:52] Thanks, guys. As we come to church, as we go back out into the world to our work, our studies, our homes, as we send the plant out to Geary in a few weeks, what's the one thing we should want people to hear?

Well, let's find out from Paul this morning. I'd like to think my points would be the same points Paul had for his sermon, if he'd had points that day. It's a bit funny, isn't it, preaching a sermon on a sermon.
But here I think are Paul's theme and aim sentences, if I can put it like that. Theme, point one, God has kept his ancient promises to his people through Jesus.
Aim, point two, believe in him for forgiveness and eternal life. So point one, the big truth Paul wanted to get across that day, God has kept his ancient promises to his people through Jesus.
Now, if you're here this morning and you're new to the Bible, it can be a bit bewildering. It's a big book. It's a lot to get your head around and it's very detailed. You could do a lot worse than start with Paul's sermon in Acts.
[11:11] Because in a handful of sentences, Paul basically sums up the whole story so far. Just track it with me. Verse 17, he says, God chose our fathers. That's a huge block of Genesis, isn't it?

Paul made a promise to Abraham, passed it on to his son Isaac, his son Jacob, and his sons, plural, 12 sons, who were going to become the heads of the 12 tribes.
Worth saying, this sermon does have a distinctly Jewish flavor to it because Paul is preaching in a synagogue, but he also addresses God-fearers, so Gentiles, non-Jewish people, who had either converted to Judaism or were just interested in finding out about it.
So it's for all of us to understand it, whether we are Jewish or not. Still in verse 17, he says, God saved that family out of Egypt.
This year, we took about 10 months to get through that in Exodus. Paul does it in half a sentence.
Verse 18 covers the book of Numbers, 40 years wandering in the wilderness.
[12:22] Verse 19, Joshua, the conquest of the promised land. Verse 20, he takes a breath and points out where we are on the timeline.

That's 450 years summed up in the last three verses. He then very quickly does Judges, quote, after that, he gave them Judges.
And then we're into 1 and 2 Samuel. Samuel, the prophet, Saul, the king Israel, chose, verse 21, then David, the king God, chose, verse 22. Obviously, that is the barest of outlines.
But if you're looking for a cheat sheet for the Bible, this is as good as it gets. Paul is preaching the Old Testament. He takes us all the way from Abraham to David.
That's the first 10 books or 250 pages of the Bible in less than a minute. After a year in Exodus, you might wish you had Paul to preach to you more often.
[13:25] And to that, I say, Amen. But let me encourage you, if you're a bit lost in your Bible, lean on this outline to help you through.

It's the Bible summarizing itself. There's no better overview than the one God gives of his own word. The best way to interpret Scripture is Scripture.
And in fact, one of the clearest evidences that it is God's word and not just human authors kind of putting together bits and pieces is that when we read it like that, it all makes sense together.
All the parts hang together as one great true story of God's plan of redeeming love. But Paul zooms through all that history because he wants to show them something about their history.
All of that is a story these people would have known well, their origins as God's people. But Paul wants to go now where they wouldn't have known he was going.
[14:37] Because after talking about King David, he says, verse 23, of this man's offspring, God has brought to Israel a savior, Jesus, as he promised.

There's the first bombshell in this sermon. God has kept his ancient promises to his people through Jesus' coming. Some of you might have noticed Paul's potted history of the Old Testament is incomplete.
It doesn't include at the beginning creation or the fall on Noah, it doesn't include at the end the dividing of the kingdoms, the years in exile and the return.
Why that middle bit of history? Because that is when God makes all his precious and very great promises to his people Israel. His covenant with Abraham that through his offspring all the families of the earth would have God's blessing.

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His covenant with Moses, they would be my treasured possession, a kingdom of priests and a holy nation. His covenant with David, that there will always be a son of David to sit on the throne.
[15:53] His kingdom will not end. In a way, it's not so much a potted history of the Old Testament as it is a potted history of God's covenants, his promises to Israel.

And what Paul is claiming is that Jesus came as the fulfillment of all those promises. Or as he would say later on, Jesus is the yes and amen to each of God's promises because he came as a savior.
How would God restore the blessing of his smile and favor on a lost world under the curse of sin? a savior born in Abraham's family?
How would God set apart an unholy people to be holy to him? A savior standing in place of Moses?
How would God salvage his broken kingdom and stitch back together the broken bleeding parts under one king, one throne, a savior born to the family of David?
[17:07] That's not a fanciful gloss on history that Paul's cobbling together in hindsight. No, the gospel's open with a voice in the wilderness preparing the way of the Lord.

