

Miracles of Jesus 12-12-09b

Let's pick up our study now. We're looking at the wounding and healing of Malchus here, which is really kind of at the center of a passage, or actually an event recorded in four passages that talks about crisis management. What do we do in a crisis? What do we do when the pressure is on? And this is perhaps the most traumatic incident that the disciples have faced to date, not to mention the Lord Jesus Himself facing it.

That's a study unto itself, but the disciples, Jesus has invested in them. He has literally disciplined them for years, seeking to teach them and to prepare them and to get them ready to face situations like this, and to be able to teach others after He's gone to face situations like this. And Peter in particular, who is only named by John, and by the way, Malchus is also named, and John may be writing as much as 50 years after the fact here.

We know that he composed his gospel far later than the other three, and yet he knows the names. Why? Well, A, he was there. B, it is highly likely that Malchus was known.

He's a very young man apparently at this time, and you can usually figure that if someone is mentioned in Scripture in a case like this, they probably became a believer. You have Nicodemus, and a follower of the Lord Jesus. You have Joseph of Arimathea.

You have the men on the road to Emmaus, and the ladies who supported the Lord Jesus' ministry and were standing near the cross, and so on. When these people are named, typically they're named because many of them were known in the early church. The first generation or two, this was someone's mother, or grandmother, or father, or uncle, or the man might still be around, the woman might still be around.

And so they were known. This, by the way, is also evidence to suggest how early the gospels were written. You have your naysayers and your critics who want to try to purport that the gospel accounts were written decades later, if not even into the 2nd century A.D., and the naming of these names doesn't make any sense in that regard.

These people are named because they were known, or known of. And apparently Malchus, he had his ear healed. And when you look at the people that Jesus healed, it makes a difference.

How can you not believe when you're walking around every time he shines up a piece of bronze and looks in it and sees his ear sitting there? It's a reminder that the Lord Jesus, in this hour of trial and arrest, did something for him. And you think of the Roman centurion. I am a man who is under authority and who exercises authority.

I say to one, go, and he goes, to another, come, and he comes. The high priest's slave, Malchus, is under authority. He's doing what he is told.

His heart may or may not be in it, but this is what he's been told to do. He's the wrong

guy to hit with the sword. He's not the engineer.

He's not the perpetrator. If Peter was going to hit someone with a sword, why didn't he hit the high priest? Why didn't he hit Judas? It seems that Malchus is probably the most helpless guy on the scene. It doesn't say he had a club or a sword.

And there's a slight suggestion, you can't know for sure what the physical arrangement was, but he may have even been struck from behind. You have to make a few assumptions, but if Peter is right-handed and it's Malchus' right ear, if Peter was facing Malchus, he would have to swing across his body and hit him, and you figure the sword would do a lot more damage with a blow like that. If Peter is coming up behind him and smacking him and he nips off a little piece of his ear, it would suggest possibly that Malchus isn't even facing Peter.

So what is Peter doing? Peter is trying to defend the Lord. When the Lord has said, I don't need defense and I have, in the plan of my father, divested myself of defense, Jesus has already told them he is allowing the arrest. This is clearly contrary to the plan and purpose and stated circumstance that Peter should know and be living in conformity with.

What is our point of application here? It's easy to be emotional. It's easy to be reactive, and we know that we're being emotional and reactive when we are using human tools, human solutions to meet circumstances that are supposed to be met with faith. God has a different answer.

The Lord Jesus has stated a different conclusion, and Peter is walking contrary to that. Now, that's fairly obvious Peter is doing something he's not supposed to do, and the Lord Jesus graciously mends it, and that's the healing of Malchus here. My question is, how can we avoid doing what Peter did? It's one thing to say, well, that Peter, always impulsive, swinging a sword when he's not supposed to, that's Peter.

Jesus told him he was going to fail, and that's not the worst of it. He's going to go into the courtyard and do even worse. Well, it would be beneficial if we could find something in observing this episode from its four perspectives that would help us not make this mistake.

That's why it's here. So, how did this happen? What could Peter have done? What should Peter have done? This isn't where Peter fails, and by the way, the denial in the courtyard when the maiden says, you are one of them, and he curses and says, no, I'm not, I don't know the man, that's not the point of Peter's failure. These are results of his failure.

This is aftermath. This is symptomatic of a failure that has already taken place. You know how I know that? Turn back a little bit.

