

A Question About Fasting

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[0 : 00] If we could, this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read, the book of the prophet Zechariah and chapter 7.

Zechariah chapter 7. And if we read again from the beginning. In the fourth year of King Darius, the word of the Lord came to Zechariah on the fourth day of the ninth month, which is Kislev.

Now the people of Bethel had sent Sharezar and Regem-Melech and their men to entreat the favour of the Lord, saying to the priests of the house of the Lord of hosts and the prophets, should I weep and abstain in the fifth month as I have done for so many years?

Should I weep and abstain in the fifth month as I have done for so many years? You know, when you live in a house with three boys, you never know what to expect on any given day.

Apart from the noise and the mess and the constant bickering and fighting and shouting, apart from all that, it's great fun. But one thing you have to deal with, as it is with all children, not just boys, one thing you have to deal with is all the questions.

[1 : 15] Because, well, in our house anyway, those little men with those little minds, they're full of little questions. Why? What? How? Who?

When? And then they'll ask us, do I have to? And in a 24-hour period, you can be bombarded with lots and lots of different questions about anything and even everything.

And that's not to say that asking questions is a bad thing. Asking questions is a good thing because it's the only way that we'll learn and grow and increase in our knowledge. And so it's good to ask questions because life raises lots of questions.

And we have to ask the big questions of life. I hope that you ask the big questions of life. Why are we here? What's it all about? Why did this happen? What happens after death?

Can I trust Jesus with my life and with my death? You know, it's good to ask questions and it's good to ask the big questions of life because life and the things which take place in our lives, they often raise lots of questions.

[2 : 23] That's why I believe that Christianity Explored and Bible studies, they're so important because they give us an opportunity to ask questions, big questions, important questions.

And you know, my unconverted friend this evening, I often think that the thing which holds you back from committing and confessing Jesus Christ as your Lord and Saviour, I often think that, is it that you have questions that you'd like answered?

Do you have questions that you would like answered? And I want to say to you that your questions will never be answered unless you ask them.

Your questions will never be answered unless you ask them. So ask them. Ask your questions. Because that's what the people of Bethel did.

They asked their question. They asked the prophets and the priests who were the church leaders at the time, they asked them a question. Now, it may not have been the question that you want to ask and it may not have been the topic that you would have brought up if you were given the opportunity, but this is the question that they asked.

[3 : 38] They asked a question about fasting. It was a question about fasting. And I'd like us to consider this passage this evening under three simple headings.

Three simple headings. A repentance request, a rebuking response, and a rejected requirement. A repentance request, a rebuking response, and a rejected requirement.

So first of all, a repentance request. A repentance request. We'll read again from the beginning of the chapter. It says, In the fourth year of King Darius, the word of the Lord came to Zechariah on the fourth day of the ninth month, which is Kislev.

Now, the people of Bethel had sent Sherezar and Regimelech and their men to entreat the favour of the Lord, saying to the priests of the house of the Lord of hosts and the prophets, should I weep and abstain in the fifth month as I have done for so many years?

Now, as we've discovered in our study, both Haggai, who is the prophet mentioned previous in the Bible, and Zechariah, they were not only contemporaries in the ministry, they were also colleagues in the ministry.

[4 : 53] And they had been called and commissioned to comfort and challenge God's people with God's word as they began living and looking beyond lockdown. And as you know, and as we've said many times before, the Israelites, they had spent 70 years living in lockdown in Babylon due to their rebellion and restoration, their rebellion and rejection of the Lord.

But now they're back in the promised land. By God's grace, this remnant has returned to the promised land of Israel and they've returned to rebuild and restore and renew and rededicate their lives to the Lord.

And yet, as we've seen, that hasn't been without its problems because after they returned, the remnant neglected the temple and they left it lying there, desolate and derelict for about 15 years. And they left it like that until Haggai and Zechariah both began prophesying, preaching and proclaiming God's word in the year 520 BC.

Haggai began with a call to rebuild in August 520 BC. And Zechariah followed with a command to repent in November 520 BC.

[6 : 09] And both prophecies, they were dated to the second year of the reign of King Darius, who was the Persian king and a successor to King Cyrus.

Then three months later, we're told that on the 15th of February, 519 BC, about five months into the restoration project of the temple, the Lord spoke to this returned remnant through eight night visions.

