

Transcript* - Glory To God – 6/28/2026 - Pastor John Klundt

Good morning. It's almost not morning, but good morning. And it hasn't been a great morning singing together. Amen. Yeah. I appreciate, Stacey and everybody, the worship team, the band, as as they lead us today. Well, just real quickly announcement as we get started, next week. This is a big deal. I don't want you to. I mean, I hope you haven't already checked out on me, but, this is really key.

That next week, we're only meeting at 930. All right, one service. Everybody say one service. Everybody say 930. All right. It's going to be great, by the way. We're going to we're going to do what we've always do, which is worship. And lift up the name of Jesus. We're going to, celebrate the 250 year, birthday of this country and just how much God has blessed this country.

It's going to be a great day. And we're going to do it all together and have a great time. You won't want to miss it. I would suggest getting here that. Not that this is a bad thing, but if you're typically a late person, you may not get to sit where you always get to sit. I'm just going to tell you that right now.

So you might I don't I'm not telling you to come real early. But don't come at 11 or 930 either. All right. I don't want I'm confusing everybody. All right. We're we're in first. Peter. We. This is our fourth week. It's been a great, series, and I. I really think this is such a good time to do this because it speaks so much into the to the context of the, of the world that we live in as followers of Jesus.

And that was true, when Peter wrote this to the, the people back, a long time ago. And it's true for us today. Like, these words are so good and they're so helpful. And as we going through this, I wanted to just remind you, as we started off, we we had this as our, like, hey, this is really what we're doing.

And this is true for all scripture. But as we go through Peter, we're really leaning in on this, that the abiding word of God, which is the consistent, the constant, the steadfast word of God is relevant, relevant today, in 2026, in, in every place and every time and in every context, as we today who are followers of Jesus, the same context applies to us that we're strangers, sojourners, exiles, living in the real world, and how that applies to us today is really important.

And and you're going to see it again as we, wrestled through the, the back part of, of chapter two. As we go through this, our main emphasis will be in 13 through 25, but I'm going to back up a little bit and hit verses 11 and 12, which Pastor John announcement and did such a great job last week and the week before with pastor J.

Really doing a great job. But we're going to back up just a little bit now because it really sets the context to what we're going to talk about today in regards to, how this being sojourners applies to us today. And so here's what here's what Peter says in verse 11 and 12. He says, beloved, I like whenever you're going to say something to somebody that's difficult for them to hear, it's good to say, beloved, as long as you love them, that's that's really key.

I urge you, as sojourners and exiles, to abstain from the passions of the flesh which wage war against your soul. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation. So Peter is, writing and he's talking to, followers of Jesus who are spread out through what we today know is, modern day Turkey.

By the way, how many of you been watching any of the the World Cup? Okay, enough of you. Or I could say I could say something about it. Okay. So I, I was not aware of this, but the word like the how we say turkey is not really how they say turkey. We've been saying it wrong for hundreds of years.

It's Turkey. A did you know that? Okay, well, you know, you know something useless. Okay. But Peter begins by saying, hey to to this group of people. I'm just going to make sure you understand this, that as you live in the world that you're live in, one of the most important things, for you is your conduct.

And that your conduct be honorable in the way that you are. You're living because there is a there is a battle that's happening in, in the, in the spiritual realm for, for your very soul. And as that's happening, it's important that you see that your conduct has a great emphasis on our your ability to have influence. And actually, as it's talking about this idea of, of conduct, it's not really like conduct where it's like, oh, hey, there's a, there's a moral uprightness or a moral superiority.

Really. What this is talking about is a as a big, big, radical difference that informs how we make choices as followers of Jesus in the world that we live in today. And the first thing that he says is, hey, the way that you see yourself is really important. And if you see yourself as citizens of heaven, that really will inform how you're making decisions.

So our heavenly citizenship informs how we make decisions and how we see that there is a battle going on for our very soul. So our having our soul taken care of is important. Your soul. My soul, like this is this is really an understanding. Like, hey, when we are making choices and we're choosing to do the things we're do, it's affecting the the very soul that we have because there's a battle that's being waged.

And then also our, our ability to have influence in the, in the world that we live in, with the people that live around us gets diminished if our conduct is less than honorable. So conduct is is really everything. It's really everything. And actually it's the first line of defense. I don't know if you've ever heard of Plato or not, but Plato, had a, a guy who was attacking him and saying all kinds of, like, bad stuff about him and making accusations about him.

