# Study of Samson - Part 1

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Preacher: Rev Kenneth Stewart

[0:00] Now, seeking the Lord's blessing, we'll turn to the first portion of Scripture we read.

The book of Judges, and chapter 13. And we'll read at verse 3.
Judges, chapter 13, at verse 3. And the angel of the Lord appeared unto the woman, and said to her, Behold, now thou art barren, and bearest not, but thou shalt conceive, and bear a son.
Now therefore beware, I pray thee, and drink not wine, nor strong drink. And eat not any unclean thing. For, lo, thou shalt conceive, and bear a son.
And no razor shall come on his head, for the child shall be a Nazarite unto God from the womb. And he shall begin to deliver Israel out of the hand of the Philistines.
[1:19] The child shall be a Nazarite unto God from the womb. And as the Lord enables us, I want to look with you for the next few weeks at the life of this great judge of Israel, the man Samson.

Now, Samson was one of the judges of Israel. And they were a particular class of men raised up by God to deliver Israel out of bondage.
Now, it seems strange that Israel should be in bondage at all. After all, God had delivered them from bondage in Egypt. And he had redeemed them and brought them into the promised land.
So, why are they in bondage? Well, they're in bondage because of this. Since the period of their entering into the promised land, they began to backslide.
And very frequently, over the next 300 years, they turned their backs upon the Lord, their God.
Joshua died around about 1350 BC.
[2:31] And Saul, the first king, didn't come to reign until 1050. That was a space of 300 years.
And during those 300 years in the promised land, Israel was governed by a succession of judges.

Now, these judges didn't necessarily follow straight one after the other. Many of them overlapped.
Sometimes you would have a judge in the north. And at the same time, there would be another judge in the south.
The point is that those men were not chosen. They were raised extraordinarily and called extraordinarily by God. And God showed in them, in their lives and in their conduct, that he had called them.
And that he had sent them to be judges over them. And that is why we have such outstanding men in the book of Judges as Gideon. Samson, Samuel, and so on.
Now, the reason that they were raised was, of course, the backsliding of the people. And it's a sad thing, but we see it in our own lives. And we see it in the lives of our churches that prosperity can come in.
[3:41] And it's a sad thing. And it's a sad thing. And it's a sad thing. All these things can come in and distract us from the Lord. And before we know where we are, we have backslidden.

and it's at times like that that the Lord allows our enemies to come in and in one way or another to gain the ascendancy over us and only when that happens sadly do God's people turn in repentance but when they turn in repentance the Lord comes to deliver them and he shows himself like that to be a gracious and a merciful God keeping covenant from one generation to another now here again the Israelites are in bondage we're told at the beginning of chapter 13 that the children of Israel did evil again in the sight of the Lord and the Lord delivered them notice this is their punishment or their chastisement and the Lord delivered them into the hand of the Philistines for 40 years now a little later on some other night I'll look with you in more detail at the Philistines who they were where they came from and so on but they gained such an upper hand over Israel that Israel lost her own confidence ever to shake off her yoke the Philistines came in and dictated everything dictated their economy dictated their education dictated their culture everything they prescribed the metals that they could work the metals that they could not work and the sad fact was that after a while the

