



## Season 11: Episode 7 | Paul Bendor-Samuel | Faith and Medicine on the Mission Field

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna la Fleur. I'm a friend of the Canadian Bible Society and I'm going to be your guide for today's episode.

Today's guest is Paul Bendor-Samuel in conversation with CBS Ambassador Reverend Dr. Andrew Stirling. So, our guest today, Dr. Paul Bendor-Samuel, is a global mission's leader whose life and work have spanned five continents. Born to missionary parents in Brazil and West Africa, Paul trained as a medical doctor in Cardiff, Wales alongside his wife Liz, before the two of them served for 12 years in Tunisia.

There they worked in health care and community development and witnessed God rebuilding his church in that country after more than 14 centuries without an indigenous Christian community. Wow. From 2003 to 2015, Paul served as International Director of Interserve, guiding the organization through seasons of deep organizational and missiological change.

In 2016, he became Executive Director of the Oxford Centre for Mission Studies, a global hub in the UK, equipping the church to engage in mission through rigorous research and applied scholarship. Paul has written widely about missions and organizational spirituality and continues to teach and preach around the world. He and Liz have been married for more than 40 years and are proud parents and grandparents.

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Today, we'll hear what Paul has learned from a lifetime of cross-cultural ministry, leadership and faithfulness in God's global mission. Enjoy this conversation.

**Andrew Stirling:** Paul, it's my great privilege to be able to have this time in conversation with you. And I have looked forward to this for some time; I must be honest with you. And I can honestly say that I have never interviewed anyone who is a member of the British Empire before.

So, I will try and treat you with the respect that you are due. And it is an honour and a joy to be with you and thank you for sharing yourself with the Canadian Bible Society.

Paul, tell us something, if you can, about your childhood, which was a very diverse background and how it must have shaped your life.

**Paul Bendor-Samuel:** Andrew, it's just great to be here today with you. Really delighted. And I have to say, I prefer not to be associated with the British Empire generally.

But anyway, thank you for that. Andrew, yes. I mean, what a privilege to be born into a family, not just a mother and father who were passionate in following Jesus Christ, but a wider family background that was like that.

And when I was three weeks old, they decided I was old enough to get on a boat, travel for three weeks to Brazil, and then another three days deep into the heart of the Mato Grosso, the Amazon rainforest. And there they began work on Bible translation with an indigenous group called the Terena. After three years, we moved across to West Africa, where my father began Wycliffe's work in Africa.

So, we're in Ghana and Nigeria. And honestly, my childhood memories up until the age of 10 when I went to boarding school, those childhood memories were just a freedom of joy, of happiness, really beautiful memories of my childhood. Yeah.

**Andrew Stirling:** And in terms of then the work of your family and Wycliffe and so on, I mean, who were the people with whom you as a family engaged in those early days?

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**Paul Bendor-Samuel:** Oh, gosh. I mean, what you've got to remember is that, of course, when we're in the tribal context, you know, it was quite restricted. But really, from West Africa onwards, our family home was just constantly open to people coming and going.

My mother would serve pretty much every day we would have a visitor. And it was a lot around the whole Bible translation movement. But it could be government officials, it could be, you know, nationals, it could be international workers, and so on.

So very rich, always our home was open to others.

**Andrew Stirling:** And what brought your family, though, into that particular work? Like, what's the genesis of all of that, Paul?

**Paul Bendor-Samuel:** Gosh, I mean, here you see, I think, the sovereignty of God and God's timing at work. So, my great grandfather was a refugee from Lithuania, a Jewish refugee who fled the pogroms, the Russian pogroms, that were taking place in Eastern Europe.

So that we're talking about the, you know, late 19th century. And he was taken in by the boss of his factory group unit in an iron foundry. And this boss was a Christian who welcomed him into his home.

And through that he encountered Christ. So, he went on to spend his life reaching other Jews for Christ. And his eldest son was my grandfather.

And after training as a pastor, he then also went into mission to Jews. And then his eldest son was my father. And my father just had this deep sense from being from really quite early on that God was calling him to cross cultural work.

He was a brilliant guy, went to Oxford, studied history, refused a commission in the army, so that they could send him as a private because he wanted to go and experience North Africa, instead of that. You know, so you can see, you know, God is preparing this guy. And then my mother, who's studying classics, hears about this

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new work that is beginning, and that is beginning in the US and starting its first training course, Summer School of Linguistics in the UK. So, she signs up straight away for that.

