

## **PSPC PCGM: TO THE ENDS OF THE EARTH**

### **Session 3: Contextualising the Gospel & The Holy Spirit**

#### **A Brief overview of Acts (from Session 1)**

We begin with Acts 1:8 which sets the agenda for the spread of the gospel: *But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*

We must read this verse in its context. This is Jesus' reply to his disciples' question in verse 6: *Lord, are you at this time going to restore the kingdom to Israel?*

This question shows that the disciples have not fully understood Jesus' mission. They are still thinking in terms of Jesus restoring the physical kingdom of Israel. In his reply, Jesus directs their attention to their role as his witnesses. The kingdom of God is not confined to a particular locality. The kingdom of God will include all who accept the words of Jesus' witnesses wherever they go – in Jerusalem, in all Judea and Samaria, and to the ends of the earth.

Let us recall the main events in Acts. I find the synopsis in Stott useful.

#### **A Synopsis of Acts (from Stott, 9):**

Luke begins his story with the outpouring of the Spirit on the Day of Pentecost and the honeymoon period of the Spirit-filled community, which was abruptly terminated by the opposition of the Jewish authorities. He goes on to describe the transition stage in which the foundations were laid for the Gentile mission by Stephen's martyrdom and Philip's evangelism, the conversions of Saul and Cornelius, and the founding of the first Greek church in Antioch. From this international city and church the world-wide Christian mission was launched. Paul and Barnabas evangelized Cyprus and Galatia; the Council of Jerusalem acknowledged the legitimacy of Gentile conversion; Europe was reached during the second missionary journey (including Athens and Corinth) and Ephesus on the third. Then Paul was arrested in Jerusalem, and this was followed by a series of court trials, his appeal to Caesar, and the long sea voyage to Rome, the city of his dreams. There Luke leaves him, restricted to his own rented house, but unrestricted in his preaching of the gospel.

## **ACTS AS FULFILMENT OF 1:8<sup>1</sup>**

In Acts, Luke traces the advance of the gospel of Jesus Christ in Jerusalem, in all Judea and Samaria, and to the ends of the earth, as predicted by Jesus in 1:8.

### **Introduction**

1. Introduction to Luke (Luke 1:1-4)
2. Introduction to the Acts (Acts 1:1-5)

#### **A. In Jerusalem (1:6 – 6:7)**

1. Waiting for Pentecost (1:6 - 26)
2. The Day of Pentecost (2:1 - 47)
3. The outbreak of persecution (3:1- 4:31)
4. Satanic counter-attack (4:32 - 6:7)

#### **B. Foundations for world mission (6:8 – 12:24)**

5. Stephen the martyr (6:8 - 7:60)
6. Philip the evangelist (8:1-40)
7. The conversion of Saul (9:1-31)
8. The conversion of Cornelius (9:32 - 11:18)
9. Expansion and opposition (11:19 -12:24)

#### **C. The apostle to the Gentiles (12:25 – 21:17)**

10. The first missionary journey (12:25 – 14:28)
11. The Council of Jerusalem (15:1 - 16:5)
12. Mission in Macedonia (16:6 - 17:15)
13. Paul in Athens (17:16-34)
14. Corinth and Ephesus (18:1- 19:41)
15. More about Ephesus (20:1 -21:17)

#### **D. On the way to Rome (21:18 – 28:31)**

16. Paul's arrest and self-defence (21:18 – 23:35)
17. Paul on trial (24:1 – 26:32)
18. Rome at last (27:1 – 28:31)

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<sup>1</sup> The main headings and sub-headings of this outline is taken from David Wenham & Steve Walton, *Exploring the New Testament Vol. 1: Introducing the Gospels and Acts* (London: SPCK, 2000) 271.

## Contextualising the Gospel

In this section, I would like us to see how Paul preached the gospel to two different groups of people. We will examine two of his sermons in Acts to look into his methods. We will see that he took into consideration the context of his hearers. This includes their cultural and religious background, their education and socio-economic background, their historical background, their worldviews.

What is contextualization? A big word but what does it mean? We seek to present the gospel in a way which is meaningful to or can be understood by people in “language and categories that make sense within their particular culture and life situation.”

Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Leicester: Apollos, 2005) 19: “I take contextualization, then, to refer to the dynamic and comprehensive process by which the gospel is incarnated within a concrete historical or cultural situation. This happens in such a way that the gospel both comes to authentic expression in the local context and at the same time prophetically transforms the context. Contextualization seeks to enable the people of God to live out the gospel in obedience to Christ within their own cultures and circumstances.”

(A lot can be said about contextualization. Warren is a better person to speak on this topic. I’m limiting myself to Paul’s sermons in Acts. Most of my notes are taken from Fleming’s book).

Jesus is of course the supreme model of contextualization. He was God who came to us in the person of Jesus of Nazareth born in a particular context – a particular time at a particular location, within a particular culture. He came to reveal the Father to us.

I want to examine two sermons which Paul preached and which Luke records in Acts. One sermon addresses Jews in Pisidian Antioch (Acts 13:13 - 41), and the other addresses philosophers in Athens (Acts 17:16 – 31).

### **13:14 – 41- Peter’s sermon at Pisidian Antioch**

We have looked at this passage in our first session on Acts, when I talked about the fulfilment of OT prophecies in Acts. Now we want to look at this passage again, focusing on how Paul presented the gospel to Jews and godfearers.

## Context

After Paul's conversion, he spent a year with Barnabas in Antioch. In Acts 13:1-3, Barnabas and Saul were set apart to the work to which God had called them. They travelled to various places, and then to Pisidian Antioch. They went to the synagogue on the Sabbath, where there was reading from the Law and the Prophets. Paul and Barnabas are then invited to speak. The audience comprises Jews and god-fearing Gentiles.

**What is the context here?** See Flemming's chart on pg. 86 – Under **Context**, he lists various items:

- Geographical location
- Audience: cultural and religious background, and education & socio-economic background
- Setting
- Preparation for the sermon
- Occasion for the sermon

**Geographical location:** Paul & Barnabas are in Pisidian Antioch (part of the Roman Empire). As is his usual practice, Paul goes to the synagogue on the Sabbath to worship God (setting).

His **audience** comprises Diaspora Jews and God-fearers (Gentiles who were not full converts – Paul specifically addresses them). There are devout converts to Judaism in the synagogue (13:43). They read from the Law and the Prophets. Then the synagogue rulers ask Paul and Barnabas to speak a word of encouragement. So there is openness to listen to what Paul has to say.

Flemming (58): Paul, a diaspora Jew speaking to diaspora Jews within the context of Jewish scriptures and the worship of the God of Israel.

Paul addresses his audience as “Men of Israel and you Gentiles who worship God” (13:16), and “Brothers, children of Abraham, and you God-fearing Gentiles” (13:26, 38).

Paul sees himself as one of them –

- he refers ‘our fathers’(13:17, 32).
- 13:31 – ‘They are now his witnesses to our people’.
- 13:26 – ‘it is to us that this message of salvation has been sent’
- 13:33 – ‘what God promised our fathers he has fulfilled for us, their children, by raising up Jesus’.

Paul cites from the Septuagint (LXX – the Greek translation of the Hebrew Bible), which they used in the synagogue.

### **What is the contextualized message?**

Flemming examines various features of how Paul contextualized the message to his audience:

- i. **Common ground: a shared story** (13:16 – 26) – Paul refers to their shared history, a history of God’s salvation. Paul begins with the history of Israel, of God’s choice of the patriarchs (the audience would have recalled God’s call to Abraham in Gen. 12:1-3 and subsequent affirmation of this covenant with Isaac and Jacob). Then he talks of their slavery in Egypt and of God’s mighty deliverance from Egypt. He speaks of the conquest of the land which God gave to his people for their inheritance. Then he traces their history to Samuel, and the people’s demand for a king. God raised up David to be his king, a man after his own heart (13:22). From David came Jesus Christ who came as Saviour, as promised by God. Jesus was rejected by the Jews, and was crucified. But God raised him from the dead, and many had seen the risen Christ.
- ii. The audience share Paul’s recital of their common past – that God had chosen Israel to be his special people, and God had chosen David to be king, and through whom he would fulfil God’s purposes. But Paul must then follow the story of salvation through to Jesus Christ as the fulfilment of God’s purposes in the OT.
- iii. **The kerygma: God’s action in Christ** – From verse 27 onwards, Paul turns to Jesus Christ – his death, burial and resurrection. He speaks of the rejection of the Jews against Christ (13:27-29). But God raised him from the dead, and he was seen by many (13:30-31).
- iv. **The theme of fulfilment** – a) A saviour from David’s line is a fulfilment of 2 Sam. 7:12. Paul teaches that Jesus was the Saviour from the line of David, and the fulfilment of OT prophecy; b) The religious leaders of Jerusalem did not recognise who Jesus was and they condemned him to death. According to Paul, this rejection was also a fulfilment of prophecy (v. 27 – “... **yet in condemning him they fulfilled the words of the prophets that are read every Sabbath**”); c) Jesus was put to death but God raised him from the dead, and he had appeared to his disciples who were his witnesses. Verses 32 – 41 – Paul cites scripture to show that “**what God promised our fathers, he has fulfilled for us, their children, by raising up Jesus**” (v. 32). Paul cites Ps. 2:7 – “**You are my**