Luke 22, verse 28, you are those who have continued with me in my trials. You have

continued with me in my trials. Now, what's the point of that? Is he just saying, you all have stuck around and that's really good? Been with me in my trials.

What happens when you are with the Lord Jesus in His trials? We can see the trials of the Lord Jesus recorded in Scripture. We're not physically present with Him, but if we are with Him in the sense that we follow them and observe them and learn from them by observation how the Lord Jesus dealt with trial, that would be a good thing, right? You have been with me in my trials. You have had the example of how to meet a crisis, how to meet a trial, right? Isn't that the point? You've been with me.

You should know. This is the point. You should know how to meet a trial.

You have seen me meet them. You have been with me in my trials. Luke 22, 28, and verse 29, what is the hope and the motivation for doing the same thing Jesus did? Why did Jesus endure those trials? He loved His Father and He was comporting Himself with the Father's will.

I do the will of the Father. I am here to do the Father's work. I am here to fulfill the Father's will.

Jesus told the disciples this countless times. What does Jesus receive as a result? He is the Messiah. He is the coming King.

What does He receive when He endures His trials and successfully meets and negotiates all of these challenges? What is the end result? What does Jesus receive? The Kingdom, right? He is the King and He is going to receive the Kingdom. He is going to implement the Kingdom. He will sit on the throne of His Father David.

This is the Father's reward. He is the King. He gets a bride.

He gets a throne. He has a Kingdom. He has a people.

He is able to fulfill all of the Old Testament covenant promises to Israel, right? This is Jesus' reward when He leads captivity captive and gives gifts to men. It's because He is the victor at the cross and to the victor belong the spoils. These are the rewards and the benefits that come to Him for being faithful.

God the Father will honor His Son and honor all who are faithful the way the Lord Jesus was. So what does Jesus give them as a hope and a motivation for enduring and being obedient and meeting trials the same way He does? In verse 29, I bestow upon you a Kingdom. You have been with me in my trials.

The Father is giving me a Kingdom. Remember in another place Jesus says, cheer up for it is your Father's good pleasure to give you the Kingdom. The Kingdom is going to come to the nation of Israel and these individuals are going to partake and participate and be

involved in its oversight, in its leadership, in its judicial functions, in its administrative functions.

They will sit on thrones. I bestow upon you a Kingdom just as my Father bestowed one on me. So what does this mean to you? Are you going to be sitting on one of the twelve thrones judging the twelve tribes? No.

So why does this matter? Because there is a concomitant, an analogous, a parallel reward if we are faithful, if we are with the Lord Jesus in His trials and learn from His example to meet them the way He did in faith and obedience rather than human force. We do the bull in the china shop. We get our feelings hurt.

Somebody else's feelings are hurt. We feel defensive. We feel offensive.

We want to get in. We want to tangle. We want to mix.

Any marine can tell you that if something goes wrong, it's meet force with greater force. Meet opposition with greater opposition. They've got a club, get a hammer.

They get a hammer, get a bigger hammer. They get a gun, get a cannon. They get a grenade, get a bomb.

I mean, you want to meet and overcome and destroy with everything you can bring to bear. Rain down a holy hell storm of violence on whatever it is that you feel righteously indignant about or sometimes not so righteously indignant. Well, this is not God's way.

Vengeance is mine. I will repay saith the Lord. Do not elbow the Lord out of the way and decide that we have a better way to punish, to rebuke, to correct or to instruct in righteousness.

That's God's job. That's what God the Holy Spirit does through the Word. It is not our place.

Now, can we be a part of that process? If we are prepared, if we are ready, if we have been with the Lord Jesus in His trials, if we ourselves have mastered the art of meeting trial with faith, then and only then we are qualified to speak the truth in love. What does Jesus tell Peter? Satan has asked for you. Sift you like wheat.

I have prayed for you that your faith will not dry up and blow away completely. Your faith is going to stumble and fall. You are going to have a bad couple of moments.

But afterward, what? Return and then what is Peter qualified to do? Strengthen the brethren. After his failure, after he learns that he human strength is inadequate and it requires God's solution, God's presence, God's power, then and only then Peter is ready to strengthen the brethren. Same with us.

It's real easy to get up on a slightly higher platform and say, you know, I believe I can help old so and so. And old so and so is looking back and saying, you are not qualified to tell me anything. So that is a point that Jesus makes earlier in the evening.