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Israelites became content with it and interestingly they became so content with it and this is remarkable that when Samson began to deliver them they were annoyed with him they were annoyed with him in case it would cause more trouble than it was worth and that is always what happens in a backslidden soul and in a backslidden church now Samson of course is known for his strength and in this he becomes a type of the Lord Jesus Christ these judges were messianic deliverers that freed the people and each of them had some outstanding quality that would one day be seen in the Messiah the Lord Jesus Christ in this man it was his strength now that doesn't lead us to believe that if you looked at this man he looked that way I suppose you would think of a giant of a man who was built as no other man was built but that is not necessarily so Samson's strength came from the Holy Spirit of God and how clear that is going to become in his whole life his strength came from God's Spirit in fact it is more than likely that looking at him you would not think he was anything extraordinary at all it is only when he began to move that you realize that there was a superhuman strength undergirding what he did his strength flowed from God and that shows us the strength of the Lord Jesus Christ his power his ability to do what the Father has asked him to do and commanded him to do and we'll see that more clearly as we go on now in looking at Samson's life before we do I want to say one thing I think personally that like Joseph and like many others Samson is grievously misunderstood and misrepresented in fact I have read some comments on this man that I would rather I had never read at all and I think they're all based on a complete misunderstanding of what the word of God actually says about this man you remember that he is included in Hebrews 11 as a great champion of the faith now in Hebrews 11 little people like some of us can't manage to get away in there at all these are people who did marvelous things because of their dedication to
God and their trust in him Samson finds his name there he is a mighty hero of the faith and that is one thing that should make a step back and say well perhaps we should not be as judgmental on the life of Samson as people have prone to been and to be in the past and the more you dig into a story the more you find certain things that put a different construction upon Samson's life and his behavior no let me say this too there are blemishes in his life and will come to them and will look at them but they are not usually as people see them and there are certain things in his life that help us to see something rather as a great man of God a great man of faith and as we look at them I think we'll see that his life consists of three betrayals a betrayal first by his wife a betrayal secondly by his own people the Israelites and a betrayal thirdly by the woman whom he loved Delilah and in these three betrayals the messianic deliverer of Israel is handed over to the enemy but in the hour of his greatest scorn just when he is held up as an object of contempt then he turns the tables and he brings defeat onto the enemy of Israel and he causes Israel to triumph and all these things are messianic or they are
Christ-like and we'll see them as we go on so this man is heroic in his life and he is heroic in his death now I want to begin tonight by looking with you at the first 30 years of his life because interestingly like the savior Samson spent nearly 30 years in obscurity before the Holy Spirit came upon him in a particular way but during those 30 years you'd have noticed immediately that there was something distinctive about this man for one thing his hair had never been cut and that immediately marked him out from all other individuals no razor had ever touched his head because this man we're told was a nazirite and the angel said that to his mother right from the beginning no razor verse 5 shall come upon his head for the child shall be a nazirite unto God from the womb now the first thing to understand is this what is meant by a nazirite what is a nazirite well a nazirite was someone who was devoted to a particular service for God in fact the word nazir means separated so a nazirite is someone who was set aside for God in a marked obvious open and distinctive way set aside for the service of God this word is not the same as the word nazirine Christ was called a nazirine that is a different word entirely it means someone from nazirine this is a nazirite and that is a man who was set aside for the service of God no there was three marks of the nazirite and we have them in numbers chapter 6 you don't need to refer to it perhaps you can read it later but there are three marks of a nazirite and the first involved his hair while a man was a nazirite his hair was not to be cut now some people could be a nazirite for a period of time say for a few months others were nazirites for life in fact there are only two of them in the old testament samson and samuel but a nazirite was not to have his hair cut in other words his head was to be covered now in the bible a covered head is a sign of being under authority to have your head covered is to be under authority now we're used to that in the church simply because the woman are commanded to have their heads covered in the assemblies we know that from first corinthians