And she meets my dad. And my mother becomes the first Wycliffe member of Wycliffe in the UK. And my dad obviously becomes the second.

And it just moves from there. But it's God's timing of how he brings these different pieces together.

**Andrew Stirling:** Wow, that's remarkable.

And I mean, of course, as you can appreciate, the relationship between the Canadian Bible Society or the United Bible Society and Wycliffe is so strong. And I mean, it's such an integral part of our work and our work here in Canada now, particularly with our translation. So, you know, another reason I wanted to have this conversation with you, Paul, and not knowing the depth of that background, to be honest with you, not that extent, you know.

**Paul Bendor-Samuel:** Yeah, I mean, my father, along with Fergus MacDonald, founded the Forum of Bible Agencies, of which, you know, the Bible Society is an absolutely key part of. So, you know, that had an enormous amount to do with it, you know, the Bible Societies. Yeah, a huge respect.

**Andrew Stirling:** Fabulous. Yeah. Now, you are respected as a man of deep faith, and I happen to know that, and you came to faith.

What were the main influences? I mean, apart naturally from the formation you received within your own family, in terms of a faith of your own, Paul, where did that come from?

**Paul Bendor-Samuel:** Yeah, I mean, I'd asked to become a follower of Jesus when I was very small, and my parents decided that I was too young to make that step. But

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when I was six years old, they decided I was old enough. So, I remember kneeling in my father's study to accept Jesus as my own Lord and Saviour.

But honestly, there hasn't been a moment of my life where I haven't been sort of conscious of God's presence in that way. I think going to boarding school, you know, I went to boarding school when I was age 10. It wasn't easy, in many ways.

But that was a time which I very quickly, I just thought that either this is mine or it's not. And I realized, no, I am first and foremost, above everything else, I'm a follower of Jesus. And so even in the earliest days of boarding school, I wanted to start a Christian union, so that other people in my year group could also, you know, gather, get the older boys to come and do stuff for us.

And, you know, it was just kind of, now you go up and down. And sometimes I think, when people say, when did you come to faith? I think, well, I'm still coming to faith. You know, there's this sense in which, especially as I was growing up in my teen years thinking, now I really am a follower of Jesus.

And then a few years later thinking, no, now I really am a follower of Jesus. And I think there's something about that in our lives, as we grow in our experience of Christ, oh right, this is it. You know.

**Andrew Stirling:** Yeh, I mean, Wesley would call it a process of sanctification in some ways. It's a gradual thing. I mean, and sometimes people think, oh, look, there's this one moment, bang, that's it, I'm done.

I'm in. Whereas, in fact, as you rightly say, it's a progressive thing. It's a lifelong living relationship with Christ, isn't it? Forms us and changes us.

I ask this to quite a few of my guests. Do you have a life passage, though? Is there something in the Scriptures that you go to in this journey of your faith that you're in?

And say, ah, this is sort of one of my anchors, or this has particular meaning for me?

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**Paul Bendor-Samuel:** Do you know what? I don't. And sometimes I feel like I'm a kind of second-class citizen, because I don't have a life verse.

I've never had a life verse. All I can say is that at different seasons, God has given me words from Scripture that have become really significant and important for that season. And so, I think I've gone through different stages in experiencing the Lord's presence, God's promises, what I can hold on to and rely on at different times.

Yeah.

**Andrew Stirling:** Hmm interesting. There's no second-class citizenship to having the whole Bible as your source Paul, just so you know.

**Paul Bendor-Samuel:** I should say there are bits of Scripture which I find I turn back to again and again. Isaiah, especially Deuteronomy, the Johannine writings, these are parts of the Scripture that I will just naturally gravitate to again and again and again and again.

**Andrew Stirling:** Your professional training, though, began in medicine. And what led you to a career? And was there a goal and a purpose in pursuing this ministry, really, which it is of healing? I mean, what took you into medicine when you'd been in a Bible Society type atmosphere?

**Paul Bendor-Samuel:** Yeah. It's interesting.

I mean, when I was 16 years old, I had a very clear sense that I wanted to become a doctor. I mean, I really admired my parents enormously and what they did. But it seemed to me that my father spent his whole time with Christians.

