

Thank you David, thank you. So you'll see on your lunch tables these handouts that our staff have produced for you. One of our church planters, Duff James, he's the son of this church, his brother Billy James, is one of our elders at the moment, and his father, Dr. James, of course, has been with us for many, many years. And Duff is planting a church, or has planted a church in Asheville, and the Lord has greatly blessed that work. It started with a few families, and now they have two or three hundred people there. There's a bustling congregation. We've all seen the scenes of devastation both in Asheville and also in Hendersonville and Matt Lucas' congregation there. We want to reach out and help these brothers and those congregations to recover from the devastation left in the wake of Helene's fury. And so you'll see here we're organizing a drive to gather the products you'll find on the back of the bulletin here. And there is a truck coming on Friday. Now, the time is wrong. The availability of the trucks were up in the air this week. And after we printed the bulletin, they had to readjust the schedule. The deadline is 10 a.m. on Friday morning. So do mark that down. And if you can help supply the needs of our brothers and sisters in Asheville, it would be greatly appreciated. The Bible says, let us do good to all, especially to the household of faith. And Paul at the end of Titus says, our people must learn to meet pressing needs that they might not be unfruitful. And as a congregation, I know that's your heart. And this is an opportunity for us to step up and lean in with our brothers and sisters across the Carolinas to help and to assist. And if you're still without power here in the congregation, an email went out from the office from me on Friday or Saturday, Friday afternoon I think, or Monday afternoon, sorry. And there's a list of ways there that we want to help you. And if you want to speak to me afterwards, I'll be glad to point you in the right direction. Our deacons, in particular, are spearheading that work. And we're here to help you and to carry you through this time of disaster. But thanks be to God, we managed to escape the worst of the storm here, I think, compared to the apocalyptic scenes of devastation in Georgia and Tennessee and North Carolina. Lord have mercy. Well, this morning we are looking together at the fruit of the Spirit. The fruit of the Spirit is love, joy, peace. We're in peace this morning. Not in pieces, but in peace. And I'm gonna be, or this afternoon, sorry, we're gonna look at that spiritual fruit of the Spirit's presence. You remember we've said that these fruit, this fruit of the Spirit is not a to-do list. It's not something that you have to work hard to do, although we do work hard to produce them, don't get me wrong. But it's more of a done list and a won list, what Christ has won for us. and what the Spirit is doing in your life right now. It's an architectural blueprint for you to mark the measure of grace in your lives as you see this fruit blossoming, God willing, in your heart and your life. It's a good sign of the Spirit's presence. And you remember the book of Galatians has two real points. The first point Paul makes is we must keep in step with the gospel. There were false teachers in Galatia who were saying that what Christ has done is a lot, but you have to do your own things to add to that work to really experience salvation. And that's putting the cart before the horse. We're saved by faith alone in Christ alone. We trust Christ, that what he has done on the cross in the darkness of Golgotha is enough to satisfy all of our sins and to bring all of the blessings of God, every spiritual blessing down into our hearts. So we keep in step with the gospel, but we must also keep in step with the spirit, because whenever we trust Christ, That faith brings the Spirit of God into our hearts and He produces all of that fruit. And we must walk by the Spirit. We must follow His leadings. We must strive against our fleshly nature that still remains

in the Christian. For unbelievers, it's the reigning influence, the flesh, in their hearts. But even the best Christian still has the remaining work of the flesh that's striving against the Spirit, and the Spirit striving against the flesh. So we struggle to live the Christian life. And so this morning, I wanna talk with you a little bit about the peace of God and what that looks like and how we can enjoy peace with God and experience the peace of God in our lives. Now, I'm gonna take a risk this morning and look for some audience participation. I want you to close your eyes for a second and imagine peace. Imagine peace. Okay, what images come to mind? The ocean, a calm day by the sea, the ocean, what else? Very good, Christ. What else? Sunset, sitting in the mountain maybe, looking at a beautiful sunset, the sun is setting, it's glorious. Anybody else, anything else? Oh wow, children sleeping, right, very good. You kind of put a thorn in my illustration, because when most people think of peace, what they don't think of are other people, right? And even when you mentioned the children, they were asleep. They were out of action. They were unusually quiet in the background. We tend to think of peace by ourselves, absent the presence of other people. I noticed nobody mentioned their spouse. Or life in the church, interesting that Dick did mention