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11 paul was writing there to the corinthian church and he was dealing with all kinds of disorders in the church to do with speaking in tongues and the way the lord's supper was administered another disorder in the same chapter as the lord's supper was this that some women following the emancipation movement of the time were taking off the coverings in the assembly of god's house and some were even taking off the covering in order to rise and to prophesy or to pray now of course removing the covering was done by them to make it easier for them to speak or to speak more authoritatively that covering was not a veil some people speak of it as a veil it was not a veil at all the people in corinth the woman in corinth were not veiled it was just a shawl most people here certainly the older people will remember how most women used to wear a shawl well that shawl they would put over their heads when they came into the assembly but some were taking it off especially if they were going to stand even to pray or to prophesy
now the apostle immediately comes in to rebuke this practice and he rebukes it and says that it is a shame he says for a woman to pray or prophesy by uncovering their heads no he says every woman should pray or prophesy with her head covered if she is not covered then let her hair be shorn or shaven because he says if it is a shame to have shorn or shaven hair well he says so it is a shame to have uncovered hair in the assembly of god's house and he even goes on to say this that it is an offense to the angels in verse 10 of first corinthians 11 he says this for this reason or the woman to have power on her head because of the angels now to have power on your head means a sign of authority for this reason or the woman to have a sign of authority on her head because of the angels why the angels because the angels are present in the church and whether we realize it or not they are present here tonight and they are offended by disorder in the house of god and one disorder that offends the angels is the uncovered head of the woman in the worship service because it is a sign that speaks of rebellion i'm not saying for a moment that every woman with an uncovered head immediately or designs to be rebellious nonetheless that is what it speaks of and that is what the angels see why are the angels sensitive to that because they saw it in heaven they saw the first rebelliousness ever in heaven when lucifer took off his own subjection to god and proclaimed himself equal they saw that rebelliousness and they do not like to see it in the assembly of god's house and paul goes on to say this he says judge not in yourselves he says does not even nature teach you that if a man have long hair it is a shame unto him but for a woman her long hair or her hair is given to her for her glory now he says that it is a shame for a man for a man to have long hair and nature teaches it when the apostle uses the word nature like this he doesn't mean custom he doesn't say that our habits or our custom teaches us this whenever paul uses the word nature in romans and corinthians he's talking about the created order the created order teaches us that if a man has long hair it is a shame to him but if a woman has it it is a glory to her and i'll give you an interesting fact right through the and that it speaks of vanity and weakness but that long hair on a woman is something that beautifies and glorifies her the only exception you can find to that in history really besides our modern culture is the sparta culture in sparta the warriors cultivated long hair other than that paul says it is deeply ingrained in us that long hair is a shame for a man in other words it's something in us that we have to be argued out of it's a bit like atheism no one's born an atheist everyone is born believing in god but some people are argued into atheism well it's like that with this most people have all people have an innate sense that there is an effeminacy in long hair and a man but you can be argued into disbelieving that or you can be culturally conditioned into accepting it as something that does not matter but it does god says this as something that is in the created order that's important it doesn't say to the
[17:44] corinthians look this is just something i'm telling you as long as you do this and corrett that's all right that's not his approach at all he's saying that this belongs to the created order that long hair for men is effeminate of course there's one man in the scripture who's different he cultivates long hair that is david's son absalom and in fact he used to cut it at the end of every year and he used to weigh it and that is a sign of his vanity he used to be admired for his beauty and he used to cut his hair and he weighed it at the end of the year isn't it interesting what happened to that man when he was riding on his horse escaping from david his hair was caught in the branches of the oak tree and he dangled there on his hair and darts were put into him by joab and he died the man who rebelled against god and who gloried in his own vanity his glory became his shame the very thing which he was cultivating against god's word and weighing in weighing in his own pride and vanity was the thing which slew him and destroyed him and how often it is that the very things we glory the most in in this world are the very things that destroy us and bring us to nothing before god no that's samson that's absalom but you'll notice here that samson and every other nazirite

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male is to grow their hair and they are not to cut it why because it is a symbol that they are dedicated to god in other words one look at this man should tell you that he is set aside into a position where he is serving god in a remarkable and in a special way and he should not be ashamed of that hair because it speaks of his subjection to god it's interesting that paul says to the woman he says that her long hair is her glory when she wears distinctively feminine hair it is her glory and the same is true when she comes to the church with her head covered that is a glory to her and so it was true of the nazirite that it was his glory to have his head covered with his long hair it wasn't his shame it was his glory tell you something interesting connected the word nazir which means separate also means crown it also means crown it's used to refer to the king's crown and it's even used to refer to the high priest's headgear that is a nazir as well it is their crown their glory the covering is their glory and isn't it interesting that we're told in revelation that when god's people reach heaven they should take their crowns and they shall cast them at the feet of the lord jesus christ we'll see what that means in a moment so this long hair means that he is subject to god no there's one or two things about this hair samson had it in seven locks seven distinct locks in chapter 16 and in verse 13 you'll read that now this is what delilah says to samson delilah said to samson chapter 16 verse 13 hitherto though has mocked me and told me lies tell me wherewith though mightest be bound and he said to her if you weave the seven locks of my head with the web so she fastened it with the pin and she said to him the philistines are upon you samson