And I thought the point of being a Christian is to spend your life with non-Christians so that they could encounter Christ. And I wanted to; I had this sense also wanting to go to a place where mission workers would not normally be very welcome. And so, I thought medicine is the thing to do.

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I can be with people who are not yet followers of Jesus, and I can do it in a context that is not really welcoming to Christian workers. And so, I had a very clear sense that medicine was the thing for me. And it was quite a struggle to get into medical school.

And yeah, so that really underpinned my whole sort of training. I had no clue, even when I qualified, I had no clue how much a doctor earned in the UK. I mean, it wasn't why I was doing it.

It just didn't really fit with, I just wasn't thinking about it. Yeah, so that's why I went into medicine.

**Andrew Stirling:** Now, you spent years in Tunisia, and it's there where your work has been sort of recognised.

In an overwhelmingly, you know, Sunni Muslim community, how did you work in the areas of development and medicine? And are there, and this is, I think, critical to our conversation, are there key lessons that you learnt from that engagement of all those years in Tunisia?

**Paul Bendor-Samuel:** Yeah, I mean, Liz and I, we often say that Tunisia was our kind of, you know, training ground where God was really working in our lives. I met Liz at medical school; she was in the year ahead of me. She had a deep passion to work in a city amongst, you know, marginalised people.

And so, you know, we just had this common sense that God was calling us to be available in mission in some way. And she knew I was interested in cross-cultural mission. So that was part of the package.

And Tunisia is where God led us to, and we had 12 amazing years, really. Tough at times, the first five years were in a very remote place. There were no other Christians around us apart from our small team, and three Catholic sisters for a radius of at least 120 kilometres.

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So, it was quite an isolated concept spiritually. But it was phenomenally formative for us. I think, you know, first of all, just this sense of affirmation that God uses us as whole people.

It's not just words that we speak, but it's the whole of our lives that God uses in God's service. The real sense that God uses community. We had this little team, as I say, the only Christians for a long way away, and really a sense that people looked at us as a team, and they were watching us, not just as individuals, but how did we function together? And the fact that we came from different countries, you know, different heritages, different parts of the medical healthcare profession, and yet this deep sense of commitment and working together and bond.

I know that that was a powerful witness. But I think probably one of the most absolutely fundamental things that I learned through that period is that it's all about relationships. You know, I can be quite task focused.

And, you know, what is it that, you know, I'm called to do? What's the job? And I really learned, Andrew, through those years, that it's actually the thing that's of enduring value are our relationships. And I remember, right at the end of the 12 years, you know, when we arrived in Tunisia, there were only 10 known believers, 10 Tunisian known believers after more than 100 years of unbroken Christian witness from cross-cultural workers, 10 known believers in a population of 8.5 million. And when we left, a group of about 60 Tunisian believers gathered to pray for Liz and I and a few others that were leaving at that time, and to pray us back to the UK.

And I remember thinking; God has done so much more in my life than I've been able to give in this country. And it was that sense of, you know, God at work, His own transformative work in me, and thinking the only thing that's going to actually endure are the relationships that we built here. So, I mean, that was pretty crucial.

**Andrew Stirling:** In terms of development, I mean, what do you mean? And how do you understand the term development? Because I do know this has come up in the

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context of your latter work, and we'll talk about that in a few minutes. But what was the development aspect of what you were doing there?

**Paul Bendor-Samuel:** Yes, I mean, when we arrived in 1990, there were parts of Tunisia that were still sort of significantly marginalized, lower rates of income, etc. educational levels not so developed.

The country as a whole had been moving forward really well at that time. So development for us was about working alongside the national leaders to support their vision for how they could develop, for example, healthcare services or supportive work amongst handicapped people, disabled people, or in rural contexts, with simple agriculture going on, how could you help develop community health education programs and services and all that kind of stuff. So, we were not coming to do development.

What we were doing was coming to work alongside nationals in a sense to lend strength to them, so that they could do that work, whether that strength was technical competence, or whether it was simply the encouragement that other people care and are with you, and sometimes actually providing some services ourselves. But generally speaking, much more about supporting what others were already committed and wanted to do, or together, imagining how things could be different, and what we could do together.

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**Andrew Stirling:** Interesting. I remember, Paul, when you received your appointment as the Executive Director of the Oxford Centre for Mission Studies, I want to spell it out for everyone, having been preceded by Wonsuk Ma, who I also knew, and I'd written, or had read a number of his writings as well, and I knew him personally. And your past experience in medicine and development certainly made us all curious as to what you specifically would bring to the Centre. And since that time, the school has continued to grow.