**Son; today I have become your Father.”** He also cites Isa. 55:3 and Ps. 16:10 to show that what was spoken was not for David but for Jesus who died but did not decay. Instead God raised him from the dead. He ends his message by citing Hab. 1:5, and warns them that what the prophet said would not happen to them. So what was prophesied and fulfilled in Jesus was the following: his suffering and death, and his resurrection.

- v. **Use of scripture** – Paul uses OT to support his sermon – see (iii). Flemming (63): “The speech as a whole assumes that Paul and his listeners share a common regard for the authority of the Scriptures, and Paul finds testimony in the Old Testament as to the significance of the saving events he proclaims.” Paul uses this approach only to Jewish audiences.
- vi. **Evangelistic appeal** – 13:38 – 41- Paul ends his sermon with an offer of forgiveness and justification through Jesus Christ. He warns them against rejecting the message of salvation. He cites Hab. 1:5.

Paul and Barnabas are invited to speak the following Sabbath. Meanwhile, many of the Jews and devout converts to Judaism follow Paul and Barnabas who talk with them and urge them to continue in the grace of God (13:43).

The next Sabbath, when Paul and Barnabas go back to the synagogue, ‘the whole city’ gathers to hear the word of the Lord (v. 44). Some Jews are jealous and object to Paul’s message. The response from Paul & Barnabas: **“We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles”** (v. 46). He cites Isa. 49:6 as a justification of going to the Jews first, and then to the Gentiles: **“I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.”** (Recall the phrase ‘ends of the earth’ in Acts 1:8).

Peterson (p. 99): “In Acts 13, therefore, we see the fulfilment of prophecy motif used to highlight two key issues in Luke’s presentation: God’s age old intentions concerning the death and resurrection of the Messiah, and his plan to bring salvation to the Gentiles.”

Flemming (57) – Paul’s sermon in Acts 13 was targeted at a specific audience, and it also “functions for Luke’s readers as a model sermon for an audience of Diaspora Jews.”

Flemming (65-66) – on 3 points that Paul’s sermon teaches us about contextualizing the gospel:

- i. “First, the fundamental content of Paul’s preaching is the apostolic gospel, the ‘word of salvation’ (Acts 13:26; cf. 13:44, 48, 49), which centres on the death and resurrection of Christ as the fulfilment of God’s redemptive plan for humanity.” This must not be changed or compromised.
- ii. “Second, Paul’s missionary sermon in Acts 13 is a masterpiece of contextualization for a synagogue gathering. When preaching to Jews, Paul incorporates his audience’s history, its expectations, its Scriptures and its culturally accepted methods of interpretation in order to persuasively proclaim the good news. Even the climactic announcement of Jesus’ resurrection is put forward as the realization of the Davidic promise to Israel. There is continuity in the narrative thread that moves from God’s saving activity in the story of Israel to the story of John and Jesus to the ongoing story of Paul’s mission to Jews and Gentiles, all of which are related to Scripture and to God’s promise ... Paul’s Jewish listeners hear the good news within a familiar cultural and religious framework. It is a language that strikes home.”
- iii. “Third, Paul’s gospel message ... challenges its Jewish hearers’ entire way of seeing the world. It seeks to reshape their understanding of their national history and their Scriptures in light of the new story of the resurrected Jesus of Nazareth ... It summons them to abandon their religious exclusivism and to lay hold of God’s offer of forgiveness of sins and eternal life by faith. In short, the gospel confronts its Jewish audience with a new Christian vision and the need for profound change.”

