



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Corinthians 1: 1-2

Winter 2025

"Grace and Peace"

TRANSCRIPT

Thank you Seth, and good morning. This morning I'm beginning a series in 2 Corinthians. 2 Corinthians chapter 1, verses 1 and 2, (and I'll give quite a bit of background material for our study this morning).

2 Corinthians chapter 1, verses 1 and 2,

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy *our* brother,
To the church of God which is at Corinth with all the saints who are
throughout Achaia:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

2 Corinthians 1: 1-2

May the LORD bless our time of study in this passage, and may He build us up in the faith. Let's draw near to Him and seek His help in time of need.

(Opening prayer) Father, we do that, and that's what the Author of Hebrews exhorted us to do, to seek Your help in time of need. And as we sit here, we are in a time of need. We are in need to have Your Spirit, the Holy Spirit, the third Person of the Trinity, open our hearts to receive the message of those two verses that we've read—to give us clarity of thought, to build us up in the faith, and maybe challenge our thinking,

if not this morning, then in other times. We're always in this place where we need our thoughts, our ideas challenged by You and by Your Word, and corrected by Your Word. And so if that's the case this morning, I pray that there be correction, and that there'd be encouragement, and that You would build us up in the faith to Your glory. And may we sense in the things that we will consider this morning Your great glory, Your sovereign goodness and grace for us.

LORD, we have much to pray about for healing and health. I do pray in remembering these people in California, the difficulty that they are suffering through, so many of them—and no doubt many are Your people. We pray that You would bless. It's a reminder to us of how transient the things of life are, how we may be looking around ourselves and think this is permanent—and then suddenly it's gone. And that's a lesson to learn, and I pray people will learn that lesson, but I pray that You would encourage, and strengthen, and provide for Your saints and for others. And this is an opportunity for the church there to be a good witness. May they be that.

LORD, these things are all a reminder, as I said, of the transientness of life. And we, too, are that. We experience that. 'We're a vapor', James said, and we need to understand that. And so we have opportunity now, LORD, to learn of You and strengthen ourselves, and prepare ourselves for the day, and the week, and the days ahead that we would be equipped to deal with the vicissitudes of life, the changing events of life and how quickly they can change, and be strong to deal with that.

So bless us, LORD. Build us up in the faith in this hour, and bless our time together. And bless this next hymn, that You would use it to prepare our hearts for study and worship together. We pray in Christ's name. Amen.

(Message) That's a great hymn, *(There is a Hope)*, one that the apostle Paul would love. In one of his books, New Testament scholar Donald Carson wrote, "I love the apostle Paul. Some people cannot understand my love. They find Paul angular, merely intellectual, intimidating, even arrogant."

I think that's true. People don't warm to Paul like they do John, 'The Apostle of Love'. Paul is seen as a cold logician. Even Peter said that Paul wrote, "some things hard to understand"; and Peter also called him, "our beloved brother." (2Pe 3:15&16).

And one of the virtues of Paul's second letter to the Corinthians is what has been called its '*autobiographical* tone'. It gives us a peek into his emotional life, his inner feelings, painful disappointments, and his love for the saints—and concern for their welfare. He wrote of his fear for the churches: "Who is weak without my being weak? Who is led into sin without my intense concern?" (2Cor 11:29). That's just a great principle for all of us.

The benefit of biographies is that we learn lessons from the life and experiences of others, often great men—and 2 Corinthians gives us a glimpse into Paul's personality, his love for Christ, and love for the saints. But it also gives instruction on the Christian life; on our relationship to the Law, and on the Spirit's work of sanctification—how we, "are being transformed", as he explains in chapter 3, verse 18, "from glory to glory." That's our present experience; that's the work of the Spirit.

And Paul explains that in this book; that what drives the Christian in his or her obedience is not determination or discipline—but love. That's very clearly stated in chapter 5. Now, don't misunderstand me; there is discipline in the Christian life; there is determination in the Christian life. Paul ends 1 Corinthians 9, (*verse 27*), with that very point. 'I buffet my body', or, I bruise, "my body and make it my slave."