So, tell us something, and particularly our listeners, because I've had firsthand experience of OCMS and have spoken there and so on, but what is the nature of the Centre's mission, and who is your student body? Because I think that's also significant.

**Paul Bendor-Samuel:** I mean, I think, Andrew, to answer that question, we need to take a step back and look at the global context. If you think back 50 years or so, the world looked a little bit different, and in particular, the global church looked a bit different.

What we were seeing in the 70s was the church beginning to really grow rapidly in parts of Latin America, certainly across Africa, and in parts of Asia. And Christian leaders in those contexts were saying, okay, we have this faith that's implanted here and growing, but the way we think theologically, and the way we understand the nature of mission and God's mission has all been imported from the West. I mean,

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that's inevitable since the West, Europe, North America, and so on, was the stronghold of Christianity.

So of course, we brought with us our worldview and our understanding of theology. And their question was, how do we develop our own theological reflection that makes sense in these contexts? Not a theology that's been developed in medieval Europe, but actually a theology that makes sense of poverty, of dictatorship, of a culture of hospitality, of, you know, their own context. And so OCMS, the Oxford Centre for Mission Studies, was actually started by those Christian leaders from those contexts who wanted to benefit from the best of Western scholarship and thinking but put it in service of their own leadership development.

And so, this has always been the vision of OCMS, is to enable the church to grow and flourish, not just numerically, but in terms of its wisdom and understanding of God's purposes. It's Acts 2, where the Spirit comes and doesn't enable everybody to understand Aramaic, but actually everybody understands the Gospel in their own language, because every language and culture matters to Jesus Christ. So that's the vision.

And we, you know, our flagship is a PhD program at the moment. We have about 80 people from all over the world doing their PhD with us. It's quite a remarkable cohort.

So, every week it's different, because they live in their context, they come to Oxford for brief residencies. We have no problem with people coming and staying in the UK and not going back to their own places, because they are living and embedded in their own context as they're doing their study. So that's the vision of the place.

**Andrew Stirling:** You also publish, though. I mean, you have Regnum Books. I mean, tell us something about that, because I think this is something that a lot of people, who listen to the Bible Society podcasts, are people who love the Bible, love theology, but want to see its application.

Regnum does that. Tell us something a little bit about Regnum Books.

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**Paul Bendor-Samuel:** Yeah, I mean, if you're working with scholars around the world to help them reflect critically on the nature of Scriptures in their own context, then of course, you need to publish the work that they're producing.

So that was the genesis of Regnum Books. Now we publish much more widely than just our own scholars' work. And we do more than just publishing scholarship as well, because we want to see scholarly work, in a sense, adapted and made available in more practical and accessible ways.

So, we publish academic work, but we also publish practitioner work. And we have an absolutely brilliant series, where we will take somebody's PhD thesis, and we will strip it down and make it much more accessible and easier to read. And we like to say, a couple of cups of coffee, you can get the key learning from this person's work in these little mini books, we call them.

So, you know, we try to be innovative and break open scholarship to those who actually can use it, and for whom it makes a difference. We also have a peer-reviewed journal, the *Journal of Transformation*, high quality journal. Last year, taken by nearly 10,000 institutions globally, more than 40,000 whole text downloads.

So, it's quite a significant journal in terms of impacting scholarship.

**Andrew Stirling:** And you have an online weekly lecture series, which I know something about, which is fascinating. I mean, the breadth, what amazes me, Paul, is the breadth of the subject matter, from sort of transformational ministry in the Philippines to ministry to, you know, Muslim communities in Syria.

And I mean, it's remarkable, the breadth of all of this.

Your students, as I said, and you said, come from all over the world. And those that I have met from Palestine to Bolivia, I mean, to China and Korea, are really quite remarkable.

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And they have, a lot of them have a deep grasp of Scripture, which I think really impresses me. But in terms of their ongoing relationship with the school after they have left, you know, tell us something about where they go and what they do. Can you give us, not names, but examples of where your graduates use their PhDs?

**Paul Bendor-Samuel:** Yes, I mean, in a sense, they don't go anywhere, because, as I said, they're already embedded in their own communities, and most of them stay continuing to work and impacting those communities.