Christ, which is a good reminder as to where peace comes from. And it's a reminder to us, of course, that sin has shattered the peace of the cosmos. When Adam and Eve, our first parents, sinned, their sin, as R.C. Sproul says famously, was cosmic treason, and it shattered the peace that they had been enjoying in every direction. It shattered the peace they had been enjoying with God. They no longer felt comfortable in God's presence. They wanted to hide from him, you remember. They were conscious that there was animosity between them and God and between God and them. And it's important to remember that animosity is bilateral. The Psalms tell us, for you are not a God who takes pleasure in wickedness. No evil dwells with you. The boastful shall not stand before your eyes. You hate all who do iniquity. Notice, you often hear people say God loves the, he hates the sin but loves the sinner. That's kind of a half-truth. But by nature, God is opposed, not just to the sins we do, but to the sinners we are. He hates those who practice iniquity. That's his default posture. God has no love for the devil or the demons, and he would have no love for us apart from the grace of the gospel, but his default posture is to hate all who do iniquity. The Lord abhors the man of bloodshed and deceit." And that's Psalm 5, 4, 5, and 6. And we also are profoundly hostile to God. We're told, Paul tells us in Colossians 1, that before we were converted, we were hostile in mind to God and engaged in evil deeds. Now, if you're not yet a believer here this morning, and you're visiting with us, we're delighted you're here, right? And you might say, I don't feel hostile to God, and the reason for that is the God that you kind of imagine is the God that you're imagining. It's not the real God. But when you meet the real God in all of his holiness, righteousness, and justice, you feel a little bit nervous. That's one of the reasons why sometimes under the preaching of the word you can feel a bit nervous because you come face to face with a God whose word is living and active and sharper than any two-edged sword. It pierces to the division of your soul and your spirit, uncovers the thoughts and intentions of your mind, and you realize, I can't hide from this God. There is no creature hidden in his sight or from his sight, but all things are naked and laid bare before his eyes. And our conscience feels uneasy, and we want to run and hide. And of course, the gospel tells us not to do that, not to run from God, but to run to God and to the cross. More about that in a second. So our sin has shattered the peace we enjoy with God, It also shatters the peace we enjoy with the universe. Before sin entered

the world, all was peaceful. There were no storms, no hurricanes, no tornadoes, no torrential cloudbursts to wipe away whole communities in mudslide. There was no cancer, no disease, no injury. When we worked, our work was obedient and full of fruit. But now our yards repay our hard work with weeds and thistles and thorns and fallen limbs of trees that make a mess of everything. And it's very, very frustrating. So we've lost peace with God. We've lost peace with the universe. We've lost peace with others. Our relationships are fraught with hostility and conflict, even our nearest and dearest relationships, and perhaps most acutely of all, our nearest and dearest relationships. We can find it very, very difficult to live at peace with our spouses, with our brothers, our sisters, and even our friends. It can be difficult living with sinners. Just ask my wife. And then we're also, not just have we lost peace with God and with the universe and with others, but we're no longer at peace with ourselves. Insecurity dogs us, shame dogs us. Deep inside, we feel that we are a failure. that we're not what we ought to be, what we could be, what we should be. We're naturally neurotic, our emotions are chaotic and not at peace with our circumstances and we feel ashamed of ourselves and deep down we know that we ought to be. We have this fear that if people knew who we really were, who we really are, they'd be ashamed of us too and they would reject us. And one of the great themes of the Bible is how this mess can be fixed, how the world can be set right, and more importantly, how we can be set right. And the kind of peace that Paul is describing that is the fruit of the Spirit has a number of different directions. It's a spiritual peace with God. It's a psychological peace with ourselves and it's a relationship peace, a relational peace with other people. I want to walk through that with you this morning. First of all, the peace that Paul describes is a spiritual peace with God. If you look in your bulletin this morning, you'll see Ephesians, or sorry, Romans chapter five. Now, we'll start reading there this morning, and I've memorized this in the New King James Version, so I'm gonna read from the New King James Version, but it's very similar. Now, it actually begins, Paul's argument, the first word is therefore. Whenever you see the word therefore in the Bible, you must ask yourself, what is it therefore? And it's always pointing back And so Paul, you remember, says that we believe in God who raised up Jesus our Lord from the dead, who was delivered over to death because of our offenses. and was raised because of our justification. Therefore, we have peace with God through our Lord