When you have returned, strengthen your brethren. Now, here's where it gets interesting. They have the conversation about the swords.

Jesus says in verse 35, when I sent you without money, without a knapsack and without sandals, did you lack anything? You took no physical provision with you. Did you lack? No. However, now he who has a money bag, let him take it.

And likewise a knapsack. And he who has no sword, let him sell his garment and buy one. This is a rebuke.

This isn't advice. This isn't policy. This isn't the way Christians are now to live.

It's a rebuke. I sent you out before and you didn't have to provide for yourself. Why? What is the implication? God provided.

God protected. God made the way straight. But now, Jesus says, you are not able to rely on the Father.

Jesus knows his disciples. He's looking them in the eye and he knows they're not ready. He looks Peter in the eye and he says, you're not ready.

You're going to deny me before the cock crows three times. So, yes, you want to do it your way? Sell your coat and get a sword. And the disciples fall into it.

Well, we've got two swords here. And Jesus says, that's enough. That'll do.

That'll show. Doesn't matter how many swords you have. This advice makes no sense in any other context.

We're going to stop relying on God now? This is Jesus' advice? Okay. Now I tell you, abandon the Father's provision and the Father's protection and do it yourself. Sell your own cloak.

Buy your own provisions. Buy your own swords. Carry around plenty of money.

Do it all in human strength now. It's a rebuke. It's a gentle sarcasm.

Jesus has not been able to impress them with the positive teaching. And so he says, fine. You're going to have to try it your way.

Peter is going to have to rely on his own strength and fail before he learns this lesson. And Jesus says, you go ahead. You go ahead.

Oddly, this is not that different than the king who would not listen to the prophet of God in the Old Testament. And so God says, what angel will go and be a lying spirit and go talk to this king? Since he will not listen to positive teaching, I'm going to, okay, we're going to have to take the long way here. We're going to have to do it the hard way.

You go be a lying spirit. Let him try it on his own and get rebuked and fail. And then there will be some learning take place.

But the simple positive approach isn't working. And the disciples are going to have to learn through this trial, through failure. Peter himself will learn through this failure because he can't just take it on board.

He's the best pupil in the class. He walked on water. You are the Christ, the Son of the living God, the great confession.

But here he's not ready. How do I know this? How can I be so confident? And believe me, I'm not setting myself as judge and jury on Peter. The Scriptures do it.

Look at the next section. Look at verse 39. Coming out, Jesus went to the Mount of Olives as he was accustomed and his disciples also followed him.

When he came to the place, he said to them, Pray that you may not enter into temptation. Parentheses, Sam's expanded interpretation, because you can't handle it, because you are not ready. And he was withdrawn from them about a stone's throw and he knelt down and prayed, saying, Father, if it is your will, take this cup away from me.

Nevertheless, not my will, but yours be done. This is the way Jesus meets trial. Father, I would prefer to not be in this test, but if it is your will, then let's do it your way.

Now, verse 45, when he rose up and had come to his disciples, he found them sleeping. This is expanded for us in some of the other accounts. If you look in Matthew chapter 26, flip back a book to Matthew 26, what are we looking for here? Where did this go wrong? Where is Peter's actual failure? And my contention is, it is earlier in the evening.

Matthew 26, verse 36, Jesus came with him to a place called Gethsemane and said to the disciples, Sit here while I go and pray over there. And he took with him Peter and the two sons of Zebedee, and he began to be sorrowful and deeply distressed. And he said to them, My soul is exceedingly sorrowful.

What did he say earlier? You have been with me in my trials. You should know how to meet trials. What is he telling them now? This is the top of the class, right? Peter, James, and John.

So what is he doing? He's explaining to them what he's doing. My soul is exceedingly sorrowful, even to death. Stay here and watch with me.

Now, one of the ways to meet trial and great adversity? Fellowship. This is the way. Fellowship with trusted believers.

Now, what if you can't find any? I have been in situations for a great majority of my life where I was sort of the lone wolf boy scout, you know, lone ranger with no tanto there, not even silver, just stumping along in my boots, seemingly. This isn't always going to be an option, but there is a principle here. Jesus takes the three disciples who are available, who are furthest along, and says, Watch with me.

