

GLENWOOD COMMUNITY CHURCH

November 29, 2020

Because Christ Suffered

*I Peter 3:18-4:6*

Pastor Nathan Nymeyer

[song: "Stronger"]

[song: "The First Noel"]

*Brandon Dickson:*

Good morning, ya'll. It's great to see you this morning after Thanksgiving. I hope you all have been coming out of your turkey comas. It's great to have you with us this morning. For those who are joining us online, we're so glad to have you with us this morning.

I have one ministry opportunity for you this morning, and that comes next Sunday where, after both services, we're going to have Eric and Lindsay Meland sharing with us about their ministry in Hungary. So that's going to be at 12:00 next Sunday. To register for that, you can go online to [glenwoodcc.org/Meland](https://glenwoodcc.org/Meland) to hear Eric and Lindsay talk. It's going to be exciting. I'm really, really looking forward to it.

Go ahead, and let's go before our Father in prayer right now. Bow your heads with me.

Father, we thank You for the opportunity this past week to celebrate the many blessings that You have given us in this life right now. Yet, this time also reminded

us of the difficulties that we face right now during this pandemic, whether it's not being able to get together with family, having family disagreements, or looking around the table and seeing the empty chairs. We grieve, Lord, and we're frustrated, and we cry out, "How long, O Lord?" In uttering these words, we're reminded of the Israelites who, for over four hundred years, cried out to You, "How long, O Lord? When will You come?" During this advent season, Lord, let us look forward with hope to that moment when we celebrate Your coming. In the darkness that we sit in, let us see the light that comes into the world. And as we celebrate Your first coming, Lord, let us look forward in the future to when You will come again and put an end to all of our suffering, to all of our sin, to all tears. Right now, Lord, in the midst of our suffering, help us to look to You. Help us to see Your suffering and to put our trust in You. Because in Your suffering, You brought us life; You brought us hope; we're not stuck here any more, but we're a part of Your family. Help us to look to that; help us not to be ashamed of that. And I ask that You would draw us closer to You through this time. In Your name. Amen.

*Ben Rico:*

In worship, as we have been gathered here together, whether it's in person or online, would you join me in what I'm calling a "song of Scripture"? Would you meditate and let the song of worship rise from your heart as you hear this rich description of who God is and what He has done in these different Scripture passages?

As we've been in I Peter, the arc of Scripture, the foundational arc of Scripture, has been clear in Christ suffering and dying and being raised, and even His appointment on high as He intercedes for us at the right hand of the Father. That arc is clear, that we are brought with Him into that very same arc. We are empowered by His Spirit to live in suffering for the glory of God, to die to ourselves and to this world, and by His grace in His power we have been raised with Him, and we are with Him, even in the presence of God as He intercedes for us in the Spirit. Yes, I'm still

going; that sentence is long, but so is Scripture. We're going to go through the entirety from Genesis to Revelation.

[laughter]

We won't. But please worship with us.

*"And Jesus said to him, 'Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head.'*

[Matthew 8:20, ESV]

*"He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he opened not his mouth.*

*By oppression and judgement he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?*

*And they made his grave with the wicked  
and with a rich man in his death,  
although he had done no violence,  
and there was no deceit in his mouth.*

*"Yet it was the will of God to crush him;  
he has put into grief;  
when his soul makes an offering for guilt,  
he shall see his offspring; he shall prolong his days;  
the will of the Lord shall prosper in his hand.  
Out of the anguish of his soul he shall see and be satisfied;  
by his knowledge shall the righteous one, my servant,*

*make many to be accounted righteous,  
and he shall bear their iniquities.  
Therefore I will divide him a portion with the many,  
and he shall divide the spoil with the strong,  
because he poured out his soul to death  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and makes intercession for the transgressors."*

[Isaiah 53:7-12, ESV]

