



**Sunday, August 27, 2023**

**Speaker:** Pastor Glenn Duncan

**Scripture:** Matthew 5:17-48

**Sermon:** Real Perfection

Good morning!

Before we start to look at God's Word together, I just want to make an announcement about an important week that's in front of us here in Peterborough. It's important for our city. There has been a group of people who've been coming to Peterborough for the last seven or eight years. They're East Indian. They felt God was telling them to come to Peterborough to help build unity in the church and to share the Good News of Jesus with people throughout our city. This coming week, they're going to be doing the GoodNews Festival. Some of you were part of it last year when they had it at Del Crary Park and they're going to be doing that again starting on Thursday and going right through to Sunday. This year, they have a big tent that they're going to be setting up in Del Crary.

On Thursday morning (starting at 10 am), they're going to be doing some teaching and training on living in the power of the Spirit. That afternoon, they're going out throughout the city wherever God leads, to share that good news so that other people can put their trust in Jesus. Then each evening starting at 6pm, there's going to be worship, testimonies and sharing of the gospel in Del Crary Park. So that's Thursday night, Friday night, Saturday night and then Sunday afternoon. It is a significant thing for our city to be able to publicly declare the Good News of Jesus and to share it with people. We're all invited to come. Disciple a City with Adam Shepsky are partnering with this special group of people out there. They call themselves The Ark of God. Also, Curtis Hartshorn and the ministry that he does. So don't miss it. Come and be part of it. Recognize the significance for our city.

Let's pray together. God our Father, we thank You that You are the Lord of all. You're our Creator and our Sustainer. You're the one who has rescued us from the brokenness of our hearts. You're the one who has drawn us to Yourself and restored us to You through the work of Jesus Christ by His life, death, and resurrection. You're the one who has poured out Your Spirit on us so that we can have new creation hearts and belong to You. As we consider Your Word this morning, Holy Spirit, would you please lead us? Would You please give us hearts that are responsive to the things You're saying? Would you please draw all attention to the Father and Son? Come and lead us now as we open Your Word together. In Jesus' name we pray. Amen.

So we're going to read together a fairly long passage from **Matthew 5**. We're going to look at verses **17-48**. This is part of the Sermon on the Mount, after Jesus gives the Beatitudes and then the statement that we're a city on a hill. "Let your works be seen before other people so that they will turn and glorify your Father in heaven." Then he begins to teach this...

**Matthew 5:17-48...**

**17** "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. **18** For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. **19** Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. **20** For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

### **Murder**

**21** "You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' **22** But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

**23** "Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, **24** leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

**25** "Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. **26** Truly I tell you, you will not get out until you have paid the last penny.

### **Adultery**

**27** "You have heard that it was said, 'You shall not commit adultery.' **28** But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. **29** If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. **30** And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

### **Divorce**

**31** "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' **32** But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

## **Oaths**

**33** “Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but fulfill to the Lord the vows you have made.’ **34** But I tell you, do not swear an oath at all: either by heaven, for it is God’s throne; **35** or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. **36** And do not swear by your head, for you cannot make even one hair white or black. **37** All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one.

## **Eye for Eye**

**38** “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ **39** But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them with the other cheek also. **40** And if anyone wants to sue you and take your shirt, hand over your coat as well. **41** If anyone forces you to go one mile, go with them two miles. **42** Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

## **Love for Enemies**

**43** “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ **44** But I tell you, love your enemies and pray for those who persecute you, **45** that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. **46** If you love those who love you, what reward will you get? Are not even the tax collectors doing that? **47** And if you greet only your own people, what are you doing more than others? Do not even pagans do that? **48** Be perfect, therefore, as your heavenly Father is perfect.”

This is the Word of the Lord. Thanks be to Him.

So how do we live with Jesus and be like Jesus in Peterborough in 2023? We live in a culture that says that sin is not sin. We live in a culture that says that those who do say that sin is sin are harsh and judgmental and trying to control people. Unfortunately, they're partly right because often those of us who do believe that sin is sin are harsh and sometimes we are trying to control people. So how do we be with Jesus and live like Jesus in Peterborough in 2023? A friend of mine sent me this list that he came across where it says, "This year I want to be more like Jesus. I want to hang out with sinners. I want to upset religious people. I want to tell stories that make people think I want to choose unpopular friends. I want to be kind, loving and merciful. I want to take naps in boats."