seven locks of the head now that means that these long tresses which he had were brought into seven distinct locks what does that number seven tell us again well it always speaks of completeness it speaks of perfection what that means is that samson was completely consecrated to god that he was yielded over to the service of the almighty who is a man like that what makes a man unreserved in the service of god well it is the holy spirit and the sevenfold lock on his head speaks of the sevenfold holy spirit making him obedient to god that is the significance of the thing you'll remember that the holy spirit is often called the sevenfold spirit or the seven spirits of god because he is perfect he is complete he is holy that is the spirit that came upon samson and began to move him around 30 years of age even as it came down upon the savior and began to move him so this holy spirit came down upon the savior upon samson and consecrated him into the service of god and that is what made him obedient and isn't it a lovely thing to see in the life of any man woman or child a complete obedience to the lord now i know that later on in samson's life some discrepancies appear and there is a backsliding nonetheless right throughout his life we believe he maintained this and his life was an example of godliness and of uprightness he was sevenfold in his consecration to god one other thing about the hair is this when the nazirite vow was finished now a person took a nazirite vow and he became a nazirite for a certain period when the vow was finished he had to cut his hair completely and he had to place it as an offering before god along with the peace offering his hair had to be burnt up now that's a strange thing why does the hair have to be burnt up well it is a kind of sacrifice the length of hair represents the length of life of obedience that was yielded to god that was the length and life of service that was given to the almighty well that is taken by the person and it is yielded up as a sacrifice as much as to say all that i did in that time was by thy grace and it was by thy power it was not of myself i did nothing of myself i am able of myself to do nothing that came from thee and the glory of it goes to thee and it goes to thee alone and therefore it is burnt up as an offering to god it is presenting your life of service or your month of service or whatever it was to god saying to thee i did it and by thy grace i did it and that takes us i think to the crowns of revelation when the saints take their crowns what are these crowns that they throw at the feet many a crown a believer gets in heaven and he wears many a crown in heaven but there's one that he wants often and what's that the crown of his own service the crown of what he did for the lord the crown of his works of his prayers of his goodness of his charitable deeds of his givings he takes that crown and he casts it at the feet of the savior why because he says thou art worthy to receive glory and honor and power all that i ever did was by thee and that is what it means by the crown of the hair being burnt and consecrated to god so you see that this man's hair speaks to us of his service

for the almighty there was something else too about being a nazirite and that was this all his life he never took wine or strong drink drink not wine nor strong drink and again he emphasizes that to the father make sure that you hear he says what i have told your wife make sure that he does not drink wine or strong drink in fact if you look at number six he wasn't even allowed to eat a grape the nazirite in fact wasn't even allowed to eat a dried grape or a raisin not one not even a seed not one

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single iota of the fruit of the vine was to pass his lips now why well i think friends the reason for it is this and this is quite difficult but i think this is the reason for it i'll leave it to your own judgment wine in the bible belongs to rest after labor it belongs to rest after labor put it this way when the children of israel are going through the wilderness there is no word of wine but when they come into the promised land the first place the spies go to is a place called eskol and the first fruit they come to is the grape and they took one branch of grapes that was so heavy that they had to suspend it on a pole and two men had to carry it one at either end of the pole what does that speak of it speaks of the fact that they are entering into the promised land after their journey after the hardship of the wilderness now they can partake of the fruit of the grape now they can enter the land that is flowing with milk and honey and that is flowing with wine now is the time to enter into the blessing of the lord it's interesting as well that in the old testament the priests were never allowed to take wine into the sanctuary of god never it was prohibited to take wine or strong drink into the sanctuary what do we have in the new testament we have bread and wine at the most holy time of all when god's people gather to remember the death of the savior they drink wine in the sanctuary of god why because christ the priest has done his work he has entered into rest and he has purchased rest for us that's why his first miracle as we said was turning water into wine he brought us the finished work he brought us the blessing of god complete and that is why in the sanctuary the priests of god may now partake of wine they could not in the old testament the work was not finished it was not done it was not complete now i think that's what it means here with the nazirite as long as he is yielded to a hard service for god and the nazirite always had something hard and difficult to do he was not to touch the wine the wine belonged to him after he had cut his hair and after he had finished his service then the lord would bless him when his work was finished and not before and that reminds us that the nazirite's work was often very very hard there was a thing called a nazirite consecrated for war and i think samson was one of those a nazirite nazirite was consecrated for war and it's interesting that samson here isn't asked to refrain from touching the dead that's one thing that an ordinary nazirite was not supposed to do he was not supposed to touch anything dead because death speaks of sin and the nazirite emphatically speaks of holiness and if he was if he at any point touched a dead thing he had to cut his hair and begin the vow again he was not to touch the dead but we're not told that about samson
it's just the two things no wine until his work is finished and no hair of his head is to be touched by a razor until his time is finished i think that reminds us that samson's great duty was to fight for god and he was to smite the philistines and he was to be a mighty warrior and a mighty messiah because he was typifying what christ came to do christ is a fighter he is a man of war psalm 110 psalm 45 he has a sword he has a shield and he fights powers and principalities in order to reconcile us to god and so samson is not asked to refrain from touching the dead no but this presents us here is a picture of holiness samson is a man who for 30 years of his life walked in conspicuous holiness before god god and we can be sure that he was well trained to do that notice the way the parents are right throughout the chapter they are good they are god fearing one man one wife as god intended it to be so often at this time people had numerous wives this man has just one and we'll find that in every step they take they are god fearing even when the angel comes to the woman she immediately goes to her husband and she explains to him a man of god came to me and his countenance was terrible like that of an angel and again the man speaks so carefully and so respectfully to the woman and the second time the angel appears the woman goes straight to bring her husband and notice how careful they are to bring up the child the way that they should twice they ask let the man of god teaches what we shall do to the child that shall be born they are so careful to raise this child that god has given them in a proper god fearing way and should that not be true of every one of ourselves nazarites or not has god not given us all our children and should we not all have the same attitude that manoa had teach us what we shall do to the child that shall be born is it my duty just to let him go and to let him grow up as he pleases and then try and suddenly reclaim him when he has been bent out of shape by forces out of my control or is it not rather my duty and yours to make sure that we train up the child in the way that they should go well that's what manoa asked what will we do to the child that shall be born and last of all in their lives you see reverence they are constantly worshiping god respectful to his angels and diligent to do what god requires that was samson's upbringing in a quiet part of dan in the town of zora that is where this man was raised and everyone knew him knew him to look at there is samson there is the nazarite but to this point the spirit of god had not come upon him in the remarkable way in which he was going to do so now there's something else i want to know i hope you'll appreciate that i'm just