### **Paul’s sermon to the philosophers in Athens (Acts 17:16 – 31)**

Ask: What is one obvious difference between this sermon and the one Paul preached at Pisidian Antioch? OT salvation history and the fulfilment motif.

Flemming (72): “... Luke does not want his audience to hear this speech simply as a record of Paul’s preaching on an isolated occasion. This sermon synopsis offers a paradigmatic case of Paul’s approach to an educated pagan audience.”

Question: Can it be used for a general pagan audience?

## What is the context?

- **Geographical location:** Athens, a great cultural city of the Graeco-Roman Empire. Paul went to the synagogue and marketplace, and later the Areopagus ('the supreme governing council of Athens, which had responsibility for deciding religious questions' – Flemming, 73).
- **Audience:** educated, cultural elite, including some Stoic and Epicurean philosophers and members of the Areopagus. Paul was greatly distressed when he saw that the city was also full of idols, referring to the different gods the people of Athens worshipped (would include emperor worship as well).
- **Epicureans** followed a philosophy founded by Epicurus in the 4<sup>th</sup> century BC. Stott (280): 'The Epicureans considered the gods to be so remote as to take no interest in, and have no influence on, human affairs. The world was due to chance, a random concourse of atoms, and there would be no survival of death, and no judgement. So human beings should pursue pleasure, especially the serene enjoyment of a life detached from pain, passion and fear.'
- Epicurus "promoted pleasure and friendship as ideal values and encouraged withdrawal from civic activities" (*Dictionary of NT Background*, 324). "Pleasure was understood as the absence of disturbances. Epicurus taught that 'whenever we say that pleasure is the goal, we do not mean the pleasures of dissolute persons or the pleasures that are found in sensuality ... but rather the absence of pain in the body and of trouble in the soul'" (325). They did not believe in afterlife. They might have been the ones who sneer at Paul's teaching about the resurrection from the dead.
- **Stoics** – Stott (280-281): 'The Stoics ... acknowledge the supreme god but in a pantheistic way, confusing him with the 'world soul'. The world was determined by fate, and human beings must pursue their duty, resigning themselves to live in harmony with nature and reason, however painful this might be, and develop their own-self-sufficiency. To oversimplify, it was characteristic of Epicureans to emphasize chance, escape and the enjoyment of pleasure, and of the Stoics to emphasize fatalism, submission and the endurance of pain.'

- They might have been the ones who want to listen again to Paul. They believed in a divine rational principle that orders all things and all beings in this world. And their aim in life was to live according with this rational principle which dwelt in all things. They ‘emphasised the pre-eminence of the rational over emotions, believing in self-sufficiency or autonomy as the highest goal. They were also highly principled in regard to ethical and civic duties’ (Witherington, 514).
- **Setting** – meeting of the Areopagus council
- **Preparation for the sermon** – Paul is distressed over idolatry (‘the city was full of idols’ - v. 16); days of dialogue in the synagogue and marketplace (v.17).
- **Occasion for the sermon** – Paul had been preaching the good news about Jesus and the resurrection. Some of his hearers regard it as nonsense (‘What is this babbler trying to say?’ – v. 16). Some think that Paul is introducing new gods, a subject which would interest the Areopagus very much. They ask to hear the strange ideas Paul is teaching.

### What is the contextualized message?

Flemming examines various features of how Paul contextualized the message to his audience:

- Paul uses **rhetoric** that would have been familiar with his audience. Flemming observes the following:
  1. An opening *exordium*, designed to gain a hearing from his listeners (17:22-23a);
  2. A thesis (17:23b), stating the desired goal of the speech – to make the unknown God known to the Athenians;
  3. The main proof (*probation*, 17:24-29), in which he argues his case;
  4. A concluding exhortation (*peroratio*, 17:30-31), which attempts to persuade the audience to take the right course of action, namely, to repent (17:30).
- **Initial point of contact** – While Paul does not refer to salvation history in the OT, what he says about God and his character is revealed in the OT. He begins with a remark that would strike a chord with them. Flemming (75): ‘... a *captatio benevolentiae* (“currying of favour”) ...’ He opens with “Men of Athens! I see that in every way you are very