And, and they went to Plato and said, hey, this guy is saying things about you. And like, how are you going to respond? What are you going to do because of what he's saying? And he says, I'm going to live in such a way that no matter, what that person says, nobody will believe that person. And the world that we live in today, that's that's really what having honorable conduct means.

And actually, as a first line of defense when it comes to living in the world that we live in, our conduct is is key because our conduct reflects about who we're connected to in every way. And it's hard for God to get the glory when our conduct is less than honorable. And actually conduct speaks volumes. Well, before we say a word or tell anybody our position, our conduct should be honorable in every possible way.

So much so that it should work like this, that we don't have to tell people where we stand on a position, because our conduct is already speaking volumes to people. It's already it's already letting people know, no, this is this is what matters to me. And this is what this is what I'm all about. And this is what I do because of of my conduct.

And our conduct in verses 11 and 12 is really connected to what we're going to see later on in first Peter chapter three, verse 15, which says this, and I love this, I'm going to use the message version. It says, be ready to speak up and tell anyone who asks why you're living the way you are, and always with the utmost what we're going to say that a little bit louder, always with the utmost.

What courtesy? So our conduct really informs us in regards to our heavenly citizenship, our soul, like, hey, we're, we're we're we're taking care of our soul. We're making sure that the, the battle that's happening and we want to be an influence to people because when our conduct and listen, when we come as followers of Jesus and there's there's a change in our behavior, there's there's a difference, our family will start to see it.

Our friends will start to those who are connected to us. Our coworkers will start to see it. And they're going to they're going to immediately go, man, there's something different about you. I mean, you used to used to, go out and get drunk with us. And now you're not doing that anymore. And you used to, say all kinds of, filthy things, and now you're not doing that anymore.

And you used to speak all kinds of bad things about your boss, and you're not doing that anymore. I mean, what's what's going on? And inevitably, not only will people take a notice, but some people will

not like that honorable behavior and they'll start to make accusations. And so, again, our first line of defense is our conduct in every possible way.

And how we are, navigating, the way that we are, we are we are treating people. I want to suggest this to you today that the most powerful evangelism, the most powerful missionary that we can be today, is when we are, Christ centered and grace filled. That's when we are the most attractive to people in the world around us.

But that doesn't mean people won't say things either. Actually, Peter is saying, hey, inevitably like, this is going to happen. There's going to be people who will come in opposition against you. And so you need to make sure you're living in such an honorable way that no matter what they say, it doesn't hold any water against you. And honestly, we we need to be living in that way and in this context.

So our our conduct matters. Think about it. Think about this way. I want to I want to share with you a story because a young man was asked, he's like, hey, when, when did when did you first when were you first impacted by somebody who was, was a Christ follower? Like, when did when did you notice you said, well, that was pretty easy.

It was was my English teacher. I was a young I was a young, young man in class. And the the English teacher was going over the new schedule for, for class for the day. And after she told us what the new schedule was, he said, I just erupted. I blew up at at my, at my teacher. And I was saying all kinds of mean things.

I was cussing at my teacher. I mean, I let her have it, he said. When I finally blew out of steam, she just, quietly and softly said, I, I want to speak to you after class. And of course, you know, everybody in class is going to, And so after class ended, the student went up to the teacher's desk and sat in front of the teacher, and the teacher said, what is wrong with you?

And he said, listen, because once you told us when the new schedule and everything that was going to happen, and you said that lunch time was going to be moved back during the day, he said, I, I just lost it. And I said, what? I said, but you got to know that, every day I, I look forward to lunch because it's the only meal I get and I am literally starving.

And when you said it was going to be farther back in the day, he goes, I just lost it. And the teacher said to him, she said, you know, I want to know what your favorite what's your favorite lunch? And so he tells his teacher what what his favorite lunch. He said, every day from now on, I'm going to make you lunch so that you have more than enough food to eat, and you're going to be taking care of.

When we live in such a way, this honorable it, it stands out. It's attractive to people, even sometimes church, when it flies in the face of people who have been harsh to us, and we don't really understand why they're doing what they're doing. And so that's really going to set up where we're going to go in the next few verses.