And in one night, Zechariah, he received eight night visions that would encourage this discouraged remnant in order to help them process and plan and prepare for a future living and looking beyond lockdown.

And we've considered these eight night visions of Zechariah. We've looked at them over the past number of weeks. And their purpose was to remind and reassure this returned remnant that even though they were still unsettled and unsure and uncertain about their future, the Lord was still with them.

But now as we move into chapter 7, we're told that Zechariah's prophecy, this prophecy in chapter 7, it took place in the fourth year of King Darius.

[7 : 24] And it was on the fourth day of the ninth month, the month of Kislev. Now scholars, they've worked out this date to be the 7th of December, 518 BC.

And so it's two years since Haggai issued the call to rebuild and then Zechariah followed with a call to repent. And the work of the temple had, it had begun on the 21st of September, 520 BC, and it wouldn't actually be completed until the 12th of March, 515 BC.

And so what we see here in this chapter is that the restoration project of the temple, it's only halfway. They're halfway through the project. But it's at this point that some of the Israelites living in Bethel, which was 12 miles north of Jerusalem, were told that they sent two representatives to ask the prophets and the priests a question about fasting.

Should I mourn and fast in the fifth month as I have done for so many years? Should I mourn and fast in the fifth month as I have done for so many years?

And you know, it's an interesting question, especially because it was now, as we read, it was now the ninth month, and it would be a good few months before the fifth month would come round again.

[8 : 54] But maybe the people of Bethel, they were good at planning ahead. Maybe they were far more organised than we are. Because if you're anything like me, everything is last minute. And yet their question about fasting is significant.

Because in order to express their guilt and their grief for their rebellion and rejection of the Lord, that rebellion and rejection which led them to living in lockdown in Babylon, because of that, the Israelites had instituted four fasts in a year.

There were four fasts a year. They held a fast on the fourth, fifth, seventh, and tenth month of the year. And each fast, it was to encourage and enable the Israelites to mourn and repent over their past, their past sin.

the sin which resulted in them living in lockdown in Babylon. But the fast in the fifth month, which is what this question of fasting is referring to, the fast in the fifth month, it was associated with the events of August 586 BC.

August 586 BC was the year when Nebuchadnezzar's army, they ransacked and they robbed and then they ruined the temple in Jerusalem.

[10:20] They destroyed the temple, they destroyed the palace, they broke down the city walls. And so the question about fasting in the fifth month seems a natural one, because the Israelites, they're asking, they're asking the question, now that we're out of lockdown, now that we're living and looking beyond lockdown, now that the temple is being rebuilt and restored and renewed and rededicated to the Lord, do we need to continue fasting and mourning over the sins of the past?

If the past has been dealt with, they were saying, do we need to keep sorrowing over this specific sin? If the rebellion and rejection of the Lord has been repented of, do we need to keep repenting of this particular sin?

Do we need to keep mourning over our mistake if that mistake has been forgiven? And you know, this is a great question because it's actually a very relevant question.

It's a question that's actually very relevant to you and I this evening. Because how often do we cling to our cleansed sin?

How often do we cling to our cleansed sin? You know, when we come to Christ and seek cleansing, we have the biblical promise.

[11:45] If we confess our sin, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness because the blood of Jesus Christ cleanses us from all sin.

And we have the promise from the very lips of Jesus. Ask and you shall receive. Seek and you shall find. Knock and the door will be opened to you.

And yet what often happens is that we come to Christ with our sin and we come to him asking and seeking and knocking that he would take it all away from us and then we take it away with us.

We ask him to take it away from us and when we leave him, we take it away with us. You know, my friend, we have the promise and the assurance that in Christ our sin is dealt with.

It's cleansed. It's forgiven. It's washed away. It's taken away from us as far as east. It's distant from the west and it's even cast into the depths of the sea to be remembered no more.

[12:51] So the question is, why do we keep clinging and keep confessing our cleansed sin when it has been done and dealt with in Christ?

My friend, the promise of Jesus, and it's as relevant to us tonight as when Jesus first spoke it, the promise of Jesus is, whatever you ask in prayer, believe that you have received it and it will be yours.

Whatever you ask in prayer, believe that you have received it and it will be yours. So if you're repenting of sin, if that's what you're asking about in prayer, believe that you have received forgiveness and it will be yours.