*"Then he opened their minds to understand the Scriptures, and he said to them,  
'Thus it is written, that the Christ should suffer and on the third day rise from the  
dead, and that repentance for the forgiveness of sins should be proclaimed in his  
name to all nations, beginning with Jerusalem. You are witnesses of these things.  
And behold, I am sending the promise of my Father upon you.'"*

[Luke 24:45-49a, ESV]

*"And he led them out as far as Bethany and lifting up his hands, he blessed them.  
While he blessed them, he parted from them and was carried up into heaven, and  
they worshipped him and returned to Jerusalem with great joy."*

[Luke 24:50-52, ESV]

*"This Jesus God raised up, and of that we are all witnesses. Being therefore exalted  
at the right hand of God, and having received from the Father the promise of the  
Holy Spirit, he has poured out this that you yourselves are seeing and hearing.  
For David did not ascend into the heavens, but he himself says,*

*'The Lord said to my Lord,  
"Sit at my right hand,  
until I make your enemies your footstool.'"*

[Acts 2:32-35, ESV]

*"I saw in the night visions,  
and behold, with the clouds of heaven  
there came one like a son of man,  
and he came to the Ancient of Days  
and was presented before him.  
And to him was given dominion  
and glory and a kingdom,  
that all peoples, nations, and languages  
should serve him;  
his dominion is an everlasting dominion,  
which shall not pass away,  
and his kingdom  
one that shall not be destroyed."*

[Daniel 7:13-14, ESV]

*"He will swallow up death forever;  
and the Lord God will wipe away tears from all faces,  
and the reproach of his people he will take away from all the earth,  
for the Lord has spoken.  
It will be said on that day,  
'Behold, this is our God; we have waited for him, that he might save us. This  
is the Lord; we have waited for him;  
let us be glad and rejoice in his salvation.'"*

[Isaiah 25:8-9, ESV]

*"Having been buried with him in baptism, in which you were also raised with him  
through faith in the powerful working of God, who raised him from the dead. And  
you, who were dead in your trespasses and the uncircumcision of your flesh, God  
made alive together with him, having forgiven us all our trespasses, by canceling  
the record of debt that stood against us with its legal demands. This he set aside,*

*nailing it to the cross. He disarmed the rulers and authorities and put them to open shame by triumphing over them in him."*

[Colossian 2:12-15, ESV]

*"And what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.*

*"And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience-- among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ-- by grace you have been saved-- and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages He might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."*

[Ephesians 1:19-2:10, ESV]

*"'Death is swallowed up in victory.'*

*'O death, where is your [sting]?*

*...where is your [victory]?'*

*"The sting of death is sin and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.*

*Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."*

[1 Corinthians 15:54b-58, ESV]

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

*Pastor Nathan:*

Thank you, Ben and Dianne. Good morning! It's good to be here with you today. Turn with me in your Bibles to I Peter 3.

Today, we continue our series in I Peter called "Our Living Hope." One prominent theme that we've seen over the past weeks in I Peter is how to live well in an environment that is hostile to our faith in Jesus Christ. Peter has talked specifically about our relationship to unfriendly government, unjust employers, and unbelieving spouses. And then, as we saw last week, he spoke more broadly about living before an unbelieving and, at times, hostile world.

I don't know about you, but when I play a game, I like to win. This past week, we asked our kids if they wanted to play a board game after dinner one night, so our ten-year-old Charlotte went to the shelf with all of our board games on it, and she chose a game that she had never played before with us. It's called Pandemic. That's the name of the game. If you're not familiar with it, it came out about ten years ago and really popularized the idea of a cooperative game. In a cooperative board game, all the players work together to beat the game. So, everybody wins, or everybody loses. So we set the game up and we were teaching our kids to play, we were having a great time. You can imagine what the point of the game is, how you win. There's outbreaks, different diseases, and you're trying to contain them and

eradicate them. So things were going pretty well until, in two regions, the diseases got out of hand and eventually overtook humanity and we lost the game.

I like to win, so I was disappointed. But my ten-year-old, eight-year-old, and six-year-old-- they were devastated. They all protested; one of them even cried; and all three demanded that we play again so that we could win.