I want to I want to set it up with this, that I don't know if you, is anybody here ever wrote in a stagecoach, by the way? Not that I'm saying you're old, by the way. Or anything like that. But, you know, a stagecoach is with, you know, you have horses in the front, and then people sit in the back and, I can't imagine that would have been very comfortable transportation back in the day.

But there I was, reading a poster the other day that that said, etiquette and rules and guidelines for stagecoach riders. I guess they also needed to be, helped with their the thinking about what was going to happen on the trip and how they should behave. And so some of the, some of the things that were mentioned were just really common sense stuff, like, hey, if the driver if the stagecoach driver tells you to get out while you're on the trip, get out without complaining because there's a good reason why they're telling you to get out of the stagecoach.

Obviously, people complain because they were told to get out of the stagecoach. At times during the trip, there was another one that's really kind of made me laugh or just was a little odd, but it said, the best seat, on the stagecoach is the one next to the driver, and obviously you're sitting on the inside, so there is no good seat for you.

To sit in. So just recognize it's the same wherever you sit. That's the same seat for everybody. Even back then, people were fighting for seats just like on airplanes today. Like it's so funny. Whatever food they serve you, whatever food the stagecoach driver comes up for you like they. So they're not only driving. You can imagine the stagecoach driver, also having to provide food for people and then them complaining and grumbling about the food that he was giving to them.

I can imagine that would have been rough. Because, you know, it wasn't just like, a trip wasn't I mean, just like an hour or two. It would have been days of time. They've been traveling. Oh. Here's a here's a good one. Don't shoot out the window. That's a good one. But the thing that you can do out the window is puke.

If you got a puke. Puke out the window. That's. That's okay. That's approved. And so there's just a lot of little things like that that, that go on, on a stagecoach trip. But the thing that the very bottom that struck my attention was this. Don't talk about politics and or religion. Well, we do that every week.

And every Christian church, we talk about religion, but today we're we're going to just go into politics a little bit. All right. Yeah. It's going to be fun. Yeah. All right. We're going to have a spectacular time. Here we go. First Peter chapter two, verses 13 and 14 be subject for the Lord's sake to every human institution, whether it be to the emperors as supreme or to the governors sent by him to punish those who do evil and praise those who do good for this is the will of God, that by doing good you should put silence to the ignorance of foolish people.

So he begins by saying, hey, guess what? As followers of Jesus, you are subject and to be in submission to those who are in authority over you, those who have authority over you, you should say to yourself, I need to do my best at doing what they say for me to do. Now, when we talk about that in our culture today and we say things like, yeah, we're going to talk about politics, and we're going to talk a little bit about what's going on in the culture today.

Some of us kind of bristle a little bit because there's I think the reason is because there's this prevailing spirit, in our culture today that just has a sense of like, we don't think nothing good comes from talking politics or talking about the civil government. And so there's that sense, like, we we just kind of bristle at it.

And I think, again, that's because of the prevailing spirit of our age and has been probably for a while. And, and Peter has to address this to the people. And he's he's reminding them, listen, this is all about honorable conduct. And it's this honorable conduct that leads to people giving glory to God. That's the purpose of the honorable conduct is that is that people eventually go, hey, tell me about what's change in your life and all the things that are happening.

And so he's saying, hey, in regards to that, this is connected to that. Like, if we're going to make a difference in the world, how we respond to those in authority over us makes a big difference. It's not a small thing. It's a big thing. And so it's like, hey, be subject. He goes, there's going to be some who, will do good at it and some who may not do so good, but even so, you and I need to, submit to them.

Now, you're probably thinking to yourself, well, there's. This seemed like to be a lot of passage of scripture that talk about, authority and government. Well, I'm just going to give you a couple this morning, Romans chapter 13. It says this every person being subject to the government. No, there's no authority except for, except for God. And then listen to this.

This is so good. And to those, and to those that the governments that do exist have been instituted by God himself, for the governments that you like have been instituted by God, and the governments that you do not like have been instituted by God. And then it says this, whoever resists the authority resists God, who has appointed it.

Whoever resists the authority resists God himself is like, whoa, if I ever done that, Titus, Titus is talking to the church that's in the area of Crete. And he says, let's be submissive to rulers and authorities. Be obedient, ready for every good work, speak evil of no one, and avoid quarreling. So he's like, hey, I when it comes to this idea, Peter's not speaking out of context.