'I do not let...', (is what he's saying), '...my desires to rule my life.' There is discipline in that. But, (and Paul makes this point, as I said, and we see it very clearly in this book), the great motivation to do that, (to be disciplined, to be faithful), is not, 'determination'; is not, 'an iron will'; it is *the love of God*. Understanding His love for us... and that produces love for Him. That's a great point; that's an important point. So really, Paul, as much as John, is 'the apostle of love'. And all of that comes through very clearly in 2 Corinthians.

But it also reveals facts about his ministry that are not found in the Book of Acts, details showing that 2 Corinthians is actually '4th' Corinthians, and 1 Corinthians is really '2nd' Corinthians. So, I think a little background on Paul's ministry to the Corinthians would be helpful to prevent any confusion in our study of the book. And we'll probably bring some of this up as we go, but Paul established the church in Corinth on his second missionary journey, when he first brought the Gospel to Europe.

It was a hard mission. All three missions were hard, but on this one he was beaten and jailed in Philippi by the Romans, driven out of Thessalonica by the Jews, who then followed him down to Berea and chased him out of town. He went down to Athens where he evangelized the philosophers, who mocked him and laughed at the idea of a resurrection. From there he went to Corinth, a port city of merchants and materialism.

In 1 Corinthians chapter 2, (*verse 3*), he wrote that he came there, "in weakness and in fear, and in much trembling" —you can imagine that he would after all those experiences. He suffered much before he arrived in that very intimidating town. But the Lord spoke to him one night, "Do not be afraid *any longer*, but go on speaking and do not be silent, for I am with you, and no man will attack you in order to harm you, for", He said, "I have many people in this city." (Acts 18:9-10).

Many people? Yes, His elect. And that's an example of how the doctrine of election, (which is one of the reasons so many people don't like Paul; nevertheless, that's the Lord speaking), how the doctrine of election is a strong incentive to evangelism. It's the incentive Christ gave to Paul to preach.

So Paul did that. He continued preaching and teaching in Corinth with great success among the Gentiles. Among the Jews, as well; but he's the apostle to the Gentiles, and he had a wonderful ministry there in Corinth.

He stayed a year and a half until he saw that the church was well established. Then, in the spring, probably in the year 52, Paul left Corinth and sailed across the Aegean Sea to Ephesus. He spent just a brief time there, and traveled from there to Jerusalem—and then returned to his home in Antioch.

After a short stay, he returned to Ephesus on his third missionary journey where he had a very fruitful ministry, where a great revival occurred—and he stayed for two and a half years.

In the meantime, other leaders visited Corinth. Apollos, the eloquent Alexandrian Jew came—and Peter seems to have visited the church. These men exposed the Corinthians to different styles of teaching. The Corinthians were so impressed that they divided into factions: Some were, “of Apollos”, some were, “of Peter”, some were “of Paul”...It was a problem. (1Cor 1:12).

But there were other problems in the church, and news of them reached Paul in Ephesus. One involved immorality in the church. Paul responded with a letter to the church, (that in God's providence has not survived, but he mentions it in 1 Corinthians chapter 5, verse 9), and in it he warned them, “...not to associate with immoral people.”, (that is, “immoral people” within the church.)

Not long after sending the letter, officials from the church came to him with questions about marriage, about sex, and about eating meat that had been offered to idols. They also told him about a broad range of problems in the church: The factions that had formed, lawsuits against fellow believers, arrogance about spiritual gifts, and abuses at the Lord's Supper. So Paul addressed all of these, and other issues, in another letter, ‘a second letter’, which in our Bibles is 1 Corinthians.

He also sent Timothy to Corinth to manage the situation; but Timothy found it all very difficult and really beyond his control. Timothy, you'll remember, was a rather timid man, and so Paul traveled there to deal with matters personally. That visit did not go well. It involved confrontations that he described in 2 Corinthians chapter 2, verse 1, as a ‘sorrowful’, or, ‘painful’ visit.

Then when he returned to Ephesus, the Corinthian church divided against him. Some of the leaders openly opposed him. Also, false teachers came; *Judaizers*, a Jewish faction that professed faith in Christ but said, ‘Faith is not enough...you must be under the Law’. And so they came to Corinth, as they did to Galatia and other places. And not

only did they preach this false gospel, but they denied Paul's apostleship, attacked his authority, and they tried to put the Corinthians under the Law of Moses.