We like to win. And it's not just true with board games; it's true in life. We want to win in relationships with others - with an unbelieving spouse, with unfriendly government, with the job situation that is not just.

By the world's standards, Peter was writing to a group of believers who were not winning. They weren't winning in any of these realms. The believers in Asia Minor were marginalized. Their culture was hostile to their faith in the Jesus of the Bible. Christians in Asia Minor were considered killjoys because of their objections to the risqué performances in the Roman theater, because of their objections to the violence and blood of chariot races and the gladiatorial fights. Christians in first century Asia Minor had a reputation, and it wasn't a good one. They were looked down on by others. Taking on the label "Christian" was a liability.

The question before these believers was how they could live out their time well in their hostile environment where it would be easy to feel like they were constantly losing, constantly suffering disdain and anger from those around them. And here we are, two thousand years later, facing similar realities and perhaps asking the same question. We live in a world that continues to push back on God's holiness. Aligning ourselves with God's Word will result in being scoffed at by many. How can we as followers of Jesus live out our time well in relationships filled with tension, job situations that are not right, and pressure from society to conform?

Our text from I Peter this morning comes in two parts. The first is in 3:18-22, and there the focus is on how we understand suffering and winning in this life by looking at the example of Jesus. Then we'll look at the second part, which comes in 4:1-6,



and here Peter calls his readers to live out their time well in their hostile environment by following Jesus' example. And he gives some specifics about what that looks like for them in those verses.

Let's begin by looking at verse 18 together. I Peter 3:18. Peter writes, *"For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit."* Verse 18 well summarizes the content of the Gospel. It's a message of victory that comes through suffering. The conjunction "for" at the beginning of this verse looks back to verse 17, which says, *"For it is better, if God would will it so, that you should suffer for doing what is right rather than for doing what is wrong."* Peter says it's better to suffer for doing what's right. Why? Verse 18 says because Christ also suffered to bring us to God. The NASB translation reads that Christ died for sins *"once for all."* The verb *"died"* is the same here in verse 18 as the verb *"suffer"* in verse 17. Peter is connecting our experience of suffering for our loyalty to Jesus with Christ's experience of suffering for us.

At the end of verse 18, we find parallel phrases that are key to getting the right perspective on suffering and Christ's victory. First, down at the end, Peter says Christ was *"put to death in the flesh."* This isn't simply a reference to His body being killed. In the New Testament, "the flesh" is a way to refer to earthly reality - the world and humanity's perspective and understanding. Jesus was crucified on a cross. In the flesh, in His earthly reality and experience, Christ suffered; He died; He failed. For many, the perspective was that the game was over; He was done.

But the contrast with the flesh, or this earthly reality, is the spirit, at the very end of verse 18. He says, *"but made alive in the spirit."* This is the heavenly reality, or the heavenly sphere. Our earthly reality in the flesh is marked by human sin and death - by suffering. But the heavenly reality and experience that Jesus brings is marked by God's Spirit, by His life, and power over sin.

In the example of Jesus, we have these two seemingly contradictory realities: suffering and death in the flesh, and resurrection life in the spirit. These two spheres collide because God is bringing about the restoration of all things through His Son. The heavenly invades our brokenness by becoming broken itself. Jesus brings about the new life of God through suffering and death.

In verses 19 and 20, Peter goes on to tell us that Christ's victory is not just over death and sin, but also over spiritual powers at work in this world. Look with me at verse 19-20. Peter continues, *"in which also He went and made proclamation to the spirits now in prison, who once were disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water."*

To Christians throughout the ages, these two verses have proved difficult to understand. There are numerous possibilities for what Peter is saying here, perhaps the most well known being the idea that Jesus traveled to hell between the crucifixion and resurrection in order to bring salvation to all the righteous who had died since the Fall. Another common interpretation is that these verses refer to the preincarnate Christ speaking through Noah in Noah's day before the flood, similar to how Peter says that the Spirit of Christ spoke through the prophets in I Peter 1:11.