Now, you may be the asker or you may be the askee, and we should be watchful. We should be alert, and hopefully we should be prepared to be that disciple. This, by the way, is Peter's point of failure, and we can fail.

You know, there's a common phrase where people say, You know, I will be there for you. Peter, James, and John are supposed to be there for the Lord. The Lord singles them out.

He calls them. He asks them. He requests to them, Watch with me for an hour.

Stay here and watch with me. He went a little farther and fell on his face and prayed. Now, notice, he has requested their support, but they don't have a long group prayer session.

He has shared with them the state of his soul. He has asked them for their support. If they're going to watch, you know, watch and pray go together.

We had a little special called Watch and Pray. Remember that? So, watch with me, but now it's time to be with his Father alone. So, there is this point of enlisting support, sharing the need, and then he moves on.

He does not sit and say, One of you get on my left side, one of you get on my right, and hold up my arms like Moses on the hill. But there is a principle of fellowship and of mutual support. But ultimately, as the Lord Jesus demonstrates here, it is the believer and the Father.

That's what Jesus does. He went a little farther, fell on his face and prayed, saying, Oh, my Father, if it is possible, let this cup pass from me nevertheless, not as I will, but as you will. Verse 40, Matthew 26, Then he came to the disciples and found them sleeping, and said to James and John, oh, oops, said to who? Said to who? Said to Peter.

Who is he expecting to be ready for this? Peter. Who has he warned ahead of time? Peter. Who said, Lord, I'll stick with you no matter what, arrest and death, no problem? Peter.

So, who does Jesus address? Peter, if you're going to be ready to meet this trial, could you not watch with me one hour? This is the point of Peter's failure. It's the evening. Not

taking seriously what the Lord Jesus said.

Not meditating on, taking to heart, contemplating, understanding when Jesus said, this is the hour when the Son of Man will be delivered into the hands of those who are going to crucify Him. Wake up. Pay attention.

Jesus says the arrest is going to happen. Peter didn't digest that. Now, Jesus says, watch with me.

It's a command. Well, Peter doesn't. He falls asleep.

Why? Well, the other gospels say they fell asleep from sorrow. They're sad. It's not a time for sorrow.

It's a time for support. It's a time for action. It's a time for diligence.

It's a time for obedience. It's a time for faith. Jesus says, my soul is sorrowful.

We can weep with those who weep, but the solution is not to fall asleep being sorry. The solution is to watch and to pray, to be there for support when the Lord Jesus returns. You're still there.

You're right where He left you, doing what He asked you to do. Faithfulness, self-control, feeling sleepy, stand up, walk around, do a sprint. Make a circle and slap each other.

Do something. Stay awake. There's three of them.

The Lord Jesus said, watch. Do whatever it takes. If you want to use, what is this? It is a demonstration of human weakness.

The whole issue here, do you see the issue? If I'm not able to make it clear, the point here is do you meet it with faith or do you try to meet it with human strength? Human strength won't cut it. You're going to fall asleep. You're going to fail.

You're going to fold. You're going to be fearful. Your sorrow is going to overwhelm you and overcome you, and you're going to be no good to anyone.

You're going to do more harm than good. You're going to start whacking off ears and creating situations where you end up outright denying the Lord. The failure is earlier.

Peter is not ready, and it shows early. He doesn't listen to the Lord. He doesn't obey the Lord, and he falls asleep three times.

Actually, twice. He falls asleep twice. Jesus comes to them three times.

So, Peter, could you not watch with me one hour? Watch and pray lest you enter into temptation. The spirit indeed is willing, but what? The flesh is weak. You can't get there

in the flesh.

Again, a second time he went away and prayed, saying, O my father, if this cup cannot pass away from me unless I drink it, your will be done. He came again and found them asleep, for their eyes were heavy. So he left them, went away again, and prayed the third time, saying these same words.

Notice Matthew doesn't say that he woke them up the second time. He comes back to them, and they're asleep. So he goes to pray a third time.

Then he came to his disciples and said, Are you still sleeping and resting? This is a rebuke. The hour is at hand. The Son of Man is being betrayed into the hands of sinners.

Rise and let us be going. See, my betrayer is at hand. The last thing he's told Peter before the encounter is, I am betrayed into the hands of men.

He doesn't say, Get that sword ready. You said you had two swords? Who's got them? While he was still speaking, Judas came. There are the swords and the clubs.