Jesus Christ. What Paul is saying there is that on the cross, Christ was delivered over to death and damnation upon the cross because of our offenses, because God counted you and me sinners. But Christ was raised from the grave, raised from death, raised from the debtor's prison because of our justification. Because God no longer counts us as sinners. That on the cross, God unleashed against Christ all of the animosity, the just animosity that we, that he felt toward us because of our guilt. God unleashed all of that upon Christ. And you remember Christ's final words upon the cross, it is finished. It was a climactic declaration that all of the canons of God's wrath had been discharged. And he has no more fury left to give us. And so Christ goes to the grave for three days. He didn't descend to hell then. He went to hell on the cross. But he went to the gria for three days, a fulfillment of the type of Juna being in the wheel for three days. And then he was raised on the third day as a sign that the debtor's prison could no longer hold him because he had paid all of our debts on the cross. He took up a joint credit card relationship with you and with me. All of our sins became his, his legal responsibility, just like a husband's debts become his wife's, and his wife's debts become the husband's

in that joint bank account. And Christ paid for that debt, finished that debt forever, and therefore the debtor's grave, the debtor's prison, the grave, could no longer hold him. He was raised for our justification. And then Paul says, therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ and have access by faith into the grace in which we stand. that we're no longer cut off from God, we've been justified. This is an important biblical word. It carries with it the idea of the forgiveness of all of our sins, that's part of it. That just brings you back to a bank balance of zero. But it also carries with it, you remember, the idea of the imputation of Christ's righteousness. The same logic that gave Christ all of your sin, that same logic gives you all of Christ's righteousness. So not only have you been forgiven, but God now deals with you not as if you were as righteous as Christ, but he deals with you as righteous as Christ. That you really deal with God on the basis of Christ's righteousness. Just as Christ was dealt with as a sinner, you are now dealt with as righteous, you're justified, you're declared innocent and perfectly righteous in God's sight. And that's the way we have peace with God, through faith alone in Christ alone. And faith doesn't give anything to God but our sin. We come to God with our empty, dirty hands of faith and we receive salvation as a gift. from God. The wages of sin are death, Paul says in Romans 6, but the free gift of God is eternal life in Christ Jesus and faith about the empty hands of a dirty, guilty soul receiving the salvation from Jesus Christ. And if you're not yet saved here this morning, this afternoon, let me encourage you to run to Christ, confess your sins to him, and trust him that what he did on the cross is enough to win you peace with God. Now the next verse in Romans 5, Paul says, and not only that, but we also glory in our tribulations. That we no longer have to look at tribulation fearfully and wonder, is God against us? Is this tribulation, is this disaster a sign of God's providence coming to get me? No, we don't have to look at our tribulations that way anymore because God is no longer out to get us. We can glory in our tribulation, why? Because we know that God uses tribulation in our lives to produce perseverance, and that perseverance then produces character, and character then produces hope, a hope that will never disappoint us, that will never leave us ashamed, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us. And Paul continues, for when we were still without strength, Christ died for the ungodly. When there was nothing in you but sin, Christ died for you. That's an amazing thing. For scarcely for a righteous man will one die, yet perhaps for a good man someone would even dare to die, but God demonstrates his own love for you in that while you were still a sinner, Christ died for you. So if Christ died for you when there was nothing but sin in you, nothing but guilt in you, nothing but shame in you, if God loved you then and sent his son to die for you, and if Christ came and died for you when there was nothing but sin, he's not going to stop loving you now that you've been saved and fall back into sin. That's Paul's argument. For if when we were enemies, sorry, verse, Nine, much more than having now been justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God through the death of his son, much more having been reconciled, we shall be saved by his life. If God loved you and there was nothing but sin, and Christ died for you and his death produced such enormous fruit in your life, what will the life of Christ now not produce for you at the right hand of the majesty on high? So you not only have the peace with God, you have the peace of God. Even if the universe is falling apart and your life is being reduced to a ground zero of catastrophe and cataclysm,