Jesus, in the section of the Sermon on the Mount that we read, is talking about real perfection. What is that? In our world, we think of perfection as being 10 out of 10. It's doing a thing flawlessly. Way back in 1976, the Olympics were hosted in Montreal. For the first time, a Romanian gymnast named Nadia Comaneci scored a perfect 10 out of 10 on her routine. In fact, she did it three times in that Olympics. She competed in five events and one goal in them all. Flawless, as good as it can be.

The Psalmist reflects on what is perfect in **Psalm 119:96**. Here's what it says. **96** "To all perfection I see a limit... " That is when you get to perfect, that's as far as you can go. **96 (cont'd)** "but your commands are boundless." So, in our world standard of perfection, you get to the top and that's it. It's done. Flawless is flawless. But with God, His Word is perfect. But that's not as far as you can go. Perfection with God is the starting point. Perfection with God goes on and on. When you start to consider His Word and you look at the wonder of it, you start to hear His voice, you start to walk with Him and listen to Him. You recognize that perfection with God is just the beginning.

We will spend all of eternity in God's presence looking at His very perfect character and nature and adoring Him, but it will take all of us all of eternity to be able to actually get to the place where we feel like, "Wow." It will take all of eternity for us to finally get to the place where we, "Wow, now I've seen everything." Because our God is infinite and perfection is the start. It enters us into what is real life.

Jesus uses a kind of a formula in this passage that we've read in **Matthew 5**. It goes, "You have heard that it was said, but I say to you..." He follows that formula six times.

Commentator, Michael Wilkins, says, "In each of these, "I say to you but you have heard it said," Jesus demonstrates how the Old Testament is to be properly interpreted and applied and thus how the law and the prophets are fulfilled." Then he makes this observation, "This elevates Jesus above all interpreters, making his pronouncements equivalent with Scripture itself." Which of course, he can do because Scripture is from the very heart and Word of God. It contains His character. It contains everything that is perfect and beautiful about Him. That's who Jesus is. Jesus is himself perfect.

The six statements where that formula is used are disturbing. We wish they weren't there. Some of you will remember when we had Life Action here in 2016. Some of us have gone on and worked with Life Action in other churches. In Life Action, they're inviting us to come back to Jesus as our first love. They're inviting us to be revived, to let the fire of God's presence burn brightly and clearly in us. Part of the way they do it is that they give each of us a personal individual checklist that we go through. We look at the contrast of what it means to walk with God and what doesn't. When you go through the different checklists, you're asking, "Is my heart on fire with God? Am I really loving God and walking with Him?" And it's kind of uncomfortable. Almost unpleasant.

I know that when we were doing a Revive Conference at the CRC church in Trenton, one of the people there came up to me and said, "I am so glad that you, the people who are leading this, go through the same checklist that we do and that you get kicked just like we do when we go through this checklist." It's a contrast of pride versus humility, of forgiveness versus unforgiveness, of things to put off when we follow Jesus. And things to put on, like Paul describes in Colossians 3.

As we go quickly through these six things, I want you to know that I'm not telling you I've got it together. So I'm preaching to you. But I'm really also preaching to myself. I think it's important to recognize that we're about to step into some uncomfortable territory.

So the first one is, "You shall not commit murder."

Jesus says, **21** "You have heard that it was said to the people long ago, 'You shall not murder...' It's right there in the 10 commandments. **22** "But I tell you that anyone who is angry with a brother or sister will be subject to judgment." He's saying that murder - of course, it's wrong - but understand what the law is about. It's there to show us the condition of our hearts. It's there to show us our true need. And if we're angry with people within our hearts, then we are guilty of that particular statement of murder. We are guilty and it's to our detriment that we are guilty.

The second one seems to start to get a little more personal. Adultery. Again, it says in the law, **27** "You shall not commit adultery." **28** But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." Things are getting kind of uncomfortable here. Do I get angry with people? Have I ever lusted after someone else in my own heart?

He then goes on and talks about something more particular. Divorce. This one is not exactly in the law. Certainly not in the 10 commandments. So there is a statement that Jesus said, "Moses allowed for the hardness of people's hearts." **31** "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' **32** But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery." What's he saying? He's saying that people divorce each other because one of them at least decides the other one isn't giving what you need. Not fulfilling you, not meeting your needs, not being the perfect person that you think they should be. So you get rid of them, not understanding that if you're dissatisfied with someone else, it's probably got something to do with the dissatisfaction that's in your heart rather than the ability of the person to meet your needs.