When you come to Jesus with your sins, leave them with him. Don't take them away with you. Leave them with Jesus.

So whatever you ask in prayer, believe you have received it and it will be yours. And so Zechariah chapter 7, it opens with a repentance request.

[14:00] But then it's followed by a rebuking response. A rebuking response. So a repentance request and a rebuking response. A rebuking response.

Look at verse 4. Then the word of the Lord of hosts came to me. Say to all the people of the land and the priests, when you fasted and mourned in the fifth month and in the seventh for these 70 years, was it for me that you fasted?

And when you eat and when you drink, do you not eat for yourselves and drink for yourselves?

Were not these the words that the Lord proclaimed by the former prophets when Jerusalem was inhabited and prosperous with her cities around her and the south and the lowland were inhabited? You know, when the question about fasting was asked, it seems that the priests weren't prepared with an answer. But the Lord gave his prophet an answer.

And you know, it should be a reminder to us, as we said earlier, that it's good to ask questions. And it's good to ask the big questions of life. Because life and the things which take place in our lives, they often raise a lot of questions.

[15:13] Therefore, it's good to ask questions. And it's good to have the opportunity to ask questions. Big questions and important questions that concern us. And you know, I love questions.

I love questions. And I love when people ask questions. Questions that they have a care and a concern about. And you know, as a minister and as elders in a congregation, I believe that we should be available and approachable for anyone to ask us a question at any time.

We should be available and approachable for anyone to ask us a question at any time. I think it's so important that people are able to approach and ask anything that's burdening them or bothering them.

Now, like it was for the priests, just because people ask important and inquisitive questions, that doesn't mean we're going to know the answer to every question off the top of our head and out the tip of our tongue.

But it does mean that with that person who's asking the question, we can look it up together. We can search for the answer together. Or even we can come back with an answer and continue the conversation.

[16:33] So it's good to ask questions. And this question about fasting, it had created a bit of discussion and debate. Because the Israelites, the Israelites, they weren't asking to stop fasting altogether.

They were only asking about fasting on the fifth month and fasting in relation to the destruction of the temple. The Israelites weren't asking to do away with fasting altogether because they knew that fasting was important.

They knew that fasting was integral to their worship and they knew that fasting was part of Scripture. It was in Scripture. But you know, for many of us living in the 21st century, we would consider fasting as irrelevant to the Christian life rather than important to the Christian life. However, we can't say that fasting is irrelevant because Jesus taught us about the importance of fasting in the Sermon on the Mount. Now, recent research has shown that fasting has many physical benefits such as aiding weight loss and helping towards a healthy heart and a healthy mind.

But you know, when Jesus spoke about fasting, he wasn't speaking about it for physical reasons but spiritual reasons because Jesus says that prayer and fasting, it was all part of focusing upon sin and repentance.

[18:04] You know, that's why the Thursday of a communion season, it was often considered to be the fast day. It was the day of prayer and fasting where there was to be this focus upon sin and repentance.

But as a nation, the Israelites were called upon to engage in prayer and fasting during a time of national crisis. That's why they had appointed four fast days throughout the year.

They were to pray, fast, and focus upon the sins of the past and repent. And inevitably, the Lord taught his people a spiritual discipline with prayer and fasting.

It was a spiritual discipline. And you know, as we carefully consider this passage together, you know, we should be asking ourselves the question, in a national crisis, should we be calling all Christians and churches to come together for a day of prayer and fasting?

in a national crisis, should we be calling all Christians and churches to come together for a day of prayer and fasting? And immediately, my mind says, yes.

[19:22] But then I start thinking, well, maybe no. And I'll tell you why. When Jesus taught in the Sermon on the Mount, he taught about our motive.

Our motive when praying, giving and fasting. And he said that praying, giving and fasting is not to be a public demonstration and declaration, but a private devotion and discipline.

Praying, giving and fasting is not to be a public demonstration and declaration, but a private devotion and discipline. And as you know, Jesus, he doesn't mince his words because he says, don't be like the hypocrites. Don't be like the actor on the stage. Don't make your Christianity a performance. Don't be a counterfeit Christian.