But I don't think either of those views really track with the progression of Peter's thought, and I'll tell you what I mean. At the end of verse 18, we have those two phrases that are actually built on two participles in Greek that are translated *"having been put to death in the flesh"* and *"made alive in the spirit."* They're parallel thoughts. Then, in verse 19, we have a third participle that's translated *"in which also He went."* Now, it's kind of confusing; these don't necessarily look like participles in English, but this is what's going on in the Greek. So we have Jesus' death and His resurrection in verse 18, and then Jesus goes somewhere in verse 19, and He makes a proclamation, and we'll talk about that proclamation in just a second.

The question is, where does Jesus go after the resurrection? Well Peter tells us. He completes his through down in verse 22. Look at verse 22 with me. He says, "*who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.*" Jesus dies, and He's raised to life, and then He ascends to the Father's right hand. That's the progression in these verses. In verse 22, "*having gone*" is the exact same participle Peter uses in verse 19, where it's translated, "*in which also He went.*" Verse 19 doesn't take place while Jesus' body was in the grave, and it doesn't take place in Noah's day. It happens after the resurrection, and it's closely connected with the ascension of Christ to the Father's right hand.

So, if whatever happens in verse 19 happens after the resurrection, why does Peter start talking about these spirits and what they did in Noah's day? Well, a source from Jewish tradition held that evil spirits contributed to the depravity of humanity that led God to send a flood on the earth in Genesis 6. They believed that the brokenness of our world is not merely the result of human rebellion against God, but also a rebellion of spiritual forces against their creator. As a result, God punished these spirits for their actions by imprisoning them. So, what's going on in verse 19? Peter is saying that after Jesus' resurrection in the spirit, He went and made proclamation to these imprisoned spirits.

And what was that proclamation? Well, he doesn't tell us. But based on verse 22, we can probably make a good guess. Look at 22 again with me. "*Who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.*" What's the proclamation? Checkmate. Right? It's done. Victory is His. The triumph of the cross is cosmic. In Christ, God conquered sin, death, and the spiritual forces of evil. When we say that Jesus is Lord of all, "all" means all - not just rebellious humans, but every spiritual being. It could be that Christ's exaltation to the right hand of the Father was itself the proclamation of victory.

In verse 20, Peter's comments about Noah and the few that were saved through the water may seem a little random at first, but the story of the flood was significant to these believers in Asia Minor. Beyond the Bible's account of the flood, the people of Asia Minor had several of their own stories that were handed down to them about this great event. And like we see in the story of Noah, these believers were called to live righteously and point those around them to the truth. And like Noah, they were a minority in a place that was hostile to them.

Peter pushes even deeper into this comparison, this connection, between his readers and Noah in verse 21. Look there with me. Peter writes, *"Corresponding to that, baptism now saves you--not the removal of dirt from the flesh, but an appeal to God for a good conscience--through the resurrection of Jesus Christ."* Peter connects the waters of the flood to Christian baptism. Noah and his family were saved through the water; they were spared from God's judgement. Now, Christian baptism saves you through the resurrection of Jesus Christ. We are spared from God's judgement. The salvation that we have is symbolized by coming up out of the water in baptism. Rather than perishing by staying under, we are saved and given a new life of God. That's the picture of baptism.

That wouldn't take much to misinterpret what Peter's teaching here. He's actually very careful to qualify what he means when he makes this comparison. There isn't something magical about being dunked in the water that cleanses you before God and takes away your inclination to sin. What saves us in baptism is what it points to. It points to our appeal to God for a good conscience. Right? Christian baptism is an outward symbol of an internal reality. It's a public declaration of our loyalty to Jesus and our intent to follow Him, to live our lives with a good conscience, a conscience that is clear before Him because we agree with Him about our sin, we receive His forgiveness, and we seek to live our lives according to His intent - to live our lives with a good conscience before Him. This new direction, this newfound ability to say "no" to sin is ours. The resurrection power of Jesus Christ, whom Peter tells us in verse 22 is exalted to the right hand of the Father above every other spiritual power or authority.