Paul fast forwards in verse 24 to John the Baptist. Notice he said this before Jesus, before his coming. I am not he, no, but behold, after me one is coming, the sandals of whose feet I'm not worthy to untying.
So there's a continuous unbroken chain of witness down through the centuries to the coming of a savior. God's promises, they were passed down through the generations, like people running a relay race, passing on the baton to the next generation to run with it, to cling to the promises, to pass them on to the next, all the way down to John the Baptist, who said, time to get ready, time to turn, the savior is near.
And then he came, a savior, Jesus, who is Christ, the Lord. All of history, says Paul, was leading up to God keeping his promises by sending Jesus into the world.
And not only by his coming, but by his death, which is deeply ironic, verse 27, because of who it was that condemned Jesus to death, those who had the promises.
[18:49] For those who live in Jerusalem and their rulers, because they did not recognize him, nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.

Though they found in him no guilt worthy of death, they asked Pilate to have him executed, and when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb.
Imagine hearing all your life about Isaiah's prophecy of the suffering servant, who would be pierced for our transgressions and crushed for our iniquities.
Or David's words in Psalm 22 about being forsaken by God and his hands and feet pierced, and then when that suffering servant finally came, being so blind to him and so deaf to God's word that you do everything to him that had been written about him.
Condemn him for doing nothing wrong, have his hands and feet nailed to a tree, bury him in a rich man's tomb.
[20:04] Such a painful plot twist, you couldn't make it up. But Paul says none of that was coincidence, it was all to fulfill God's promises about the one who would die to save us from our sins.

In Little Lambs on Friday, the story was about Jesus being arrested in the garden and we talked about how it would be very surprising for somebody to come and take you away in the night time. But we talked about how Jesus wasn't surprised. He knew that it was coming and he prayed that God would help him to carry on with the plan because he knew, and it was written of him, that he would drink to the dregs, the cup of God's wrath against us on the cross.
God's ancient promises to his people were fulfilled through Christ's death. But that's not the end, is it? Because God also kept his promise by raising Jesus from the dead.
Paul says Jesus showed himself after his resurrection to his followers who are now telling everyone about it. It's great news. Why? 4, verse 32, we bring you the good news that what God promised to our fathers, this he has fulfilled to their children by raising Jesus.
[21:34] God keeps his promises. Then he rattles off three Old Testament quotes about Jesus' resurrection from Psalm 2, Psalm 16, which we've sung from this morning, and another Psalm or maybe Isaiah 55.

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His point is that these scriptures too were fulfilled in their fullest sense when Jesus rose from the dead. They certainly weren't fulfilled, he says, when the human author King David died, he was buried, and his body decayed just like everyone else's.
But Jesus did not see corruption. God did not leave him to rot in the tomb, but raised him to life again. Again, says Paul, it's not a new thing you've never heard about.
God promised all along that he would send a savior to live and die and rise again, and now he has. Given the chance, what is it we would want most for people to hear? it's interesting, there are only a few sermons that Luke records longhand, as it were, in the book of Acts.
[22:54] Peter's Pentecost sermon in chapter 2, Stephen's sermon in chapter 7, now Paul's sermon here in chapter 13. He could have just said as he did last week, and Paul preached in the synagogue.

Why do we get this sermon in so much detail? so that we can hear what it was that Paul preached. Paul calls it, in verse 26, the message of salvation.
This is the good news by which God saves people. This, then, is the message recorded for us, that God has kept his ancient promises to his people through Jesus' coming, his death, and his resurrection.
It's exactly what Peter preached in chapter 2. It's exactly what Jesus taught his followers, as we heard in Luke 24. Everything written about me in the law, the prophets, and the Psalms must be fulfilled.
Thus it is written, he said. This is Jesus' summary of the Old Testament, by the way, that the Christ should suffer, and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations.
[24:11] that's what Jesus says is the big message of the Bible. Peter and Paul say the same. And I hope as you hear it here today, if you're a regular here at Bon Accord, that you can hear that it's the message that's preached here in this church.

good. If you're sitting here listening and thinking, yeah, tell me something I don't know, good, right? If we listen to Paul's sermon and thought, that's a bit weird, never heard that before, there would be something terribly, terribly wrong.
It should give us great confidence in our faith, friends, that the message we preach about Jesus and that you've heard and believed on is the same message that Jesus taught and that his apostles preached, the genuine message of God that we find throughout the whole Bible.
It's the same message we're sending out with the plant, isn't it? Why plant a gospel church in the Geary? So that this same good news can be clearly and simply preached and shared and lived out in a new place before different people.
Why do we want that? Because it's God's message. The message about his faithful love for lost people, about Jesus' death for our sins and resurrection, about a Savior who kept his promise to come and save us.
[25:35] It is the message by which we are saved, the good news about Jesus Christ. So brothers and sisters, take heart in what you hear from the Bible, week by week by week.