Don't be like the hypocrites and practice your religious righteousness before others. Don't seek the glory of men. Don't desire the praise of people. Don't look to others for your approval or your likes or your shares. Don't do your praying and your giving and your fasting so that others can see you and think how religious and how righteous and how holy you are as a Christian or as a congregation or as a church. And Jesus says, those who do these things, they have their reward because the

motive of the holy hypocrite is the glory and praise of men. Not the glory and praise of God. Therefore, in light of what Jesus teaches, you know, it's a question we should ask ourselves. Should we be calling all Christians and congregations and churches to come together for a national day of prayer and fasting? Yes, privately, but not publicly.

Because, you know, the motive for praying, giving and fasting is not to be a public demonstration and declaration, but a private devotion and discipline. The motive for praying, giving and fasting, it's not to be a public demonstration and declaration, but a private devotion and discipline.

[21 : 44] And, you know, this is something we need to remember as Christians, as congregations and as a church, because our motive and our message is not to splash ourselves on social media and say, look at me, look what I'm doing. No, our motive and our message is, look at Jesus and look what Jesus has done and follow him, love him, look to him, lean upon him. My friend, our prayer and fasting is not to be shared with the public, but kept secretly in private. Jesus said, your father who sees in secret, he will reward openly. Your father who sees in secret will reward openly. And, you know, this is why the Lord asks in verse 5, was it for me that you fasted? Was it for me that you fasted?

Because as far as the Lord was concerned, the Israelites and their public demonstration and declaration of prayer and fasting, these fast days that they had throughout the year, it was becoming nothing but religious righteousness and holy hypocrisy. Their motive was all wrong. And the Lord asks them, was it for me that you fasted? Was it to bring glory and praise to me? Or was it to bring glory and praise to you?

Was the public demonstration and declaration of prayer and fasting to bring glory, honor and praise to you? And then we read in verse 8, The word of the Lord came to Zechariah, saying, thus says the Lord of hosts, render through judgment, show kindness and mercy to one another. Do not oppress the widow, the fatherless, the sojourner or the poor, and let none of you devise evil against another in your heart.

You're in response to their question about fasting. The Lord calls his people to practice privately what they profess publicly. He calls them to practice privately what they profess publicly.

And that's what the Lord is addressing. He's addressing the commitment of his people. Because, you know, it's one thing to publicly profess that you're committed in your Christian character, conduct and conversation.

[24 : 12] But it's another thing entirely to privately practice your commitment in your Christian character, conduct and conversation. And, you know, my friend, the point that the Lord is making to his people here and us tonight is that we can emphasize our commitment to the Lord.

But there needs to be evidence of our commitment to the Lord. And the Lord says that this is clearly seen, not only in your relationship with me, but also in your relationship with others.

Because the Lord says, show kindness and mercy to one another. Literally, it's show covenant love, show chesed and compassion to one another.

And what the Lord is emphasizing is that because you're part of a covenant community, because you're part of a church, therefore you ought to show love and compassion to one another.

Or, in other words, in the words of Jesus, love one another, just as I have loved you. For by this, all people will know that you are my disciples, if you have love for one another.

[25 : 26] Therefore, as those who are in Christ, as those who have come to know and experience the covenant love of God in our lives, we have received that spirit of adoption.

We've been brought into the family of God, where God is our father, Jesus is our elder brother, and we're united to Jesus Christ by faith. We're in union with Christ.

We're bonded by his blood. We're united as one people. Therefore, we're to love one another.

We're to look out for one another as a congregation.

But more than that, we're told here that we're to love one another and look out for one another as a community. Because the Lord has a care, compassion and concern for everyone in our congregation and in the surrounding community.

That's why the widow, the fatherless, the stranger and the poor are mentioned. In fact, that's what we were singing about earlier in Psalm 146.

[26 : 28] We were singing about the Lord's care, compassion and concern for the widow, the fatherless, the stranger and the poor. How the Lord cares for everyone in our congregation and also in our community.

But, you know, what we see in this closing section is that the Israelites of the past, they didn't show that care, concern and compassion that the Lord showed.

Because they rejected the Lord's requirement. They rejected the Lord's requirement. And that's what we see lastly. A rejected requirement. So there's a repentance request.

There's a rebuking response. And a rejected requirement. A rejected requirement. Now look at verse 11. We're told, But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear.