Swords and clubs are the tools of the failed ones, the enemies, those who miss who Jesus is, those who don't understand that the Messiah and the Lord of glory has come. That's what gets carried around. It's the answer of violence and human strength.

And I gave you the parallel before the break. In the same way that Peter is going to meet this crisis, he meets it the same way the people meet the crisis. When the Lord Jesus comes, he says, I've come not to bring peace, but I have not come to bring peace, but a sword.

I have come not to bring peace, but a sword, which does what? Divides families, divides generations, divides former loyalties. Why? Is Jesus in favor of swords and violence and we should go on jihad or something? Not at all. This exposes the sword.

You don't live by the sword. You don't solve problems with the sword. But if you can't operate in faith, then that's all you've got left.

And God says, okay, fine, try it your way, see how far you get. And the most dismal nadir, the lowest bottom of the valley of the shadow of death for Peter is this night, because he's been warned, he's been taught, he's been encouraged. Jesus has explicitly brought him along for prayer and he's just not ready.

He doesn't take it seriously enough. If he was as worked up over this evening as the Lord Jesus is, he wouldn't have been able to sleep. He's not that worried.

He's, what, overconfident? I've got my sword here, what do I have to worry about? Anybody comes, I'll just whack their ears off. You can't sleep when you are obsessed with a thing, when it is a matter of seriousness. You lay awake, you pray, you attempt to

apply the Word of God to it.

You don't just, well, let me just put my back up against this rock for a minute and fall asleep. Not just once, but multiple times. So here's the conclusion I would offer you.

There is no substitute for those resources that God provides to us through faith. It's not a lamp that you can mess with and get three wishes. It's not a sword.

It's not a loaded divine wand of power. What is it that God gives us to meet and negotiate difficult circumstances with? What are we supposed to do? We have great divine power available through faith. Faith seems like an abstract nebulous noun.

What is faith? This is knowing the truth of God's Word, God's promises, the principles of life, the doctrinal truths that define God's universe and God's purpose. We know those things and they are available. They are current.

They are in our memory. They are in our thoughts and God the Holy Spirit will use those to enable and empower us. We will know what to do.

We will know how to do it. What do you need beyond that? Know what to do and know how to do it. Know when to do it.

Know where to do it. Know what the goal is in doing it. The Father has prepared for you great things.

This is a necessary step to be ready for those great things. Faith. That's what faith is.

Knowledge and the power of the Holy Spirit. Knowledge of the Word of God. The content of the Word of God.

So there is no substitute for those resources. You can't swap in a sword and have it do any good. You can't swap in bravado.

You can't swap in promises and commitments. I'll sign a pledge. I'll carry around a piece of paper.

I went to camp and sang Kumbaya and signed a pledge. I will never forsake the Lord. I will do this or do that.

Some momentary elevated promise we make. Resources. There is strength.

There is power from God. But we have to know where to get it and it is faith. We know what faith is.

Content of truth from God's Word in the hands of God's Holy Spirit active in us. We cultivate that. We seek it.

We work toward it. We pray about it. We meditate on it.

We examine our lives and make sure we're in the faith. If there is pollution in the sanctuary, the Spirit of God is going to do the Ezekiel trip and leave heading east. Right? Israel profaned God's sanctuary, weeping for Tammuz and all of the other desecrations of God's temple and the presence of God, the Shekinah rose up, stopped at the threshold, went through the gate and disappeared over the Mount of Olives heading east.

God's presence will leave us if we do not value it and cherish it and serve it in our priestly function. Make sure the floors are swept. Make sure the candles are lit.

Make sure the incense is ascending with its smoke toward heaven. Make sure that the sacrifices are being offered. The sacrifice of praise, the sacrifice of ourselves, we keep our temple worship in good order so that God's presence dwells there and His Shekinah shines forth.

It takes work. It took a whole fleet of priests to keep that thing running and keep it orderly and neat and cleansed, sanctified. We are our own priest.

We have our own temple to maintain and the presence of God is critical. Then we can go to Him in prayer. The Lord Jesus Himself stands at the door and knocks.

And if He is with us, we don't need a sword. We don't need bravado. We will have discretion.

We will have insight. We will have good judgment. We will know when to speak and when to be silent.

Jesus said, when you stand before kings and rulers, you don't have to worry about what you're going to say. You don't have to prepare a speech in advance. You don't have to rehearse it.