He's not just the only one who's ever said it. He's like, hey, this is this is something that, as followers of Jesus who are interested in honorable conduct in relationship to the civil government, that we need to recognize, there's going to be some some governments and that are going to be really good, and we're going to be like right on board with them, and there's going to be other ones that are not so good, and yet they have a purpose, and their purpose is to do justice, and it's to do that justice, for, for the good of those and, and also to punish for people as well.

We don't like the punishment side of things. Oftentimes. But but it's there he says, okay, honor, honor this. And when we do that, we again are are giving our conduct is giving glory to God because people aren't able to say to us that we are doing wrong and being disobedient. And again, the idea of submission is, oftentimes difficult, for us today.

So in verse 16 and 17 he says, live as free people who are free, not using your freedom as a cover up for evil, but living as servants of God. Honor everyone, love the brotherhood, fear God, honor the Emperor. He's like, hey, don't use your freedom in Christ and your relationship to Jesus. And the idea that that we are a part of, of a of a of a bigger government, there's a government beyond this government.

Don't use that as a reason not to be obedient. And to the authorities who are over you don't do that like that. That's it's not an excuse for us to do those things today in our culture. What our freedom in Christ should allow us to do is do what we ought to do. That's what it should do. We should be shining like stars because of the freedom that we have in Christ.

And and because of that, it should allow us to do the things that, sometimes are, yes, difficult for us to do. There's an ordinance not too long ago, actually, maybe it's been more than a few minutes. You ever said it's not too long ago, and then and you look back and it's like, no, maybe that was probably 30 years ago, a little bit of time ago, I was hunting and we were hunting for some birds, and I had a gentleman in the car with me.

It was my car. It was a just a small four door sedan. We were out in the back roads, hunting. There was just dirt roads everywhere. And we were getting ready to. I was getting ready to make a right turn, down this hill and the gentleman who is with me, who is much older and wiser and smarter and a whole lot gooder than me, he says you ought not to turn down that road.

And I thought to myself, I will show you. And so I turned down, and I immediately turned down, and I high centered the car and we got stuck. And to his credit, by the way, he didn't say what he should have said, which is, I told you so, he just got out, and thank goodness he was an engineer.

And he was, like, all excited about helping the car get unstuck. But, boy, in our culture today, it's really difficult to tell someone what they are not. Do. But can I say something to you as well? That's been true of every generation, including this generation that is right into in first Peter, we ought to be able to do the right thing for the right reasons.

And when we do that, it makes all the difference in the world. You say, well, that probably doesn't pertain to when we live, under a government. That's that's not of God. Well, let me tell you, it actually does. There's some passages in the Old Testament that show us, oftentimes the Israelites find themselves under the authority of other governments and listen to what, they would they would understand about that.

So, Daniel, in Daniel chapter two, he says, blessed be the name of God forever and ever, to whom belong wisdom and might. He changes times and seasons. He removes kings and sets up kings. He's like, hey, the king that we're in is because God has set it up. It's it's God initiated and God appointed. And because of that, we are under that.

And still he's saying, blessed be the name of God. And they are in a slave state. They are. They've been taken out. They've been conquered as a people. They've been taken away from their land and from their family and from all that they knew. And now they're living in a foreign land. And he's saying, blessed be the name of God, but God's got this, and he's sovereign in it.

And then in Jeremiah 29, Jeremiah is talking to the people. And they are they're again in a slave state. They're living under a authority that is not their own. He says, listen, this is amazing, but seek the welfare of the city where I have sent you in exile. It's like I'm I'm sending you there. And I want you to make sure that while you're there, you have the city's interest at mind.

Pray to the Lord on its behalf. Build houses, plant gardens like do good work. Be honorable in your conduct. Whether you agree with what they're doing or not. Do the right thing at the right time because God has set this up under under his appointment. And we get to thinking, oh my goodness, that just seems that's just seems so interesting.

I mean, is that is that all the time? And so here's what we understand, that there is a government beyond the government that we live in, that we live for a heavenly citizenship. There's something unique about the relationship that we have from God that, yes, inherently sets us apart, but we're still

under the authority of the government that God has set up in whatever context he sets that up.