They made their hearts diamond hard lest they should hear the law and the words that the Lord of hosts had sent by a spirit through the former prophets. Therefore, great anger came from the Lord of hosts.

[27 : 40] As I called and they would not hear. So they called and I would not hear, says the Lord of hosts. And I scattered them with a whirlwind among all the nations that they had not known.

Thus, the land they left was desolate. So that no one went to and fro and the pleasant land was made desolate. You know, if God spoke to you personally and directly, you would think that you'd listen and obey what he says.

But you know, when God spoke to the people of Israel prior to the exile, we read here that they deliberately and decidedly refused to listen and obey.

They rejected and rebelled against God's word. They refused to repent of their sin and turn back to the Lord. And Zechariah, he goes on to give this detailed description of the Israelites and why they rejected and rebelled and refused to listen and obey the Lord.

Because he not only says that they refused to pay attention, he also says that they turned a stubborn shoulder. They turned a stubborn shoulder, which is, he's giving to us the image of a wild beast that's powerfully and persistently refusing to allow a yoke to be placed upon them.

[29 : 05] And that's what Israel were like. They were powerfully and persistently refusing and rejecting the yoke of the Lord. So much so that we're told that they stopped their ears, that they put earbuds in their ears, they put their fingers in their ears so that they wouldn't have to listen to the voice of the Lord speaking into their lives.

But more than that, we read there in verse 12 that they made their hearts, how hard? Diamond hard. You can't get much harder than a diamond. And yet the Israelites, they hardened their hearts against God's word, God's will and God's way.

That's what we're told. They made their hearts diamond hard, lest they should hear the law and the words that the Lord of hosts had sent by his spirit through the former prophets. Therefore, great anger came from the Lord of hosts.

As I called and they would not hear, so they called and I would not hear, says the Lord of hosts.

You know, the Lord reminds his people through his prophet that prior to the exile in Babylon, before 586 BC, he had repeatedly called the people to repent.

The Israelites had been repeatedly rebelling and rejecting the Lord because of their idolatry. They had turned to all these false gods and these false idols and they had spent their life and wasted their time on all these idols.

[30 : 33] But in order to turn them back, the Lord, he sent prophet after prophet after prophet to call the covenant people to repentance. And the Lord, he graciously and he lovingly warned his people.

He said to them, If you don't repent, then judgment is coming. Judgment is coming. You need to repent. God was speaking. But their fingers were in their ears.

They weren't listening. They weren't listening. They were ignoring the voice of God in their lives.

And it was going to end in disaster, destruction and death. And it did. And because they refused to listen to the Lord, as we read there in verse 13, the Lord refused to listen to them.

They refused to listen to the Lord. So the Lord refused to listen to them. And as we know, they sent, the Lord sent and scattered the Israelites into exile in Babylon.

Leaving this pleasant and promised land desolate. And that's how the chapter ends. And that's how it will end for everyone who refuses and rejects the voice of the Lord in their life.

[31 : 47] You know, my unconverted friend, that's how it will end for you. That's how it will end for you. If you continue to stop your ears and close your eyes and harden your heart to God's word.

It will end like this chapter ends. It will end in judgment. In the judgment of disaster, destruction and death.

But you know, this chapter, it ends this way in order to remind this returned remnant that the people of the past, the people before the exile, they should have been praying and fasting because of their sin, their idolatry, their rebellion.

They should have been repenting back then. But they weren't. They weren't. Therefore, what the Lord is saying to them is, if this return remnant that is now looking and living beyond lockdown, if they're going to stop praying and fasting because of the past, because the temple is now being rebuilt, if they're going to stop praying and fasting because of the sin that brought the destruction of the temple, then they need to make sure that they're living with the Lord and for the Lord in the present.

And then they need to make sure that they're looking to the Lord for the future. If they're going to stop praying and fasting over the temple and the destruction of the temple, then they need to make sure that they've learned from the Lord in the past.

[33 : 27] They're living for the Lord in the present. and looking to the Lord in the future. And you know, when you actually read this passage, it's amazing what the Lord has done.

It's amazing what the Lord actually does here because the Lord has turned this initial question about fasting. And he's turned it on its head. And he's made this question about a lesson. He's made this question a lesson about covenant commitment, which was actually the real issue for the Israelites. They needed commitment. The Lord knew what their greatest need was, and it was covenant commitment.