The next one is Oaths. I think it's connected to the adultery one. To the divorce one. To now, oaths. People say, **33** "'Do not break your oath, but fulfill to the Lord the vows you have made.' **34** But I tell you, do not swear an oath at all..." The whole idea behind oaths is that you've taken authority that people agree on is an authority. It's like signing a contract. It's like a legal document, but it's verbal in nature. You take the oath because you solemnly promise that you will not break your oath and you'll do exactly what you said you would do. But we know, if you cross your fingers, that verbal oath doesn't really hold the same power that it did, whether they're aware of it or not.

Within Jewish culture, they had a whole elaborate system of oaths that were binding and oaths that, you could make them but you could break them. Within our culture, when people get married, they take oaths. They make a promise that, "I'm going to live my life to serve you, my spouse, for the rest of my life, no matter what happens, no matter how good or bad it is. It's a promise on my part that if you come through, I'm going to serve you.

And if you don't come through, I'm going to serve you." Jesus says, "I say to you, don't try to find a level where you can make an oath and break it. Let your yes be simply yes. Be a person of integrity. Do what you say you will. Let your no be simply no. I say to you, let your word be your word."

The next one is eye for an eye. It's about revenge. The statement is in the Old Testament. **38** " ... 'Eye for eye, and tooth for tooth. **39** But I tell you, do not resist an evil person." The whole idea in the Old Testament of, "Eye for eye, tooth for tooth... " was to limit pay back. To keep it fair. We see it in our culture as a statement of judgmentalism and being harsh, but the intention in the Old Testament was, "If you did something illegal, something wrong, something that hurt another person, you're responsible for it and there's a penalty. And the penalty needs to fit the crime but no further than the crime. Let revenge have a place where it stops. But Jesus is saying, "Don't take revenge at all. Start to live a life that's free." You know what happens with revenge.

One generation gives payback for something that happened to the previous generation. And that generation, in turn, gives payback because they gave payback for the payback and on it goes. Generation after generation, bitterness mounting up and getting ever worse. How do you break the cycle of that? The answer is, "Don't try to pay back. Forgive."

Jesus uses extremes in everything that He states. Things that, of course, don't work but He wants you to know how serious these issues are. He tells you, **30** "... if your right hand causes you to stumble, cut it off... " It's not really saying, "Cut off your hand." He's really saying, "This is so serious. You have to deal with it." He's talking about examples. If someone slaps you on the right cheek, turn the other cheek to them also. If someone makes you go a mile, (which they could in the Roman world - Roman soldiers could force a Jewish person to carry his load for one mile but that was as far as he could force him to do legally) He's saying, "Don't let the cycle of revenge continue." Instead, do what's completely unexpected after he forces you to carry it for one mile. Create another mile for him to stop the cycle and to bring healing.

Jesus goes on and says, "How about loving people?" The law says, "Love your neighbor." It does not say, "Hate your enemy." But somehow that got added in. It came out of religious people. It came out of a misinterpretation of some of the things that we read in the Psalms. "I hate those who don't keep your law." But that was never the intention. So Jesus clarifies it. He says, "Yes, love your neighbor, but also love your enemy. Become someone new."

We've come full circle on this because it started off with, "Don't murder. But then, I tell you, don't even be angry with someone within your heart. Don't call them names." Bonehead. Numbskull. I have heard sometimes those words come out of my own mouth when I'm on the road. Jesus says, "Love your enemy. Love them. Pray for them. Do good to them. Welcome them."

He started this part of the Sermon on the Mount with the statement, **20** "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

He's using the Pharisees as an example of good in this case, because the Pharisees were concerned about details, about righteousness, and they pursued it harder than anyone else in Jesus' culture. The ones who were hypocritical about it, of course, didn't care about loving God. They only cared about rules. But there were some Pharisees who wanted to do what was right because they wanted God. And Jesus is saying, "For those ones, your righteousness has to be better than theirs."

As He goes through these six statements, He's saying, "Just in case you missed it, what is the standard?" Perfection. So you go through this and you think to yourself, "I got up this morning, I had a prayer time, I confessed to God, I turned away from everything I know about that isn't in the right way." Then you get looking at this and you look at what Jesus is saying about what the law really means. What it's really about. Then you realize, "Ah, yeah, even though I confessed earlier, I've got some more things I need to confess." And then Jesus said, "So the standard is simple. Be perfect." He's kind of cut off every possibility of us being able to justify ourselves. Instead, He's saying to you, "If you want to be in the kingdom of heaven, be perfect. Just like your Father in heaven is perfect." But remember that this perfect is not flawless. This perfect is the beginning of what life really is.