religious!” (v.22). I don’t think that Paul used this term in a sarcastic or derogatory way. It is used in a more positive way – you are all very religious, very wise of you to worship all gods, even one you do not know. (Talk about being *kiasu*!) Paul then refers to the altar to an unknown God, and declares that he will speak about this unknown God. According to Flemming, there was a local legend about a plague that would not cease even with sacrifices offered to the gods. Epimenides of Crete advised the people of Athens to release a flock of sheep on top of the Areopagus. Wherever the sheep stopped, they would erect altars to unnamed gods. When they had done this, the plague stopped. We do not know if Paul knew about this legend but it tells us about the fear of offending any god. Paul seizes on this altar to the unknown god to introduce what he wants to say – about a God who had made himself known to us. Flemming (76): “Additionally, the reference to the altar inscription allows Paul to build credibility with his audience by removing the suspicion that he is trying to introduce foreign deities to Athens (17:18): the God he proclaims is not *entirely* unknown to them.”

- **Constructive and corrective engagement** – Paul goes on to talk about God – his character, his revelation in nature, and his relationship with humankind. This was Paul’s approach when speaking to pagans. He addresses their basic worldview and their assumptions before speaking about Christ and the resurrection. He finds common points in Stoic philosophy – the true God is the God of the universe who has revealed himself through creation (The Stoics ... acknowledge the supreme god but in a pantheistic way).. Paul’s arguments:
  - i. God is creator and sustainer of the universe (17:24-25) – he cannot be confined to temples made by hands; he has no need for anyone to provide him with things for his sustenance; indeed he is the one who gives us life and breath and everything we have.
  - ii. God cares for all his creation (17:26-27a) – God creates every nation, and he decides where they should live;
  - iii. God’s relationship with humankind (17:27b-29) – God wants us to seek him and find him.
  - iv. Flemming (78): “Other points of contact include the Stoic ideas that the human race is one (17:26), that God is near (17:27), and that humankind is in kinship with God (17:28). Here Paul cites one of their poets, Aratus: ‘For in him we live and move and have our being’ (17:28). He argues that we are God’s offspring but not in a pantheistic way that Stoics understand it. Rather we are God’s offspring in the sense that God is our Creator and he has created us

in his image. If God has made us in his image, then we cannot create gods out of lifeless objects (17:29).

- Paul's sermon also finds some points of contact with Epicurean philosophy: God is living and can be known, God is self-sufficient, and God does not dwell in temples built by human hands.
- But Paul must go beyond these points of contact with his hearers to bring to them Jesus Christ. Flemming (78-79): "Against the Epicurean vision of the gods as material in essence and blissfully detached from humanity, Paul proclaims a God who is actively and intimately involved in the world. This God reveals himself as Creator and Lord of the universe (17:24), as providential Ruler (17:26) and Judge (17:31). He is a God who is near, who desires that all should seek him and enter into a personal relationship of accountability."
- Against Stoic idea of God as the all-pervasive and impersonal logos, Paul presents a personal God, the Creator of everything, distinct from his creation. He is the Lord and Judge. Paul argues that this God cannot be confined in temples built by human hands. This God cannot be reduced to an idol made by man's design or skill, made of gold or silver or stone (17:29).
- In his sermon, Paul makes use of common ground with his hearers (whether in terms of language, rhetoric, worldview), but he goes beyond to challenge and transform their worldview.
- **Evangelistic Appeal** (17:30-31) – Paul now comes to the climax of his sermon by making known to them the unknown God they were worshipping, pointing them to Jesus Christ. They had been in ignorance long enough and God overlooks such ignorance in the past. But they can no longer claim to be ignorant. This God whom Paul speaks of commands everyone to repent. This is because this God will judge the world by the man he has appointed. This is Jesus Christ, whom God has vindicated by raising him from the dead. Paul focuses on the resurrection because this had caused misunderstanding when Paul preached about Jesus and the resurrection (17:18). (Note that Paul did not talk specifically about the death of Jesus).
- When presenting Jesus Christ to his hearers, Paul is aware, as his hearers would be too, that he is no longer referring about common ground. The Epicureans did not believe in afterlife. Resurrection was also a concept

alien to their worldview. Nevertheless, Paul must be faithful to the gospel of Jesus Christ, even though some may find it offensive. Some who heard Paul sneered but others wanted to hear some more. A few men believed and also a woman named Demaris, and others.