And the Lord will speak to them in chapter 8. We'll consider that next time. The Lord emphasizes his covenant commitment to his people. But you know, in this chapter, in chapter 7, the Lord is asking his people.

He's asking them, are you committed to me? Are you committed to me? And you know, my friend, it's an important question. We might have lots of questions.

[34 : 30] We might have questions about fasting or different questions. But the question the Lord is asking you this evening is, are you committed to me? Are you committed to me? Are you committed to the Lord's cause?

Are you committed to the Lord's people? Are you committed to the Lord's house? Are you committed to the Lord's word? Are you committed to the Lord's will? Are you committed to the Lord's way?

Are you committed to the Lord's day? Are you committed to the Lord's worship? Are you committed to the Lord? And if you say that you are, then the Lord is asking you, where is the evidence to prove that you are committed to the Lord?

Where is the evidence? Because, you know, we can't be like the people of the past, the people of before the exile, before lockdown.

Lockdown has to change us. That's what the Lord is saying. Lockdown has to change us. We can't be like the people of the past who deliberately and decidedly rejected and rebelled and refused to listen and obey the Lord.

[35 : 40] We can't be those who stop our ears and close our eyes and harden our hearts and powerfully and persistently refuse to put the yoke of the Lord upon us. No, we need to make sure that we are learning from the Lord in the past, we are living for the Lord in the present and we are looking to the Lord in the future.

We need to make sure that we are learning from the Lord in the past, that we are living for the Lord in the present and that we are looking to the Lord in the future.

My friend, we need to surrender and submit our lives under the lordship of Jesus Christ. We need to do as he urges us in the gospel.

Because he calls us to put on that yoke. We need to submit and surrender to the lordship of Jesus. Because he says, come unto me.

All ye that labour and are heavy laden. And I will give you rest. Take my yoke upon you. Learn from me. For I am meek and lowly in heart.

[36 : 49] And you shall find rest for your souls. For my yoke is easy. And my burden is light. My friend, this question about fasting.

It became a question about commitment. And the question the lord is asking us is. Are you committed to the lord?

Are you committed to the lord? Well, are you? Are you committed to the lord?

May the lord bless these thoughts to us. Let us pray together. O lord, our gracious God. Lord, we give thanks to thee that when we come to thy word, that thou art one who is willing to teach us. And we confess that often our hearts are stubborn. And that we are unwilling to listen. And that we are unwilling to listen. But we do pray this evening that thou wouldst enable us to be a people who are committed.

[37 : 54] Committed to the cause. Committed to our Christ. Committed to loving him and following him. And living for him. Seeking to bring glory to his name.

And that whatever we do in secret. That we would do it earnestly. Wholeheartedly. To the lord. Oh, forgive us, lord, for our apathy.

Forgive us for our laziness. Forgive us for our lack of commitment to thee. And help us, we pray, to realize that thy word is calling us to live Christ-centered lives.

For the glory of God. And the furtherance of his kingdom. Bless us, lord, in the week that lies ahead. A week that is unknown to us. But, lord, we do pray that in this coming week we would witness for thee.

That we would seek to live lives that bring glory to thy name. And seek to extend thy kingdom even further. Go before us, we pray. For Jesus' sake.

[38 : 55] Amen. Well, we're going to bring our service to a conclusion by singing the words of Psalm 16. Psalm 16, we're going to sing the words in Gaelic.

It's verses 8 and 9. So, Psalm 16, verses 8 and 9. I'll read them first of all in English. Before me still the Lord I said. Sith it is so that he doth ever stand at my right hand.

I shall not moved be. Because of this my heart is glad. And joy shall be expressed. E'en by my glory and my flesh. In confidence shall rest.

Psalm 16 is a psalm all about the resurrection of Jesus. It's the psalm of the empty tomb. And in this psalm we're being called to live committed lives to our resurrected Saviour.

So, Psalm 16 and verse 8. So, Psalm 16 and verse 8. So, these verses of Psalm 16.

[40 : 13] To God's praise. Oh, for the mirror CHOIR SINGS CHOIR SINGS

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CHOIR SINGS CHOIR SINGS CHOIR SINGS Thank you.

Thank you.