So, Paul wrote a *third* letter. It's mentioned in 2 Corinthians chapter 2, verse 4. It too has, in the providence of God, been lost to us—not lost to Him, but not preserved. But it's a letter that we call, 'The tearful letter'. (See 2Cor 2:4). It's also called, 'The severe letter'. In it Paul defended himself against the attack made on his character and on his ministry by one of the church leaders—and assured the Corinthians of his love for them. It was delivered this time by Titus.

When Paul's ministry in Ephesus was over, he traveled to Macedonia and there, (probably in Philippi), Titus met him with good news: The news that the Corinthian church had responded well to his 'severe letter'. It was from there, in Macedonia in Philippi, that Paul wrote a *fourth* letter to the Corinthian church—which is preserved for us in the New Testament as 2 Corinthians.

So, if I have completely confused you, *[laughter]*, letters 1 and 3 were lost to us. Not to God, but in His providence they were not preserved. Letters 2 and 4 are preserved in the New Testament as 1 and 2 Corinthians.

The Corinthian church was probably the most demanding of all the churches Paul established. It was full of problems. In fact, that's one reason I love the Corinthian church, because all the problems that we have are found there. In the providence of God, that church serves as the foil for so many of the issues that Paul deals with. We can be thankful for them—and Paul was.

With all their problems, Paul loved the Corinthians. And so when he wrote this *fourth* letter, 2 Corinthians, he wrote it with great emotion out of relief that they had responded well to his correction—and to tell them that he was coming to them for a visit. He explained that he had put off visiting them because he had not wanted it to be another 'sorrowful' visit as he'd had earlier. And now he could come to them, and he could come to them with joy.

So he had urged them to heal the wounds that were there in the church; and they had responded well. And even that elder, that church leader who had attacked the apostle, had now repented, and so Paul assured the Corinthians that he, (*the elder*), was forgiven; he had forgiven that man. They had reconciled and he encouraged them to comfort that man as well.

Paul gives a lot of attention in this letter to the Christian life—and the nature of the ministry that we have. He explains that Christ, “..has committed to us the word of reconciliation.” That's in chapter 5, verse 19. *Reconciliation* is one of the great subjects of 2 Corinthians—reconciliation between God and man. In Christ, we believers have peace with God; we've been reconciled to Him—that's the Good News. And the implication of that, of course, is we should be reconciled to one another. God has reconciled to us, so we're reconciled to Him; He's *propitiated*.

It is a positive and joyful letter, this ‘second epistle’ to the Corinthians...until chapter 10. Then, the last four chapters, chapters 10 through 13, you see in them a change in Paul's tone—he becomes ‘severe’. Some have thought, ‘Well, this is a second letter that was added’, (this is New Testament critics). But there's no evidence of that.

The reason for the change of tone is that Paul, in those chapters, turns his attention to the false teachers—and they deserve nothing but a severe tone. They are men described as, ‘servants of Satan, who disguise themselves as servants of righteousness.’ (2Cor 11:14-15).

And here Paul defends his apostleship by giving a lot of biographical material. We learn about his sacrifices in the ministry in chapter 11. We learn of his vision of paradise when he's caught into “the third heaven”. We learn of his “thorn in the flesh.”

As he concludes the letter, he gives the Corinthians a challenge. "Test yourselves," he said, "to see if you are in the faith." (2Cor 13:5). That's a challenge to all of us at times.

Now Paul believed that they were; he had confidence in them. Christ had assured him that they were genuine when He told Paul, "I have many people in this city." (Acts 18:10). So Paul had confidence in these Corinthians who had so many problems.

The letter ends positively with instruction to rejoice, to live in peace, and finally with a prayer for the LORD's grace and love, that it be with them all.

Well that is really how the letter begins, with an emphasis on *grace*, and also on *peace*. The first two verses are in the form of a typical greeting in the first century. That was a formality, but this is not a mere formality, for Paul reveals a lot about his character in these first two verses. This was a particularly stormy period in Paul's life; it was a time of strenuous ministry, of many healings and conversions—but also fierce opposition.

That's to be expected. There was persecution from pagans; Paul was driven from city to city. There was great personal distress for the apostle from the problems within the churches—especially at Corinth. Nevertheless, as Paul begins this letter to the Corinthians, his prayer for them is expressed in those two words in verse 2, "*grace*" and "*peace*." They were typical of Paul's life, as stormy as it may have been, as difficult and challenging as it may have been—'grace and peace'.