Well, is there is there an exception clause? Is there an out for us? Is there a way that gives us the right to be disobedient? Well, I think some people oftentimes will point to acts chapter four. Peter and John have been arrested. They healed the man who was, crippled. And they said, hey, we don't have anything to give you money wise, but get up and walk.

And so they healed him and they healed him on the Sabbath day. And they were they were arrested and taken and put under, into prison. And then they were brought into trial. And as they were under trial, they were told, do not talk about Jesus and, and, anymore. And Peter's like, hey, you decide. You decide for yourself when you need to obey, whether you need to obey God or obey man.

Now, this is the same Peter that's writing first, Peter, who is telling us to be in submission to the government that is over us. And so we have to ask ourself in all fairness, have you ever have you ever been asked by the state or, and or by the civil government to disobey God specifically? Have you ever been asked and then if their answer is yes, behave accordingly and have your conduct behave accordingly.

But if not, then also behave accordingly. If you've never been asked that. And I think oftentimes we get upset about things that really have never happened and probably never will, because of the freedoms that we have in the country that we, that we live in. And so he goes from talking about civil government. He talks about masters and servants, which probably in our context is more closely related to, to work.

But listen to what he says, servants, be subject to your masters with all respect, not only to the good and gentle, but also to the unjust. For this is gracious thing when mindful of God, one who endures sorrows while suffering unjustly, for what credit is it? If you sin and are beaten for it, you endure. But if you do so, do good and suffer for it, you endure.

This is a gracious thing in the sight of God. So when he's talking about this idea of masters and servants, it's a little bit different in the context that we have in the country that we that we live in. But there was also some similarities. So the idea is this that the person who is in authority over you, in the context of a master or a servant, the word like despot, which means, hey, they have total authority and ownership over you.

But in the context of of this time and place. And first Peter, there would have been some people who were slaves who had no freedom and others who had a freedom to work there. So it was like employment for them. And in our context in the world that we live in, we have, places that where we

have employers and employees and there's work that needs to be done, and there's people who hire us to do that very same work.

And it says, when you're doing that, be a good employee. And there's bosses out there who are good bosses. They do a good job and they're kind and they're gentle bosses and they care for the people that are under their authority. And then there's bad bosses. And actually, the word unjust is kind of like the word crooked, like they're bad.

So there's maybe some good bosses and some not. So like they're maybe in between kind of bosses. And then there's some really awful bosses. And if you've ever had to deal with a really awful boss, I'm sorry, but my guess is in your context, like you've known some good bosses and maybe some not so good bosses where you've had to put up with a little bit of both in that context.

Now, if you're self-employed and you're the only employee, I'm not sure what's worse, the boss or the employee. And I say to you, good luck on all ends. But in this context, it's like, hey, if you have someone who is in authority over you, you need to do good work.

I was talking to a young girl this past week. She's 20 years old. She was. Just saying, like, hi, I don't know what I want to do with my life. Like a lot of 20 year olds don't know what to do with their life. I don't know what like. And she was specifically talking in the context of employment, like getting a job and of course, most of us in the room.

Or maybe it doesn't matter, get a job. But but she's like, I don't know what I want to do. And so I was asking some questions. I said, well, have you, have you had a job before? Like, you know, anything that you want to do? And it's like, I really don't know. But my, my family really wants me to get a job.

I'm so I'm sure they do. I'm sure they do. She does. So she says, hey, I said, what have you done in the past? Like what worked? Well, I worked at a retail store, but I didn't work very long. Only a couple weeks. So they have so many expectations. And I could I couldn't handle them.

They were too much. I said, well, man, that seems awful. What did they expect you to do? Well, they expected me to check people out when there was customers that were coming through the checkout line. I said, okay.

Anything else? Well, when I wasn't checking people out, they wanted me to help customers. I thought, okay, like anything else. Well, when I wasn't checking people out or helping customers, they wanted me to. They wanted me to stock the shelves. That was just too much. And I thought to myself, yeah, I, I completely understand. Those are really lofty expectations for sure.

I want I want to say this it shouldn't be. It shouldn't make someone a bad boss to ask someone to do their job and to do it well and for for followers of Jesus. Like it should be incumbent upon us to be the best employees. Our conduct should be honorable even in the workplace. I mean, we should. First of all, we should show up to work.