### **Implications for contextual evangelism today** (Flemming, 81-84)

- Paul’s sermon can be an example for us living in this postmodern pluralistic world.
- ‘Paul’s ministry in Athens is a model of cultural sensitivity and adjustment to his audience’ (p. 82). We must be aware of the culture we live in and where we hope to share the gospel. **But Paul did not compromise the fundamental truths of the gospel, nor did he go the way of syncretism.** He presents God who is creator and ruler of the nations, the need to repent in view of a day of judgement in which all humankind are required to give account. He presents God revealed to humankind in the person of Jesus Christ, whom God had raised from the dead. The message of the cross may cause offence but we must not water it down.
- 3 aspects of Paul’s ministry in Athens can help us when we want to contextualize the gospel to share with people from different religious traditions and worldviews:
  - i. **Paul’s attitude** – he did not condemn them for the numerous idols in their city, for their religious and philosophical views. Instead he looks for a point of contact. He recognises that God has been at work, calling them to him. Instead of criticising or laughing at the beliefs of other religions (like Pastor Ronny Tan of Lighthouse), Paul sees ‘that God’s prevenient grace is at work among people of other faiths and worldviews, drawing them to himself’ and this will ‘keep us from seeing them as adversaries to be “conquered”. It will also encourage us to look for where God is already at work; to recognise signs of grace wherever they are found.’ (Flemming, 83)
  - ii. **Paul’s approach** – Paul prepares his ground carefully. He affirms what is universally believed – that God has created this world and has revealed himself to us through his creation. Only then did he go on to talk of God’s special revelation in Jesus Christ. Flemming (83): “Likewise today, the questions of who God is and how God has revealed himself, as well as our shared creaturehood as people

made in the image of God may be appropriate starting points for approaching non-Christian people within a pluralistic world.”

- iii. Paul’s answer – Paul leads them to Jesus Christ, who can answer their

The comments below (comparing Paul’s three sermons – Acts 13:16-41, 14:8-18, 17:16-31) are from Flemming (84-85):

- Paul’s sermons are tailored according to the audience and context.
- Different starting points for different groups – clearly seen in the different way Paul presents the gospel to Jews and God-fearers in the synagogue and to pagan Gentiles. For the former, Paul assumes ‘a commitment to monotheism, an acceptance of the authority of Scripture, and an understanding of the biblical story.’ He then goes on to reinterpret the biblical history by showing how Jesus fulfils the promises given by God in the OT to Israel.
- Paul does not use this starting point when speaking to pagans. Instead he speaks to them in a way that does not assume their understanding of the OT. But he tells the story of salvation in new ways. He begins “with universal themes, which the audience could understand: God’s creation and care for the world, God’s nearness to humanity, and peoples’ aspirations to seek and to know God. Instead of directly citing Scripture, he finds points of contact in their philosophy and literary traditions and in the experience of the Creator’s silent witness in nature. He connects with *their* story, which is a different story than that of the synagogue crowd.” (Flemming, 84)
- In his two sermons to pagans, his approach also is different. To common folk in Lystra, he speaks of God’s provision of rain, crops and food – the basic needs of life. To the educated and philosophers at Athens, he takes a different line of argument. He portrays the gospel as the fulfilment of their religious yearnings.
- There are also some common threads: the same content in the gospel message (13:32; 14:15; 17:18). All three sermons are in narrative form. (In Asia people like to listen to stories). He preaches Jesus who died and was raised from the dead. He ‘engages and confronts the cherished beliefs and the competing stories of its audience. He calls them to repentance of

their sins and embrace an entirely new vision of the world' (Flemming, 85).

### **The Holy Spirit in Acts – The Role of the Holy Spirit in Evangelism**

- 1:8
- 2:4, 14
- 2:17-18
- 4:8
- 4:13
- 4:31
- 5:32
- 6:5
- 6:10
- 8:29
- 9:31
- 10:19
- 10:44-46
- 11:12
- 13:9
- 16:6-7
- 19:6