The Christian life is not an easy life...not for the *earnest* Christian. We are told to 'pick up our cross and follow Christ'. (Mat 10:38). We're told to be 'busy', to be 'disciplined'. Still, in it there is peace; and that peace is grounded in grace. And grace is implied in the way that Paul introduces himself; "Paul, an apostle of Christ Jesus, by the will of God, and Timothy *our* brother...", (vs1). All that he did, all that he was, all of it was a gift of God.

But this was also a reminder to the Corinthians, some of whom were still under the influence of these false teachers questioning his authority, that by God's grace he was, in fact, an apostle. These false teachers were also claiming to be apostles. But Paul was not some self-appointed apostle; he was called to the office by Christ according to God's will when he was saved in a miraculous act of sovereign grace, (and by the way, as

every one of you who are saved, was saved; it's all the same). But certainly, it was most dramatic for the apostle Paul.

It happened on the Damascus road, recorded in Acts chapter 9, (at least that's the first time in the Book of Acts that we find it), when the proud Pharisee, Saul of Tarsus was on his way to persecute the church. That was when Christ appeared to him, and cut him down in a blinding light at the height of his hate for the Gospel and his zeal to wipe out the very name of Christ from the face of the earth. But the Lord saved him, snatched him like, 'a brand from the burning', and appointed him to preach to the nations: "Go! For I will send you far away to the Gentiles." (Acts 22:21).

Later in Jerusalem, James, Peter, and John, 'the pillars' of the church as Paul calls them in Galatians chapter 2, verse 9, recognized him as an apostle—and sealed that, as it were, by giving him "the right hand of fellowship." (ibid,). Now Paul could have mentioned that, but he didn't because it mattered little to him. He wasn't an apostle because of other men; he was an apostle because Christ had called him.

So, it was all of grace. Paul took no credit for his ministry—he was 'called'. He didn't seek it; he certainly didn't earn it, just the opposite. He knew that he, himself, was nothing. In fact, Augustin gave the opinion that he changed his name from Saul to Paul because he wished to show himself, 'little'—the very least of the apostles. (The Latin word, *polos*, means 'little', or 'small'.)

Now I don't know if that's the reason for Paul changing from Saul to Paul, but it certainly fits Paul's character—and his appearance, evidently. There's an old tradition dating to maybe the third or fourth century that describes the way Paul looked: "He was a man small in size, bald headed, bandy legged, (*bowlegged*), well built, long nosed, full of grace, for sometimes he seemed like a man, and sometimes he had the countenance of an angel." Well, that was the man of whom his opponents in Corinth said his appearance, "is unimpressive and his speech contemptible." (2Cor 10:10). Maybe so—but this was the man that Christ chose for His apostle to the Gentiles. That's how he introduced himself, 'Mr. Little, an apostle.'

He included Timothy in the greeting; and called Timothy "our brother". Not an *apostle* because Timothy was not an apostle. That was a gift reserved only for those who were eye-witnesses of the resurrection of Christ and had been called to the office by Him.

Now, many people were witnesses to the resurrection, and Paul speaks of that in the Book of 1 Corinthians in chapter 15, (verse 6), a multitude of people that had seen Him—and many of them were still alive. 'If you have trouble with the resurrection...', he was saying, '...you could even visit with those people.' But out of all of that, only 12 were chosen to be apostles—plus Paul, (he encountered the risen Christ after His ascension there on the Damascus road). But apostleship is a gift, an office that is restricted to those men—and limited to the first century for obvious reasons: No one after that first generation witnessed the resurrection.

These men are described as, 'the foundation of the church', (Rev 21:14), because they were divinely appointed emissaries—representatives of the Lord, sent out in God's authority to establish churches. To undermine an apostle, to challenge him, is to seek to overturn God's authority. So for the sake of the truth, Paul will defend his apostleship in this letter. It's not a matter of pride with him, or umbrage with him. He'll defend his apostleship because they must believe the things that he's written—and that was all being called into question. But here, (2 Corinthians chapter 1), he begins by asserting his apostleship unapologetically—doesn't try to prove it, he simply states it.