But you can take somebody, you know, a bishop in the Pentecostal Church in Zambia, who did his PhD looking at the analyzing the HIV AIDS program that his church developed, as a result of the needs they saw around them in Lusaka. And he demonstrated in that study, that their church program was more effective at reducing the spread of HIV AIDS than the WHO program that was running in the country. And, you know, you got things like that.

And then, of course, he ends up being asked by government to head up the national HIV AIDS program. So, you've got this kind of impact, you've got people who are, some are working, of course, in theological institutions, so they're giving back and, you know, are now the dean of the incredible bilingual university in Eastern Congo. This is a Christian university in the midst of effectively a war zone in Eastern Congo, but just doing amazing things, training lawyers to defend the marginalized and community transformation projects.

I mean, it is gospel stuff, you know, in the midst of really difficult situations. The dean of that has, you know, just done his PhD with us. So, these are the kinds of caliber of people that we have, you know, who are part of the program.

**Andrew Stirling:** Really inspiring. And I mean, and you've got graduates that I know of who find themselves in the midst of terrible violence, and whether it's in Palestine or elsewhere, or as you said, the DRC. I mean, there really are.

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And some of the work that you've done, one of your students on Rwanda and reconciliation, a book that I have on my shelf right now that I've turned to many times has been most instructive and helpful. Let's just reset the conversation a bit though, Paul, for a moment and talk about our own culture.

And the fact of the matter is our recent studies by both the British and Foreign Bible Society and, you know, Paul Williams and ourselves and the Canadian Bible Society and Cardus have revealed that, you know, there's a certain degree of Biblical, a high degree of Biblical illiteracy amongst our people.

And yet, on the other hand, the great irony is that we're seeing a somewhat of an upsurge in our Western culture of young people turning to traditional Christianity and wanting to see it maybe not returning but seeing it again for the first time. What do you see happening on the ground within our own Western culture? And are the changes taking place from the vantage point that you have?

**Paul Bendor-Samuel:** Yeah, I mean, there's no doubt at all, is there, Andrew, that we've been through something of a spiritual winter for some time. And it's been hard, and the Church has not always helped very well in that context.

But there's no doubt at all that God is at work. And we're seeing signs of this all the time. My wife and I had 24 hours away recently, we went into a church that was doing a high mass.

And we just sat and actually enjoyed it. It's not our background, of course, but we received it. And then after the service, we saw a woman standing on her own at the back, we just went across and said, hi, we're visitors, who are you? And she said, and we said, oh, do you come here often? And she said, no, this is my first time I'm here with my partner.

We want to get baptized, and we'd like to start coming here. And, you know, honestly, that story is being multiplied. I've just this weekend was speaking at a Christian medical fellowship conference, there were delegates from a number of

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different countries in Europe, all of them were reporting that the younger generation are returning to church, they're hungry, they're open, they're interested, it is happening.

And I think, you know, we know that as human beings, we're made for God. And there's this longing, this ache, this emptiness ...

**Andrew Stirling:** Hmm our souls are restless until they find their rest in you, right?

**Paul Bendor-Samuel:** Yeah, exactly. And so that's what we're seeing.

How do we effectively respond to that? That's a hugely important question, isn't it? You know, I mean, some of the data is showing that, you know, at least half of the people who are asked who are not going to church, if they had a friend who offered to take them to church, would they want to go? They'd say, yes, I'd be willing to go. So, there's, I think, a much greater openness than perhaps we in the church are perhaps aware of, because we've come used to this sense of hardness. Now, the question is, how do we introduce people to God's Word? How do we introduce people to a rooted faith that will be costly and countercultural, because the faith is always costly and countercultural?

**Andrew Stirling:** Always, yes.

It really is an enormous challenge. And, you know, I sometimes feel that in fact, if anything, in Canada, we're a little behind Europe in some ways in this movement, but I do see it happening. I was speaking at a conference in Winnipeg a few months ago, Paul, there were 800 men present at this conference.

And in conversations that I had afterwards, I was absolutely blown away. I was one of the speakers, but that wasn't important. What was important was the gathering.

And as you said, the relationships, the conversations, talking to men in the hallway afterwards, there were people who had suffered all kinds of problems and had, you know, issues in the past. But there were other young men, this was the thing, young

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men who were just simply tired of not having any real foundation in their lives. They found it vacuous and all the things that they'd been told would give them pleasure and solidity are now being eroded.