It is no human message. It is the message of God Almighty. And if you believe it, don't leave it up to me and Simon and Ben and people to tell others, let all of us here, here at Bon Accord, going out with Geary, let's get Paul's sermon in our bloodstream.
This is the message. There's a great resource actually to help us. Two ways to live. A gospel outline based on the sermons in the book of Acts.
It's free to download online. Why not this week? Go and find it, download it, learn it. So that given opportunity, somebody might ask you, tell me about what you believe.
Tell me about church. Somebody might ask you to stand up and speak at their wedding, at their birthday, whatever it is. So that given opportunity, you might know what there is to say you might be sure of what the gospel message is and be bold to share it with others.
[26:57] Peter says, doesn't he, we're always to be prepared to give a defense for the hope that we have. Brothers and sisters, let's prepare ourselves by learning from Paul.

Therefore, point two, since Jesus is the promised Savior, believe in him for forgiveness and eternal life. Put your eyes on verse 38 and 39 for me.
What a promise this is. Let it be known to you therefore, brothers, that through this man, Jesus, forgiveness of sins is proclaimed to you. And by him, everyone who believes is freed from

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everything from which you could not be freed by the law of Moses.
This week, I had reason to say to somebody, I believe in you. I wasn't trying to tell them, I believe you exist. That would be a very different conversation, although it is a precondition of what I was trying to tell them.
What I meant was to say, I have every confidence in you. I back you 100% to do the thing that you're going to do. Paul says here that if we believe in Jesus, we are forgiven and set free from guilt and condemnation.
[28:18] So it's important we know what he means by the word believe. He's not saying that we are forgiven simply by believing that Jesus existed in history as a man or today in his resurrection.

Those things we must believe if we're to be saved by him, that he is real. Neither does he mean that we believe in him in the sense that we believe that he is the promised one.
We know the facts and we assent to them and we believe that the message of the Christian faith is true. Though, again, that is vital.
Both those things are necessary but not sufficient for us to be saved. Because what Paul means by believe is that all our confidence is resting on Jesus.
That his death and resurrection have really paid for our forgiveness. And that we are really freed spiritually by it. He's saying that we back him 100% to be our savior.
[29:25] We trust him with our life, death, and eternity. When we believe in Jesus like that, then, says Paul, our sins are forgiven. And we are set free from everything that the law could not set us free from.

If you're not yet a Christian here this morning, it's great that you're here. Even if you're not sure yet where you stand with Jesus, surely that intrigues you.
God says that the record of everything you have ever done wrong can be wiped clean, torn up, and thrown in the bin because of Jesus.
If you know that's something that you need, you're in the right place. Believe in the Lord Jesus and you will be saved. But not everyone wants to hear that.
That's not a surprise to God. Paul quotes in verse 41 from another Old Testament prophet, this time Habakkuk. When God tells his unbelieving people that he's doing something that they wouldn't even believe, even when he tells them straight up what it is.
[30:35] Be careful, says Paul, in case that should be you. Perhaps you listened to point one, the Old Testament leading to Jesus, and you really enjoyed it.

But when you now hear that the point is the forgiveness of your sins, it's all too much. Not because the story is full of holes and contradictions, but because you don't think you need it.
Forgiveness? Freedom? Eternal life? Don't want to hear about it. Paul knows there will be different responses to the gospel. The gospel splits people.
That's normal. It's foretold in the Bible. What he does make sure he does, though, is tell people why it matters. Paul didn't just give people an interesting history lesson.
He finished by saying, so what are you going to do about it? We can all nail the theme, but if we lack any aim, we're not looking for a response from people, then we've sold the gospel short.
[31:43] We haven't fully told people the gospel if we haven't told them how to respond to it and what the stakes are in their response. That's true here or in Geary or wherever we go.

We are sent to call people to turn and trust in Jesus. Nobody will be saved by knowing the facts alone. We must believe in him to be forgiven and have eternal life.
Now, that's the end of Paul's sermon. You'll be sad to know it's not the end of mine because Acts goes on to tell us how people did respond to what they heard.
And Paul tells us that this is not just business as usual for the gospel, although it kind of is, but a historic turning point. So finally, before we wrap up, a historic turning point.
Paul's sermon went down really well that day. Everyone wanted to hear it again. And verse 43, many Jews and devout converts to Judaism followed Paul and Barnabas, and they urged them to continue in the grace of God.
[32:54] Many believe they are saved by God's grace. But come the next Sabbath, things are not looking so rosy. Almost the whole city comes to hear, notice, not Paul and Barnabas, but the word of the Lord, God's message.

But verse 45, when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. Now, do you see the irony of that?