In verse 18-22, Peter explains something that doesn't naturally make a whole lot of sense. *"It is better, if God should will it so, to suffer for doing what is right than for doing what is wrong."* How can suffering be a good thing? Peter says look at the example of Jesus whose unjust suffering brought about victory over sin, death, and every spiritual being. This perspective on suffering is so important for us as we seek to live our our time well in places that are hostile to our faith. We need to look to the victory that Christ won, that came about through suffering. Knowing this and remembering it is crucial if we're going to follow Christ's example as we face suffering for our loyalty to Him, which is where Peter goes next in the second part of our text.

Look with me at Chapter 4 verse 1-2. *"Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because He who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God."* Here, Christ's suffering in His earthly life - that is *"in the flesh"* - informs the way that we ought to live. In light of the fact that Jesus suffered, Peter says to arm yourselves with His same purpose, look to Him as the example for how we should respond to suffering, adopt His thinking, adopt His purpose, His resolve. But what is this purpose or resolve of Christ? Well, it's contained in the second half verse 1. Peter says, *"because He who has suffered in the flesh has ceased from sin."* The resolve of Christ is that it is better to do what's right and suffer than to sin and thereby avoid pain.

Peter's statement is like a proverb. He's pointing out that if someone is willing to say no to sin, knowing full well that it will bring about suffering, then it's clear that that person has made a break with sin. The person who is willing to give up sin and obey God, even in the face of suffering and abuse from others, that person truly has resolved to be done with sin. Something has changed in that kind of person. They're doing something that doesn't make any sense to the world. They're following the example of Jesus by arming themselves with Christ's resolve. This change in us doesn't mean that the temptation to sin is gone. It doesn't mean that

we will never fail in our resolve and give into temptation. What it means is that our lives are moving in a new direction. We have a new purpose. In Christ, we can say “no” to sin, no matter how hard it is or how much it costs.

Making a break from sin is not an easy feat. Sin is attractive. As fallen people, it’s natural for us; and because it’s natural for us, it seems wholly unnatural when one of us stops doing it. But that’s what the Gospel is all about. God wants us to make a break from sin, to stop wasting away our lives in destructive and foolish things and instead live for the will of God as Peter says in verse 2.

Look with me now in verse 3 and 4. Peter continues, *“For the time already past is sufficient for you to have carried out the desires of the Gentiles, having pursued a course of sensuality, lust, drunkenness, carousing, drinking parties, and abominable idolatries. In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you.”* In verse 3 we get a taste of the lifestyle from which God called some of these believers. The first five practices in this list - sensuality, lust, drunkenness, carousing and drinking parties - these all involve unrestrained desire, desire for sex, food, drink. Each of these reveal a lack of self-control. Each of these result in self-destruction. They result in hurting others. And despite all that, you can see that making a break with these practices brings about slander and anger from those around them.

The last item on the list - abominable idolatries - points to God’s demand for an exclusive relationship. He alone is to be worshipped. It cost these believers to faithfully live this out. Today, most people don’t care if you practice your religion privately, if you believe what you believe and leave them to do the same. The same is true for believers in Asia Minor. But like today, it would have been highly offensive for Christians to say that other religions were idolatrous or incompatible with the true worship of God. Our society is generally happy to include Christianity as an important, historical, and even potentially rich spiritual expression. But things change quickly when we say that Jesus is the only way to God.

When we won't affirm other religions as legitimate ways to know God, when we don't participate in the sinful practices of our culture, our peers are going to be surprised. When your friend begins to vent about the incompetencies of her husband, when the guys at work forward images that degrade others, when a family member shares something on social media that distorts the truth about somebody that you don't like, when you do not rush into gossip and lust and anger with others, how will they respond? Likely, they'll be surprised, and sometimes your behavior will provoke passion against you. It'll provoke malice and slander.