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really here sketching the background and it's something that i have to do in order to look at this man's life properly because we'll never really understand everything that happens to samson unless we've got a proper grasp of this there are only two men in the old testament who were nazarites from the womb one is samson and the other was samuel and interestingly you work out the chronology and you'll find that they were born if not in the same year then just about in the same year they were born at the same time when the philistine oppression was hot and heavy in other words when the great representative of satan is just
about to crush god's people underfoot well that is when these two are born samson and samuel and they are both alive at the same time and their work complements one another and notice this they're both born of barren mothers now the scripture is full of mysteries but here you find one samson's mother were told was barren she bear not what about samuel's mother well you know her life hannah you know how miserable her life was because she had no seed she could have no children until she went to the tabernacle and prayed and god heard her prayer and god gave her a son the man samuel again no wine no strong drink no razor to touch his head here are two nazarites raised out of a barren womb why are they both out of a barren womb well that goes back to where we were last week that's what god said that the seed of the woman should crush the seed of the serpent and generation after generation are waiting for the seed that is going to bring liberty and bring release and bring heaven on earth and here are two typical messiahs about to be born but they must come out of a barren womb why because it is not of might it is not of power it is by my spirit saith the lord when god does a work god does a work nothing can bring a clean out of an unclean except the lord the leopard cannot change his spots flesh can give birth to nothing but flesh it is god who brings a messiah into the world it is god who brings release and liberty and freedom and blessing god alone and that is why he comes in it is by the word of power that these two are born it is by god's word that samson comes into the world and it is by god's word that samuel comes into the world and in fact just to put some more light on that in the new testament you only have one nazirite in a sense two what i mean is this one definitely is john the baptist the other i think we should count is the lord jesus christ himself he wasn't an outward nazirite in other words he cut his hair and he also took wine but he was the fulfillment of the nazirite he was a nazirite inwardly he had no spot or blemish inside now notice both of them john the baptist and our lord they both came from dark barren wombs john the baptist's mother were told was barren what of christ's mother she was barren in a different way she was a virgin and that woman was new and it was dark and there man had nothing to do with it at all it was the power of the most high here is the true messiah the real messiah and here we see the powerlessness of man the powerlessness of the flesh it is the power of god from on high that overshadows her womb and in the darkness of that the spirit hovers over that womb and brings into being that holy thing which shall be called the son of god the holy thing there a body though has fashioned me there in the darkness of the womb tiny just as any other child fashioned small is the body
[38:08] unlike any other body the body of our lord and savior the body of jesus christ the flesh cannot produce salvation and that interestingly is one thing that comes through in the genealogies you notice in matthew and mark were told that adam begat seth and then so on you go right down the line david begat solomon and so on until you finally come to joseph to joseph in other words the line of the flesh comes to a dead end the flesh can do nothing what can come of joseph nothing it is there that the holy spirit intervenes and brings the messiah into the world there's something else here too it's not just barren mothers that we have here but you have faithful mothers faithful mothers mothers who are waiting for the blessing of god in a particular way now hannah was a faithful woman mary the mother of christ was a faithful woman elizabeth was a faithful woman and manoa's wife was a faithful woman and you'll notice that in each case the angel comes to the woman he bypasses manoa here and he comes to the woman to tell her that a child is born it's the same with hannah she's the one who's told that samuel is going to be born it's the same with christ the angel comes to mary and says that of her the messiah is to be born you say ah but there's one exception well yes there is but if ever an exception proved a rule here you have it because the angel comes to sechariah's the father of john the baptist and what does he do he doesn't believe him and what happens to him his mouth is shut for nine months until the child is born it was his wife who believed the message and he was struck dumb for his unbelief what's the meaning of that well i think friends that there is a consolation there to woman in particular there was a consolation to these women and to all women that it is the seed of the woman that shall bruise the serpent now is it not right to say that the woman's portion after the fall was harder than the men's i think it is you look at the curse