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Paul pointed them back to the prophecy in the Old Testament to warn them not to scoff and disbelieve what God had told them. But like those who condemned Jesus to death, so these guys revile Paul and contradict the word of the Lord, so fulfilling the very prophecies that they'd heard about him every week.
Even if you reject God's word, you can't escape it. At which point, Paul says something perhaps quite surprising, verse 46. It was necessary the word of God be spoken first to you.
Since you thrusted aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. For so the Lord has commanded us, saying, I've made you a light for the Gentiles, that you may bring salvation to the ends of the earth.
[34:16] They went first to the Jews and preached in the synagogues, but such was the opposition they faced. They say, now we are turning to the rest of the world. It's clear, I think, that's bigger than just locally in Pisidian Antioch, because again, Paul leans on Old Testament prophecy about the gospel going out.

It's the beginning of a redemptive historical pivot, not a throwaway line. Clearly, it's not as simple as all Jewish people opposed the gospel.
After all, Paul and Barnabas were Jewish, and many Jews in the synagogues did believe. However, it's a pattern we're going to see again and again in these chapters that the main opposition to the gospel breaking new ground in Gentile areas comes from the Jewish population.
I said last time, Paul would explain for us why he could put up with rejection in and around Jerusalem, but absolutely went to town on Elemas the Magician in Cyprus.
I think this is it. It's one thing for Jewish people not to believe in Jesus. That pains Paul. It's a whole other thing for Jewish people to try and stop Gentiles from believing.
[35:34] That enrages Paul. Hence his fury when Elemas the magician was trying to turn Sergius Paulus, top Gentile, away from the faith.

Hence his boldness as he tells us what is soon to become a highly organized persecution that from now on they are going to the Gentiles. Confusingly, they do still end up going to synagogues, talking to Jewish people and the rest of Acts.
Clearly the Lord is very interested in reaching Jewish people. But in a sense, that no longer takes priority over the rest of the world. From now on, it is a level playing field for Jew and Gentile.
They are merely one group among many who need to hear the gospel. And if they, of all people, try to stop that happening, Paul is in no doubt that they have rejected eternal life and he's prepared to move on.
When they hear that, the nations rejoiced. They glorified the word of the Lord and as many as were appointed to eternal life believed.
[36:47] Maybe we're not sure what that historic turn has to do with us. Well, let me put to you pretty much everything. I don't know if any of us come from a Jewish family.

If you do, it's great. But many of us do not. What right do we have to sit here in Aberdeen and put our trust in the promised Messiah, Jesus, from the Hebrew Bible?
Well, Paul says, as much right as the Jewish people do now and throughout their history, God has sent the light of salvation to the ends of the earth.
And we at Bonacorda, just like a mirror that is going to reflect that light and beam it further out into the darkness of the ends of the earth, into the shire, so that even more Gentiles and maybe even one or two Jews might see it and rejoice and glorify God's word, believe in Jesus and receive eternal life.
We are assured here, are we not, that God has appointed men and women, boys and girls, throughout the earth, not just from the Jewish population, but in every nation, tribe, and language.
[38:08] He has chosen and appointed them to eternal life. And so, as the word of the Lord spreads throughout our church, our city, all our whole region, we pray and we trust that it will be heard by those whom God has chosen, that they might believe and be saved.

And that's why we keep preaching, we keep speaking, keep spreading, keep sending, because this message is God's power to save those who believe. We finish with Paul and Barnabas being driven out of Pisidian Antioch, shaking the dust off their feet as a sign of judgment against their opponents, but set against that seemingly bleak backdrop is verse 52.
The disciples were filled with joy and the Holy Spirit. It's a snapshot of what the gospel does when it lands in a new place. It brings out all kinds of opposition, highly organized, from civic leaders, even

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violent or threatening to be.
But those who've been saved, far from being downbeat, are full of joy, far from being put off, are filled by the Holy Spirit.
Would that be us, brothers and sisters, in the face of whatever comes our way for the sake of the gospel, joyful and spirit-filled? And would it be many more who today sit in darkness at the ends of the earth that the light of the gospel of salvation might shine on them and they would be saved?
[39:47] Let's pray for that together. Let us pray. Father, we thank you so much for the message of the gospel, the good deposit that was entrusted to you, Paul, and to your church.

We thank you for it recorded so clearly for us and we pray, Lord, that you would help us to take it to heart, that we would first believe in the Lord Jesus to be our Savior and then we would believe the message, learn it, so that we might speak it in a day of opportunity.
Give us great boldness, joy. Fill us with the Holy Spirit afresh, we pray. We ask, Lord, for those who we are sending out to Geary, that likewise, Lord, you might fill them that they might share your message of salvation with people who need to hear it.
Be at work, Lord, in the hearts of many that they might be saved, for we pray in Jesus' name.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen.
[41:05] Amen. Amen. Amen. Amen. Amen.

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