And you probably know what that's like. You've experienced people laughing as you walk away; you've experienced lies that people make up about you to hurt you or to justify the way that they want to live. Peter's readers knew this too. And he continues in verse 5 with something that's so important. Even as we experience scorn, we can be confident of this, that we will all give an account to God. And even if others judge us harshly, before God, those who say "no" to sin are alive and well.

Look with me at verses 5 and 6. *"But they will give an account to Him who is ready to judge the living and the dead. For the Gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God."* When we refrain from the sinful practices of our culture, we implicitly pass judgement on those who do such things. When those around us persecute us for not partaking with them, they set themselves against God. And God Himself says He will judge them. These verses are an assault on moral relativism. There are not many equally valid truths. God will judge all people, and that judgement will either result in acquittal or condemnation - release and life for those who put their faith in Jesus, conviction and death for those who stumble over Him.

We share the Gospel with other people so that they will be prepared for their coming judgement before God. That's why Peter connects these people with the phrase, *"for this purpose"* or *"for this reason"* in verse 6. Verse 6 states that the coming judgment is the reason why the Gospel is preached. To the world, saying

"no" to sin is completely unnatural. It doesn't make any sense at all, especially when it provokes persecution from others. So, Peter explains that, even though believers that have died were condemned by the world because they chose suffering over sin, their response to the Gospel means that in fact they are alive and well. Verse 6 says, *"For the Gospel has for this purpose been preached even to those who are dead, that thought they are judged or condemned in flesh as men"* - or according to the world's standards or perspective - *"they may live in the spirit according to God."* This is that same contrast between the earthly reality and the heavenly reality we saw with Jesus in 3:18. Remember? *"For Christ also died for sin once for all, the just for the unjust, that he might bring us to God having been put to death in the flesh but made alive in the spirit."* Though we suffer now for turning away from sin, though someday we will die looking like fools to the world, we are and will continue to be alive and well before God through the resurrection of Jesus Christ.

In Chapter 4:1-6, Peter is saying that like Christ, we must be willing to suffer abuse from unbelievers rather than sin, knowing that God will ultimately judge all. When we experience suffering at the hands of others because we won't run with them into sin, we must arm ourselves with the same resolve of Jesus Christ. Living out our time well as followers of Jesus means saying "no" to sin even when that leads to suffering.

Victory through suffering doesn't make much sense in this world. The message of the Gospel sounds like foolishness to those who must win in this earthly life. But the living hope that we have in Jesus takes our eyes beyond the present suffering to the glory of the victorious Christ and the kingdom that He is bringing. In order to live out our time well in this hostile environment, we need to look to Christ's victory that came through suffering and arm ourselves with His same resolve that it is better to suffer than to sin. Whatever temptation and trial we're facing here this morning, we're not alone; Christ has shown us the way. Together, let's follow Him.

Will you pray with me?



Father, You do know the path before each one here this morning. You know where we have stood strong, where we have armed ourselves with Christ's resolve against sin. And Father, You know where we have wasted our time living like the world. Father, thank You for Your forgiveness. Thank You that Your mercies are new each day. Father, I ask that You would strengthen each one's resolve today as we have considered the victory You brought about through Christ and His sufferings. Help us to see how our suffering is not lost, but it's something that You're working in and through. Help us to see it from Your perspective, that we might adopt the attitude of Christ and follow in His footsteps by saying "no" to sin no matter the cost. We ask in Christ's name. Amen.

*Ben Rico:*

Amen. As Christians, we think differently, and we pray differently with the hope that we have as children of the Father in Christ, and we live differently following Christ in every way to the end of glorifying God the Father as we submit to Him and His will over our lives. Would you pray with me as we speak together the Lord's Prayer?

"Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen."

Teamwork makes the dream work. It's theologically correct. In Christ we are all together and we live for His purposes.

[music: "Come Behold the Wondrous Mystery"]

Amen. Live differently in the wonderful peace that we have in Christ. Go in peace.