you can be confident that your trials aren't against you because God is not against you. God is for you in all of his being, wisdom, power, holiness, justice, goodness, and truth. All of God's attributes are on your side. And your trials can't be against you. And Christ ever lives to make intercession for you. So that's the foundational aspect of our spiritual peace with God. And knowing that God is at peace with us gives us poise and balance even amidst the frustrations and trials and tribulations we experience every day. Now, of course, we're still sinners, and so we can be angry that God would do such a thing in our life. And we must repent of that and come to God and ask for forgiveness. We can resist the providence of God and be upset with God, and that's never right. It's always wrong. And we need to be careful. You know, whenever people curse, when things go wrong, You're up a ladder with a bunch of screws in your mouth and you're trying to screw in a soffit board up in the top of your roof and you slip and you drop all your screws and you start to curse like a sailor. You'd never do that, of course, but. When we curse things like that, what are we really forgetting and who are we really cursing? We're cursing God, that God would frustrate our plan to have a quick and easy job up a ladder. Better climb to the bottom and get the screws again if we can find them in the grass and then go back up the ladder again. And because God dared to inconvenience our plan, we get angry. And we have to be very careful not to allow that sinful frustration to upset the peace of God. We must remind ourselves, no, God had a purpose and a plan in that frustrating moment. And sometimes God allows those moments to come in to show us just where our hearts are at with him. But we have peace with God and therefore we can enjoy the peace of God in every circumstance. That's the first thing. Then secondly, there's the psychological peace that we can enjoy with ourselves. If you cast your mind back in the Bible to Adam and Eve when they first sinned in Genesis 3, the effects were immediately horizontal. The devil said, eat this fruit and you'll be like God. Of course, they already were like God. But they ate the fruit, then the eyes of both of them were opened and they knew that they were naked, which of course they'd always been, but now they felt their nakedness in an entirely different way. What did they do? They sewed fig leaves together and made themselves loin cloths. They no longer felt comfortable in their own skin. Their nakedness felt scary. The thought of being fully known by their spouse was no longer a delight. It filled their souls, their hearts with trepidation. So they began their own man-made efforts to cover up with a fig leaf speedo and a fig leaf bikini to try and cover up their nakedness. And ever since that moment, in all of our relationships, we're playing a complex game of reveal and conceal. We're willing to show and tell certain things, but we want to hide and cover up all the rest, because we're frightened. If people really knew me, well, they would reject me. They'd be ashamed of me, and I'd be cast out. And that's one of the reasons why we can be exquisitely sensitive to criticism. It can be the simplest things. You iron your husband's chinos and put them up in his closets, and you fold them in a certain way that they don't get creased. He wears them once, then folds them every which way but loose, puts them back in the closet, and then gets up the next week, looks for those chinos, and they're all wrinkled. And he has the temerity of blaming you. And you know, it's not my fault, it's your fault. I've shown you how to fool them, and you never do it the right way. And you both get off, you're off to the races. And the reason is, you both feel as if you're being condemned. And it reminds you of that deep sense of failure you have. And so when we feel unjustly condemned, it's like, I already feel condemned enough by all of my inadequacies, how dare you unjustly condemn me? And the argument goes

back and forth. And deep down, one of us knows it's really our fault, the husband, but it doesn't stop us getting after it. And so when people criticize us, we fear the game is up. If they point out a failure in this one area, I've got to plug the breach in the dam. Otherwise, they might realize, and maybe they already do know, that I'm a failure in every other area, and I couldn't bear that. And so our relationships become completely fraught with conflict and almost all of our conflict in marriage and any other conflict comes back to that deep sense of shame that haunts us. We are not what we could be. We are not what we should be. And so at this point that we've got to come to Christ and say with the psalmist, search me, O Lord, and try my heart. Try me and know my anxious thoughts and see if there'd be any hurtful way in me, any way of my thinking, speaking, and living that hurts other people, that hurts myself, and lead me in the everlasting way. We've got to know ourselves in the presence of Christ and yield ourselves to the piercing glance of his examining eye and let him show us what we really are. And try to understand why do I get so bent out of shape? What are my insecurities? What are my fears? We all have them. And bring them into the light of Christ. The Christ who looked at the rich young ruler and loved him anyway. He looked at him and loved him. And the rich young ruler's Christ is your Christ this morning, this afternoon, and this evening. Some of the people will say to me, you know, when they kind of confess some misdemeanor to the pastor