Then he addressed the letter: "To the church of God which is at Corinth, with all the saints who are throughout Achaea...", (vs1b). "Achaea" is the large region, or province, in which Corinth was located; so it's to those people in the Church of Corinth, but also those outside of it—believers who are in the whole region.

These believers in Jesus Christ are two things. They are *first*, "the church of God". That reminded them of the great privilege they had as Christians. The word, *church*, is from the Greek word *ecclesia*, (I think most of you probably know that), which is two Greek words, the word, 'out of', and, 'called'. But by the first century that word has the

meaning of *'assembly'*. The Greeks in years before, centuries before, would 'call people out' to an assembly, in which they would exercise their democracy; and eventually the meaning of the word became this *'congregation'*, or, *'meeting'*.

But the word 'called out' does reflect, in its etymology, the reality of the church's origin. It is composed of people who have been 'called out of' the world; and He builds His church. It's a work of God's grace altogether. So, this is not, 'the church of Corinth'. Rather, you'll notice, it is "the church of God in Corinth", or "at Corinth".

And it's members were all "saints" — "*holy ones*"; that's what the word *'saint'* means. So *secondly*, this group that are the church of God are "*saints*".

Now, Paul was not speaking to a group within the church, as though sainthood was the privilege of a small, special, 'caste' —an elite group of peculiarly holy people. All the Christians of Corinth, all Christians in Achaia, all Christians throughout the world are *saints*. That's how he addressed the Corinthians in his first epistle, and that's very significant—for this church, (that is arguably the most immature, worldly minded church in the New Testament), is addressed as "saints". In 1 Corinthians chapter 3, verse 3, Paul called them "carnal", "fleshly". Now that tells us something about what it means to be a saint in the New Testament; certainly what it does not mean. The emphasis is not on character, it's not on achievement, but *position*.

Believers in Jesus Christ are *justified* at the moment of faith, (and so here we're going to have a little review from last week). They are placed 'in Christ and declared righteous' because Christ has removed their guilt and given them His righteousness—all at the cross where it was achieved. That is the believer's legal standing, 'imputed righteousness', which they, (we), receive through faith. He or she is considered to be 'right' with the Law, and holy before God at the moment of faith. That's our *position*.

Saints are not sinless. We are "righteous sinners" —'simultaneously justified and sinful', as the reformers used to put it. That's what Paul said in Romans chapter 4, verse 5, God "justifies the ungodly." He doesn't justify the man or woman who *works* to

put himself in a position where he'd be qualified to be justified. God "justifies the ungodly"—He *declares* sinners to be saints.

Now, of course, (and this is important), God's saints, His holy ones, are presently being sanctified. Every believer in Christ is being sanctified. That sanctification is based on justification. Because we are 'declared righteous' He can then seal us with the Spirit, Who will begin this great work of changing us, transforming us. That's an important point to be aware of; to know, to understand that He is *presently* sanctifying every one of His saints into the likeness of Christ—transforming us. Paul speaks of that in chapter 3, of 2 Corinthians.

Our daily walk is to be one of striving after holiness, so that experimentally, experientially, we become increasingly, personally, like Christ—personally what we are positionally. The state of our sanctification should always be *advancing* toward the state of our justification. But, (and this is important), we are not advancing toward our justification...we *already* have it. At the moment of faith we are justified, we are declared righteous by God—then, and now, and forever. What a blessing that is!

I think I tried to emphasize this last week, but the blessing, the practical application of all of that is, we don't need to fret about our eternal destiny. We don't need to strive to gain some measure of God's approval. It was all settled at the cross and appropriated through faith. So, we don't need to seek His acceptance constantly and put ourselves under some burden of the Law to do that...and then never know in this life if we have it, never be sure in this life if we are fully justified and saved. No! We don't need to worry about that; we are accepted fully and forever at the moment of faith. —That's a saint. Every believer in Jesus Christ is a saint, a righteous sinner, (but one by God's grace), who is being transformed, presently, by the grace of God into the likeness of Christ. Just as Paul was an apostle, 'by the will of God', so too, you are a saint, 'by the will of God' ...Not by your 'free will.' Your will has always been enslaved, enslaved from the very beginning when you were freely rebelling against God before He. 'snatched you as a brand from the burning'.