I went through a drive through the other day, and you know how they typically now have two windows. And so I pulled up to the first one and paid for the food that I was going to get at the second window. And the guy took my money. And then I drove down to the next one, and then the same guy gave me the food.

And I said, what, what, what's happening? And he said, nobody else showed up for work today. He goes, I don't know how people do it. He goes, I got to pay bills. And I said, I bet you do. We should be the best employees. We should show up. That's I think that's half the battle. But then when you show up, like you should be on time, and then when you go to work, you should work and you shouldn't get upset with people making people go, hey, maybe we should work and then you should do the best work when you're there.

Then you should go above and beyond and ask your other people who are working with you if they need help too, like our conduct should be honorable and our work should be good. No matter whether we have listen, no matter whether we have a boss we like or dislike, or whether it's a good boss or bad boss, or a boss that treats us really well, or a boss who treats us poorly.

Our conduct should be in such a way is that we are doing our best work all the time, because who want? Where is the glory and getting punished for not showing up on time or not doing good work? God says there's no glory in that for me at all. The glory is when you do all the work that you're supposed to do, and you work hard and you have a good work ethic, and then you get in trouble anyway, he goes, I can use that, that I can use and I can use it for my glory.

When you and I face opposition today, whether that's in the context of the civil government and or people who have authority over us, particularly in the workplace, just remember this, that the that the position that we are in is appointed by God. That that same position that we're in, we're under his care, that that same position that that we're in, we're we're in his training and we're under his time and his timing, no matter the no matter the whether the situation is good and or bad, God's got it.

And it gives us this example. And I'm going to read this as we, the last few verses all together, because it's really a helpful reminded that what he's asking us to do that he's, that he's, he's, he's actually had his son do in the same vein, for those who were in authority over him and the civil government and again, those who had power, he says, for this verse 21 through 25, for this you have

been called because Christ also suffered for you, leaving you an example so that you might follow in his footsteps.

He committed no sin, neither was deceit found in his mouth. When he is reviled, he did not revile in return. When he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins, and in his body on the tree that we might die to sin and live to righteousness. By his wounds you have been healed.

And he goes on to say, for you were straying like sheep, but now you have returned to the shepherd and overseer of your souls. And the idea for us today is that we have someone who's asking us to do something that oftentimes is contrary to the way that we want, we want to choose to live. We want to fight back and we want to push back, and we don't want to do the things when it seems unfair and unjust.

And he says, just because it's unfair and unjust doesn't mean that you can't do it for the glory of God, because you can, and I can too. And that's begins to make all the difference in the world when our perspective is a radical difference in the way that we make choices because it's a part of our heavenly citizenship church.

We are strangers. We are exiles. We are sojourners in this land. This this world is not our home. We're just passing through. Because of that. It can it can inform the decisions that we choose. It also means, hey, as you're going through this, that we need to consider how how is our very soul like, are we, are we okay?

Are we in good standing with the Lord because there is a battle that is that is happening in the world that we live in, and it's coming after each and every person who claims Jesus Christ as Lord and Savior. And the battle is not done until we take our last breath. For sure. And then he says, all of that is designed so that you can you and I can have the influence of having other people around to see the change in the conduct in our lives.

And because of that, God can receive the glory. It's all for the glory of God and the way that we choose to live, and the way that we choose to see authority over us today. And church, I'm telling you, it makes a difference. Our conduct makes a difference. How we speak. And if we're speaking evil of the people in authority over us, it's not okay.

It's not to the glory of God. God has not put you where he has put you so that you could say things and be, be evil. And you're and you're speaking in your words. He's done it so that you can have influence so that people can say, I want what you have, because nobody else is acting like you're acting.

And you can say, you know why I'm doing it? I'm doing it for Jesus. Let me tell you about Jesus. Let's pray. Father, we thank you. We thank you for our time together today. We thank you for our time in your Word and the way that it helps us to understand that there is no area in, in our life and in the realm of authority over us, father, that, you haven't thought about.

You don't, father, you don't miss a step. You don't miss a beat. Nothing catches you by surprise. And, father, our prayer today is that we can be people, who live radically different. Father, we make choices that are different because, father, you have, set us apart for your glory. And, father, may we be about that.

Not only today, but as we go forward, in the days and weeks and months to come. We pray it in Jesus name. Amen.

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