and they say, well, yeah, I don't want you to think I'm really that bad. And my response, be warned, is always, no, you're actually much worse than that. You're much worse than you could ever dare imagine. But you're much more loved by Christ than you could ever dare hope or dream. And it's only as we spend fellowship in Christ who knows us, where we are at, where we've come from, and where we're going, and who loves us along the way, it's only in his presence that we can find psychological peace within ourselves. But so many people, even so many Christians, go through life without any real deep understanding of themselves. We're aware of insecurities and fears, but we don't really get to the bottom. We need to let Christ be like the surgeon dealing with the abscess. He doesn't just poke it, but he gets all the pus out and then gets right down to the bottom of the abscess with the knife of the gospel and roots it out. Otherwise, the infection will always return. We've got to know ourselves, and why do I get so bent out of shape when my wife criticizes me, when my husband criticizes me, and so forth and so on. So it all begins then with the spiritual peace we have with God, which then leads if we're willing to come to Christ and be searched by him daily and regularly in the scriptures, to the psychological peace that we can enjoy in Christ. And we have to constantly keep reminding ourselves of that, because if we don't, we'll forget it. It's like Luther, when someone said to him, why do you always preach the gospel? He said, because I always forget it. If you need to go to work, I understand. I know we're at the quarter of the hour. We're almost finished. The last point this morning is relational peace with others. Let me speak especially about your marriages here this morning, right? It's hard being married to a sinner. We wrong them and they wrong us. And whenever we are wronged, we have the instinct of Shylock in *Midsummer Night's Dream*, the merchant of Venice, who wants his pound of flesh. We want payment for that. And the place to deal with that sense of offense is at the cross. Whenever I was young, I used to like ACDC, and I wanted this album that they'd produced called *If You Want Blood, You've Got It*. And I brought mom down to buy it for me at the record store. I was a teenager, a young teenager. She saw the cover of the album was the lead singer biting the head off a chicken, which didn't endear the album to my mother,

and she said, no, absolutely not, right? But whenever your wife sins against you or your husband, and you want blood, Let the Holy Spirit take you to the cross. If you want blood, God says, you've got it. And that blood was enough to satisfy me for your spouse's sin. What reason do you have still to be angry with them? The price has been paid. You no longer have to carry the weight of their sin against them. We can be like that. I saw a video recently of another preacher speaking on this. He picked up a kettlebell. Somebody sins against me, I pick up a kettlebell, this heavy kettlebell, and I carry it around. Somebody else sins, pick up another kettlebell. And before long, his arms are full of kettlebells. And he said, I'm not gonna drop those until they forgive properly, and then I'll let them go. And you're just carrying all this weight around, it'll kill you. And we have to learn to let the weight go because of Christ, even if they haven't repented properly enough. We don't have to carry the weight of their sin around. Christ has borne it all away upon the cross. And when you and your wife, your spouse, your husband, are getting after it in an argument, You've got to learn, very quickly, how to make a forgiveness sandwich. A sandwich always begins the same way. Two pieces of bread, and then the stuff in the middle. And a forgiveness sandwich has got two pieces of bread. The first is, I was wrong. And the second one is, will you please forgive me? Don't just say, I'm sorry. That says nothing. The response will be, yeah, you're the sorriest husband I ever did see. No, I was wrong, and will you please forgive me? And there's no buts, ands, or ifs. There's no, I was a little bit wrong, but you were a lot bit wrong. You started the argument. Maybe they did. But you responded sinfully to that argument, and that sin is your fault. When someone stands on a tube of toothpaste, what comes out? Toothpaste. What if they stamp on it? What comes out? Manure? No, more toothpaste. When your spouse stands on you sinfully, what comes out of you, they didn't put in you, what comes out of you is what's inside of you. That's why you become so angry. And you need to apologize for that, even if they were more wrong than you were. I was wrong, will you please forgive me? Don't talk about their sin, talk about your own. And sometimes that's all it takes. I was wrong, will you please forgive me? A small offense. Your wife didn't put boiling water in the coffee in the morning, and it was cold, and you complain, and she gets angry with you, and then you say, listen, pet, I'm sorry, you worked so hard in the house, I was a foolish, stupid husband this morning, I was wrong, will you please forgive me? That's all it takes. But for more extensive sin, When you've really blown it in a big way, I was wrong, will you please forgive me, sometimes aren't enough, because your spouse will struggle to forgive you for several reasons. Do