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that was placed upon man the curse was this that he would labor and sweat by the sweat of thy brow thou shalt eat bread but there was a special travail for the woman not only would she travail in the sweat of her brow not only would she have the ordinary hardships of the world like the man but she had something over and above that i will greatly multiply he says thy sorrow and thy conception in travail thou shalt bring forth children because of the fall childbirth is painful in fact it is the greatest pain known i was going to say to man but to mankind the greatest pain of all is the pain of childbirth and travail what should have been eve's greatest blessing to bring children into the world now becomes yes still a blessing but the source of a great pain childbirth and the pain of the woman but paul says to timothy that she shall be saved through the childbearing childbearing will not keep her out of heaven no it will not yes the pain of it is a curse the pain of it is a reminder of her sin when she was first to take the fruit

And when she deceived her husband into taking the fruit, the pain reminds her of that, but she shall be saved through it. And ever since the woman's portion has been hard, and you look back over the history of the world, and you will find that the woman's portion has been hard.
And how tender God is here in drawing near to the woman, and in giving the message to the woman, and saying redemption is through the woman, and redemption is for the woman. In other words, women are brought into the kingdom, and themselves released from the pain and from the bondage.
And they have this joy of knowing that the Messiah has come to free them also. And friends, whatever our situation, whether we be bond or free, whether we be male or female, whether we, whatever, Christ came to set us truly free, and to give us spiritual life.
And that is what is brought home here, that God is at work, and he is reversing the serpent's work. And he is planting his own work, and his own kingdom.
[43:04] The seed of the woman shall destroy the serpent. And here is a child who is sent from God. Now, suddenly, at around 30 years of age, something happens in Samson's life, and I'll leave you with this.

We're told in verse 24, that the woman bare a son, and called his name Samson. And the child grew, and the Lord blessed him.
Now, again, just by the way, that's interesting, because the same thing is said of Samuel, it's said of John the Baptist, and it's said of the Lord Jesus Christ. The same thing, that the child grew, and the Lord blessed him.
And then, at 30 years of age, the spirit of the Lord, began to move him at times, in the camp of Dan, between Zorah and Eshter. And so begins the most remarkable, one of the most remarkable, life and careers in the Old Testament.
This man, with seven locks, of long hair, with a superhuman strength, begins to do the work, of a Messiah. And when he does, all the Philistines, will know about it.
[44:12] May the Lord bless, his own word to us. Let us pray. Our gracious and eternal God, to thou teach us, to bear in mind, that we are all, to be consecrated to thee, and that we are all, to be Nazarites, for without holiness, no man shall see the Lord.

And help us, to give ourselves, as a living sacrifice, for that is so reasonable service. And now enable us, to sing thy praise, and to be thankful, for the one, who is the true Messiah, who was a Nazareth, inwardly, and who remained, without spot and blemish, and who did not begin, to deliver us, but to us all together, delivered us, from the curse of the law, and from the power, of the serpent.
For we pray in his name. Amen. Amen. Amen.
Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Leaders Amen. Amen. Amen. Amen. Amen. Amen. Ready.
[45:38] Amen. Amen. Amen.

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