You will know in that hour what you should say. Jesus is going to be arrested and in some cases they're going to make these vile accusations and He opens not His mouth. He knows when not to speak.

But then when He is challenged, are you the Christ? He says, I am. And you will see the Son of Man seated at the right hand of the power. And they know what that means.

The high priest says, we don't need any more witnesses. He's blasphemed out of His own mouth. So there is no substitute for the resources God provides us through faith.

Secondly, failure to learn the truth. Hear me now. Failure to learn the truth makes it impossible to trust the truth.

If we don't know it, if we're not thinking about it, we can't trust it. How can you trust something you don't know about? If somebody knocks on the door 30 seconds from now and you've never seen him before in your life and he says, hey, you need to leave. There's a bomb in the house.

Well, how do I know if he's right? Maybe he's just trying to get us all out so he can rob the place or something. If you don't know somebody, you can't trust them. Somebody says, hey, I need to take your child out of here right now.

Why should I trust you with my child? I don't know you. To trust something we have to know it. We have to be convinced of its reliability.

Failure to learn the truth makes it impossible to trust the truth. Thirdly, God's grace is greater than all our sins and failures. It isn't the time for Peter to be arrested and put on trial for assault and battery.

Jesus undoes the damage of Peter's impetuous action. He has a yet greater test to face a bit later in this evening, doesn't he? It is a test that by God's grace, although he fails, it is going to transform him. That failure is going to be a turning point.

When he is turned, he will be able to strengthen his brethren, to write the epistles of 1 and 2 Peter, to share the gospel with Mark, who will write it down for us. God's grace is greater than our sins and failures. Don't think that it's all over.

Peter goes out and weeps bitterly after the denial. It's okay. God's grace is greater than all our sin.

Fourth, God will accomplish His purposes either through us or in spite of us. It's our choice. God's purposes will be accomplished.

You can't keep anyone from being saved. You cannot keep anyone from returning to the Lord Jesus after they have gone way far astray. God will accomplish His purpose.

We want to be a part of the solution, not a part of the problem. The solution will happen. Our choice is how much a part of it we are.

How useful are we to God? How much of the Spirit can we bear to reflect His glory? Finally, Christ's example confirms our responsibility to love our enemies, to do good to those who seem to be in opposition. By the way, this gracious act on the part of the Lord Jesus appears to have been instrumental in Malchus' conversion. He is a name that is known in the early church, which tells me he was a believer.

John is writing decades later. When he mentions the name Malchus, why would he mention that? Is it just extraneous? Evidently, Malchus was known. He was a testimony to the grace of the Lord Jesus Christ in his worst hour.

Malchus is a living testimony to Jesus' faithfulness to His Father, faithfulness to His Word, faithfulness to His purpose. He knows when, where and how to apply the power of God by faith, not the power of the sword by compulsion, by impulse, in a destructive and futile way. Well, it's a terrific example for us.

Look earlier. When you think of Malchus and his ear, and you think of Peter swinging that sword, go back. The failure began early.

Failure to pay attention in Bible class that evening, failure to meditate on what he had just been taught and pray over it in the garden. Peter was two strikes down before the arrest ever happened. Didn't know the truth, wasn't seeking God's power and God's will through prayer and meditation, contemplation of that truth.

All he had was a sword, and you see how that turned out. Let's close in a word of prayer. Father, thank You for Your gifts, for the presence of Your Spirit, the power of Your Word, and that we are not left to rely on our own resources, our own strength, our own wisdom, all of which are puny and futile and partake of our corruption and our fallenness.

Thank You for the Lord Jesus Christ, for His example, for the provision You have made to us through Him, that we are the beneficiaries of these tremendous gifts and these tremendous opportunities to avail ourselves of them, to reflect Your glory and bear the fruit of righteousness in them, and to be prepared to serve You both now and in the ages to come, so that the Lord Jesus' work on the cross is vindicated and reflected in us, and our understanding and appreciation come not only by observation but also by experience. We thank You for this season of the year where we celebrate Your gift of the Lord Jesus to us in both His life and His death and His resurrection and His ascension and the promise of His coming again for us, and we pray that as we spend the days of this season together that Your joy and peace and love will be reflected in us, that others will seek Christ in us and be drawn to Him. We pray these things in Jesus' name.

Amen.