Even the workplaces were now places where they felt insecure and so on. So, there is a spiritual hunger there. And do you think there are lessons from the two-thirds world or the majority world to our current church leaders now that would help us in this new environment in which we find ourselves?

**Paul Bendor-Samuel:** Yeah, well, undoubtedly.

I mean, this is part of the gift of being a global church today, is that we can learn from each other. It's not a one-way street at all. And remember, 47% of all migrants who are moving around the world today are Christians.

So we're seeing, you know, many, many people being brought to us who actually bring a resilient, vibrant faith with them that is prepared to be a public faith that has not been used to being kind of expected to be quiet and in the corner, just as a private, you know, internal thing. So, I think there is a lot we can learn from other parts of the world. And part of that has to do with boldness.

It has to do with just the naturalness of being people of faith, that this is not something unnatural, it's just who we are. And so, learning to talk about Jesus, just naturally in our conversations, you know, actually, just talk. I mean, I take the position that I always talk to as if they are followers to Jesus, not in terms of, you know, difficult language, hopefully, but just treating them as if, yeah, of course, God exists.

And of course, you know, we worship Christ, you know, and I think if you draw people in that way. So yeah, I think there is a lot to learn. This whole confidence, you know, let's face it, we've lost a certain confidence in the Gospel.

**Andrew Stirling:** Yes. Which Lesslie Newbigin pointed out, right? I mean,

**Paul Bendor-Samuel:** Yes, absolutely.

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**Andrew Stirling:** There's a proper confidence.

Yeah, appropriate confidence.

**Paul Bendor-Samuel:** Exactly.

Not in ourselves or in our institutions, but in God and the goodness of God. Hope, hope is such a needed thing in our world, isn't it? And we really do have hope. We have a solid foundation for our hope.

And so, these are things which I think we can learn to share just naturally with people. Just as this is, hey, this is who I am. This is what keeps me going.

And it's attractive. Yeah. And friendship. Let's never forget. Friendship is at the heart of it. Absolutely, and nobody needs to go to Bible college or get a PhD from OCMS in order to know how to be a friend.

**Andrew Stirling:** And Jesus made it abundantly clear, and He didn't have a PhD either. Right.

So, I mean, and "I call you friends," He said. So, yeah, exactly.

**Paul Bendor-Samuel:** It's absolutely the heart of it all.

**Andrew Stirling:** Yeah. Well, in friendship.

Paul, I ask this of every guest at the end, and what would you like us and our audience to pray for, for Liz, your wife, yourself, your family, the school? What are those things that you'd say, Andrew, go away and here's what I'd like you to pray for me?

**Paul Bendor-Samuel:** Well, that's very kind of you. I mean, Liz and I, we've got four boys and three are married, and so now we have five and a half grandchildren.

And I guess one of the things we'd love prayer for is simply that we can invest in this next generation. I think it's one of the privileges of being a grandparent or having that kind of role with young children is just investing in their lives so that they have the

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benefit that we had of growing up in homes where Jesus is honoured and worshipped just naturally, that this is the air we breathe. So, you know, that would be one of our prayers that we can have opportunities to build into their little lives and help shape them in security and hope for their lives.

I mean, I think for OCMS, I mean, gosh, you know, you can imagine it's always a challenge keeping a place like OCMS functioning, because we serve the global church. Many of the parts of the church that we serve are not resource rich. So, it's inevitable that we need to raise quite a lot of the funding to keep the place going.

And that's always a challenge. And not everybody appreciates why developing thought leadership is actually important for the church. It's kind of specialist, seen as a rather specialist area, but actually, it's fundamental to the future of the church.

So, you know, I think that would be one of the areas that you could be praying with us about, actually, that God would just continue to provide the resources we need to do God's work. Yeah. And keeping us faithful in that.

**Andrew Stirling:** Well, Paul, I want to thank you from the bottom of our hearts for this wonderfully engaging time. And I know that our people are going to really enjoy hearing what you have to say. And our thoughts and prayers are indeed with you and with Liz and with your wonderful team.

And thank you so much, Paul, for being with us at the Canadian Bible Society and Scripture Untangled.

**Paul Bendor-Samuel:** Absolute pleasure. Thank you, Andrew.