I want to emphasize that a little bit, because *free will* is misunderstood. It doesn't mean, 'We don't act freely'. We do. But before God's work in our life we acted *freely against* Him. We could not understand the truth of the Gospel and could not desire to be one of His obedient servants...and that could only be changed by God. And He changed it sovereignly, so that we saw the Light, and responded to it. He opened our eyes and we saw the beauty of the cross and His love for us...and we believed. Freely—but all because of Him. We are saved only by His sovereign grace. All that we have, all that we are is all of grace.

Now that leads nicely to Paul's prayer for the Corinthians and the Christians of Achaia in verse 2 because what he wants for them is 'grace and peace from God'. Nothing can give a person greater peace than the certain knowledge that he, or she, is unconditionally accepted by God and secure in His love forever. He knows all your problems; He knows what He saved you out of; He knows what you struggle with; He loves you—and He's working on that constantly. That's 'sanctification of the justified.'

Well that's what justification assures the sinner of being; it's what being a saint implies, and Paul wants the Corinthians to know and have that in the full assurance. So he greets them with, "Grace to you and peace from God our Father and the Lord Jesus Christ." (vs2). Every believer has experienced God's grace—has been redeemed and has peace with God. But Paul wanted them, (and us), to know these blessings *increasingly* in our experience.

God's love can't increase toward us; there can't be more grace working for us than there presently is. Because God's love is infinite, you can't get more of it than He's already directed to us—and not only at the time when we believed; but from all eternity when He *chose* us. His love is infinite, His grace is infinite for us, but Paul wants the Corinthians to know these blessings more *fully*, to *increasingly* experience God's love and *increasingly* have the peace of God guarding their hearts and minds.

The longer we are in the faith, the longer we grow as Christians, the more intense the spiritual struggle gets—and the more we need to experience God's grace and peace.

We were shocked this week upon learning of those fire fighters that hooked up to the fire hydrants and nothing came out!...the reservoirs were dry. Well that can't happen with us. The reservoir of God's love and grace can never be empty; it's fully for us, and as we walk by faith we experience that.

They are all gifts of God. Paul makes that plain that they are from God the Father; but joining Jesus to the Father, by doing that, Paul indicates Jesus' deity because grace and peace come from Him as well. The Father is the fountain of grace, the Son is the channel of grace. And His deity is also indicated in the title attached to His name: He is "the Lord Jesus Christ." "the Lord". That word, 'Lord', is Greek, the Greek form of the Hebrew word *Yahweh*, Jehovah. The Lord that Isaiah saw, 'sitting on His throne in the temple, lofty and exalted' in Isaiah chapter 6, verse 1, is the preincarnate, Lord Jesus Christ.

Men had come to Corinth preaching, "another Jesus". That's what Paul writes in chapter 11, verse 4; and that means they were preaching 'another gospel'. So from the outset, Paul makes it clear that he, himself, is a genuine apostle—his authority is to be accepted. And Jesus is the Lord, God's eternal Son—and He's to be trusted and worshiped. There's no Gospel if He's not. Grace comes through Him, and peace is experienced in Him because He died in the place of sinners. He bore our punishment so that all who believe in Him will have eternal life.

Do you have that? Have you believed in Christ as 'Lord and Savior'? If not, look to Him, believe in Him—and at that moment you become a saint, a child of God, an heir of heaven in the world to come. What a glorious blessing that is!

(Closing Prayer) Father, what a hope that is that we have, that while the things of this world are transient, our place in this world is temporary—there's something eternal awaiting us; and that is our home which is forever, and glorious beyond anything we can imagine. We'll consider that later in this great epistle in which the apostle speaks of being, 'caught up into heaven, and hearing things he could not describe or explain.' *(2Cor 12:4)*. And that's our future, not only in heaven, but the resurrection to come, the kingdom to come, the eternal state, and all of that, because of what Your Son did for us at the cross, Who obediently came according to Your will and joyfully went to the cross to save His people from their sins.

We thank You for that, thank You for what we are in Christ—accepted by You fully and completely. We're Your saints, and You're conforming us daily to the image of Your Son; and someday we'll be glorified.

All praise goes to You. Thank You for Christ. We thank You for Your grace, thank You for the Spirit who draws us and sanctifies us.

Now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name. Amen.

(End of Audio)