So that leads us to a question. If we can't make it, if we can't be perfect, what is sin? What is it? I told you this story before but I've reflected on it for decades. When I was in Bible college, we had one professor. It was what is now Tyndale. He was an Anglican. An old guy. had gray hair, kind of hard for young students who are in their 20's to kind of listen to this old guy. But he had an English accent and he was kind of fascinating. He was a good Bible teacher. We would have discussion times because he wanted us to be practical about what it means to follow God. And we're students, right? We would ask questions of, "Can I do this and not sin?" And really what we were asking was like, "How intimate can we be with a girlfriend and still not be sin?" He would always say, "You're asking the wrong question. You're asking, in effect, how far away can I be from God and still be okay?" He would never answer our question. He would always say, "Here's the question you have to ask. How close can I get to God? That's the question." The one is saying, "Can I do what I want to do and still be alright?" The other is saying, "I want to be close to you God. And if I'm close to you, then of course, I'm all right."

What is sin? Sin is anything that interrupts our relationship with God. And it always, always, always happens when something interrupts our relationship with God, it also brings damage to our hearts and damage to our relationships with the people around us. Asking, "How can I get close to God?" brings healing to my heart. It's not just for my benefit. It's for the benefit of everybody else around me too, because if I'm close to God and walking with Him, you'll benefit from it. Because the very character and nature of God starts to be lived through me.

The Apostle Paul's wrestling with that question in **Romans 7:15**, where he talks about, "I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do... "What a wretched man I am." He said, "What's the answer to this?" And he says the answer to this in **Romans 8** is to, "... walk in the Spirit."

To keep in step with the Spirit. And then at the end, closer to the end of Romans 14, he's talking about the issue of eating food offered to idols. "Can you do it?" "Yes you can. But whatever is not from faith is sin."

We're invited into a whole new life through Jesus. We're invited to be filled with the Spirit, to walk with the Spirit, to live a life of faith. If we step away from living a life of faith, then we're stepping away from intimacy with God. We're allowing something to come in between us and our Lord. But more than that, in between us and the one who is life itself.

In Genesis 4, we read about Cain murdering Abel. God comes and speaks to Cain. He says this, "Sin is crouching at the door. Its desire is for you but you must rule over it." Right in the beginning, right after the fall of mankind from relationship with God, God is identifying what's really going on with the issue of sin. Yes, sin is something that we do. Yes, sin has to do with the attitude of the heart. But there's more to it than that. There is a sinister, deadly war that's going on here. Sin has intelligence and it's outside of us as well as what's inside. Sin wants to control us and rule us. And the law is trying to expose where all those places are so that we can call God for help so that it doesn't rule over us.

When we come to Christ, we're crucified with Him and we no longer live. We've died to the law. We've died to sin. God has given us a new heart. We have the strength, by God's Spirit, when we walk in the Spirit, when we live by faith, to say no to sin. I'm not gonna do that. That's ridiculous. Why would I do that? It'll break my relationship with the one who is my life. Why would I do that? My heart will be hardened. Why would I do that? It will hurt people around me. It's all a lose, lose. There's nothing to it that's good.

Because of the power of the Spirit, I can say no to that. I don't have to do it. I can say yes to walking with God and I'm invited to it. I love to do it. There's a war that's going on. When we sin - yes, we do it -but there's also an issue that is very personal and real. Sin has a presence. It's alive and we need to be able to stand against it in the strength that God gives us. God says, "Be perfect." We say, "I'd like to, but I can't." So how do we get there? In John 6, Jesus has fed the 5,000, he has walked on water (but only the disciples know about that part), He gets to the other side of the lake and people there are clamoring for Him. They want to make him King. So they ask this really important question, "What must we do to do the works God requires?" Jesus said it earlier, "You have to be perfect. Just like God is perfect." What works must we do? Jesus says, "The work of God is this. To believe in the one He has sent." What? They're talking one language, What rules do we follow?

Jesus is speaking a higher language. This is what God requires of you. To believe in the Savior. The one who has died for us, paid for our sin, the one who has passed through death and taken the penalty that we deserve. The one who has been raised from the dead and is alive right now. The one who has paid everything for us and who has not only paid for our sin and borne the penalty of our sin, but has given us His righteousness.



**2 Corinthians 5:17, 17** "Therefore, if anyone is in Christ, the new creation has come: The old has gone..." **2 Corinthians 5:21, 21** "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." The perfection of God. The thing that we must have to be in heaven is given to us as a gift.

Did you know that it is given to us as a gift? We don't earn this, we receive it. In fact, the Sermon on the Mount is making that really clear. We don't earn it, we fall short of it. But the grace of God is poured on us and given to us and that is how we start to live and have the perfection of God. Look at the verse again in **Matthew 5:48**. It says, **48** "Be perfect, therefore, as your heavenly Father is perfect." But Jesus is saying it with the background of the cross and the background of the empty tomb.