they really understand that what they did was wrong? Do they understand how there's been a pattern of this kind of behavior? Do they understand how much what they did hurt me? And are they convinced, convicted they'll never do it again by God's grace? And so sometimes whenever we've really sinned, I was wrong, will you please forgive me? We need a sandwich in the middle where we tell them, you know, the way I made fun of you at the party the other night, it was a terrible betrayal of you and I'm sure you felt so embarrassed and betrayed. I could tell it really broke your heart. And I was so foolish to say what I did. And I'm asking you please to forgive me. By God's grace, I'll never do that again. And you're not earning their forgiveness by groveling. You're explaining to them that you understand as a Christian the consequences of your sin and how much your sin affected them. And it can really open the floodgates of forgiveness and make it easier for your spouse to forgive you. The last thing I'll say to you this morning, and then we'll be dismissed, that when you get into an argument with your

spouse, stop focusing on who's right. That's always the rookie mistake I make. Stop focusing on who's going to win the argument. There's a saying one of my mentors uses, if I win, we lose. You don't win an argument with your wife. Or your husband. Rather, focus on understanding their feelings. Because what they're feeling is real. Even if you didn't mean to upset them, even if they're wrong to be upset, they're still upset. And you'll find you get a lot more relational peace if you lead with that, honey, I can sense you're really frustrated this morning. Can you help me understand your perspective? And come with a listening ear, let them talk, even if they're wrong. And then you say the difficult words, honey, you're right to feel so frustrated. even if they misunderstood you. You might say later in the conversation, I think you may have misunderstood my words, or I put them in, I said the wrong thing, I expressed my thoughts in totally the wrong way, and on the basis of what I said, you are right to be so frustrated. It's amazing the difference that makes when you acknowledge your spouse's feelings. how you've provoked their feelings intentionally or unintentionally, and you receive that and you take that on the chin, and then you can bring in the forgiveness sandwich. Or you can say, you know, perhaps I totally understand that what I said vexed you tremendously. Can I perhaps give you a different way to interpret what I said? And then you can talk and discuss. And you can then come to the cross and be right. And of course, all that requires the Holy Spirit, because whenever we're in an argument with our spouse, we so quickly get into the win-lose mentality. I do. And we need to communicate, honey, I love you. And I'm sorry that the way I behaved this morning provoked you so greatly, and I need you to forgive me. And then you come to the cross where it's all made right. And that's what the Holy Spirit is striving to produce in you. To lead you more and more, even when you've sinned, not to hide from God, but to come to God. To unzip your soul in God's presence, to confess your sins, to trust in Christ. that what he has done is enough to make peace with God. And that's the foundation from which you can be at peace with the circumstances of your life and even glory in your tribulations because you know your father is using them to sanctify you, to purify you, to change you, to quieten the natural rebellious instincts of your soul. and to bring you to know the peace of God in circumstances, as you lay your burdens down before him, your concerns, your fears, your frustrations. And then it's also the foundation of relational peace, not just with our spouses, but everybody else in the world with whom our paths cross. And that's what God is working at in your life, Christian. The question this morning, or this afternoon, is are you working with him or against him? How do you and I need to believe the gospel better? Because we can only be at war with other people if we forget everything we know about the Father, his heart toward us, and his redemption at work in us through Christ on the cross. Let's pray together. Father, we thank you, O God, that this list of the fruit of the Spirit isn't there to condemn us, it's to give us hope. You are making us peacemakers, for blessed are the peacemakers, for they shall be called sons of God. I pray for me and my marriage. I pray for all of the marriages represented here. I pray for the single folk here, the widows too, God, and the widowers that you would draw near to us and help us to enjoy peace with God amidst even the most bitter circumstances of life. We pray for our brothers and sisters scattered across the middle, States of America, Lord, that you would draw near to them, you'd wrap them in your loving embrace and assure them that you're not against them, that you'll provide for all of their need according to your riches in Christ. And that I pray, Father, that I'll know peace with you, and the peace of God, guarding their hearts and their

minds, and even the ability to point others who may not yet know Christ to the only one in eternity who can make peace between God and man, and man and God, and who will come soon and very soon to make all things new. And we offer these prayers in Jesus' name, amen.