So how do we live with Jesus and be like Jesus in 2023? How do we live amongst the people that say sin isn't sin? How do we stop being harsh and judgmental? Jesus starts off the Sermon on the Mount with this beatitude. He said in **Matthew 5:3, 3** "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In the beatitudes, Jesus is not telling us to do this and be this. Then you're gonna be good. He's telling us we can't make it. We need to be a people who understand that we don't earn our righteousness. But we are invited to live in righteousness with joy and freedom. It's nothing we earn. It's given to us. But it is something we live in. The poor in spirit know that. The poor in spirit, for the rest of their lives, remember where they came from.

I know that I was condemned by my own selfishness and that Jesus came and rescued me. I know it moment by moment, day by day. I can't earn this, but I can receive it. I can gladly extend it to others. If I'm poor in spirit, when I see other people who are stuck or bound by the sinister presence of sin, I don't judge them because I know where I came from. I know what I called the guy that I was driving behind just a few minutes ago. I don't judge them. I have compassion for them. I want to see them set free and I want them to enter wholeness. If I'm poor in spirit, and I stop being a religious person, and I start walking with God, (**Romans 14:23**), **23** "... everything that does not come from faith is sin."

The fellow that made this slide has an insight. He put little happy faces all through the word, "faith."



We think of it as trying harder. We think of it as, "I'm going to be holy, I'm going to be righteous." He recognizes, "No, that's not what faith is." Faith is knowing what we've received from our God freely, not earned, not even after we come to faith in Him. Not earned but walking by faith is joy and freedom. It's living in the goodness of God and celebrating that all the time. How do we live in 2023 in Peterborough? We come to God and we say, "Jesus, I need you. We recognize that we're poor in spirit. We recognize that faith is delight and freedom."

There's another thing Jesus talks about later on in **Matthew 9:13**. Jesus says to some of the religious people, **13** "... go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners." Go and learn what it means. It's quoting **Hosea 6:6**. And the context for this is, Jesus has chosen an unpopular friend. He's chosen Matthew to come and be one of his disciples. Matthew is a tax collector, the most despised of the people and in his culture. The religious people are saying, "What are you doing hanging out with that guy?"

Jesus says, "You need to think through what the Scripture says. I desire mercy more than I desire sacrifice. Yes, sacrifice is good. But if you don't have mercy, you've missed it all." Paul kind of reflects that in **1 Corinthians 13**. If I say that I have love, love that can perform miracles, love that can do amazing things, but don't actually have love, then I don't have anything. I desire mercy, not sacrifice.

Later on in the Sermon on the Mount, he gets into that whole issue too. People who have specks in their eye. In **Matthew 7**, he talks about it. But we're sitting there with this log. It's obvious to everybody else. Somehow we have great vision in seeing specks and other people. But the log, we have to be rid of. If we're rid of it, then we're in the right place to see specks in other people's eyes. But when we're rid of it and we see specks in other people's eyes, we don't judge them because we remember the log that was stuck in us.

How do we walk with Jesus? Humility is the key. In **John 13**, we read about Jesus washing the disciples' feet. It's the first expression of His love that leads Him to the cross. A whole sequence of events that take place just within a very short period of time. And Paul reflects on that in **Philippians 2:5**. "Have the same attitude that Jesus has." Have that same attitude so he is God. He chose to learn to be a servant, to learn obedience to the Father, to give His life away so that everyone who puts their faith in Him can live. He does that by washing feet. He also does that hanging on the cross.

Jesus seemed to like to be in a place that was difficult. He walked a line of being with people who were godless because He wanted them to come to life. How do we deal in a culture that says sin isn't sin? The way we do it is by inviting the fullness of our God in us, knowing who we are in Christ, and walking with humility because only humility will allow us to navigate this. Then we extend the grace to people that we ourselves have received.

Harshness has no place, judgmentalism has no place even though we are discerning, and to extend the love and grace that we ourselves have received. It still leaves us with difficult things, but that's how we get through.

Let's pray together.

Our God, how we thank You that You are our true Father. We thank You that we have not earned the right to be with You. We've received a gift that's free and a gift that invites us to move from death to life. Stir in us, Father, to walk with You carefully, to be involved in the hurt and pain of people, to love them the way You love us, to hold out to them that there is hope, there is life, there is freedom and that You give us Your perfection so that we can live with You forever. Help us Lord. In Jesus' name we pray. Amen.

Transcribed by: *Liza Perry*