

Sermon on the Mount – Phase 2

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Matthew

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I must confess that is one of my favorite songs. For those who do not know the title is "The Untitled Hymn." It never had a title. In fact, if you will allow me to speak of my age, the album that it originated on it was not even listed on the jacket. It was an extra track that was included that did not even make its way to publication and yet the beauty of it is, every time I sing it, there's a verse that resonates more with me than the last time I sang it. Sometimes we're crying. Sometimes we're stumbling. And yes, Baptists, sometimes we do dance when we're excited about what the Lord is doing. But it's that last verse that gets me, that no matter what happens, there's gonna come a day that I'm gonna fly to Jesus, and I'm gonna kiss this world goodbye. I'm not looking forward to the "journey" but I'm looking forward to the other side.

Let's pray together.

Lord Jesus, those in this room, those that are watching online, Lord, there are some that, though it's not outward, they're crying to you tonight. They're hurting. There are others that, even though they're keeping it within themselves, they are celebrating what you're doing. There's some that are just praying that they don't hurt themselves too bad when they stumble. Lord, we all know that because of you, one day we will fly to you through Jesus. So, Lord, we pray that you would guide us tonight through your word. May you allow it to speak to our lives wherever we are so that as we begin our service, you will speak to us so that we might speak on behalf of you. It is in the name of Jesus Christ, we pray. Amen.

Tonight, I want to call your attention to the gospel of Matthew 6. Those of you who may not have been a part of our family of faith for a while may not know, because we've had so many special opportunities and ministry endeavors, that we as a family of faith, we as a church on Sunday evenings have been going walking through what we know as the gospel of Matthew for some time. It's taken a little bit longer than maybe we'd expected because the Lord has had a lot that's going on here as far as ministry opportunities are concerned. But tonight we're going to be in Matthew 6 and we find ourselves in the middle chapter of probably one of the most famous passages in all of the Bible. This is what we know as the Sermon on the Mount. It begins in chapter 5, ends in chapter 7. If someone were to ask somebody, you know, what's the most famous sermon Jesus ever

preached, the the default is going to be the Sermon on the Mount. It's just, it's something we're familiar with, it's something that we're aware of. It's one of those things that even the "non-church" have sometimes somewhere heard of this famous message that Jesus spoke.

And yet tonight, this message has a whole lot more in common with the Super Bowl than you might have ever dreamed. 57 years ago, there was a game that was played, Super Bowl I. It has a unique name, does it not? Why the Super Bowl? Legend has it that the Commissioner of the league at the time had a young daughter who was playing in the house with the super ball. Remember those little rubber balls that you would bounce and it always seemed to bounce higher than what it originated from? And it kept bouncing around the house and he thought she said super bowl, she was saying super ball and that became the name of this very famous event. Nobody knew if it would actually become the success that it has, and people are surprised to find out that the first few Super Bowls did not even sell out. They were giving away tickets to fill the stands. The Super Bowl originally in its purest intent was the final game of the season to crown a champion. I mean, we previously had the AFL and the NFL, there was the National Football League, there was the American Football League and they had their respective champions but we need to crown a champion of champions. And so it was at that point 57 years ago they decided to add a game to the season to decide who was the ultimate champion.

There's a lot of different theories of why the Super Bowl has become what it has become but it's in its infancy in its early days, there was a certain quarterback that most Auburn fans won't appreciate by the name of Joe Namath, who made a very famous prediction that his team that was a grave underdog would win the game. And such they did. And the Super Bowl began to take on a life of its own. This game that they were giving away tickets to attend, now all of a sudden people were willing to fly cross country, spend thousands of dollars just to be in the seat even if their favorite team wasn't even playing. It was the game of games, so much now that in excess of 1 billion people aren't watching this service, they're watching the game.

Did you know that tonight for 30 seconds of commercial air time, it'll cost your company \$7 million? \$7 million. The power of the marketing behind, and can we just go ahead and admit that really the Super Bowl has surpassed being a football game, has it not? It's really a worldwide spectacle. They announce six months in advance who the halftime entertainment will be. They put on the market how much the commercials will cost. This is a night not just in our community and in our culture but worldwide where people set aside a lot of resources and a lot of time just to get together and [unintelligible] it happens to be.

Why do I share that tonight? Not just because tonight is that event, because what we know as the Sermon on the Mount has kind of become like the Super Bowl. It's taken on a life of its own that was really not its original intent, and for those of you that have not been with us in our Matthew study, let me catch up to speed over just the course of a few moments. What we know as the gospel, Matthew, I believe is the key to understanding all of scripture. If we can get Matthew, we can get all of the Bible. Not only is it the first

book in the New Testament, but it bridges that which we know as the Old into the New. It takes us from the synagogue to the church. It takes us from the old covenant of law unto the New Testament of grace. And it is through the book of Matthew that we see from the genealogy of Jesus all the way up until his ascension, he being the one that bridges this transition and/or this gap. And so what we discover, particularly in the book of Matthew, that the overwhelming majority of all of its content, all of its hearers, and all of the audiences that hear Jesus speak and are there when he performs the miracles, are people who were walking according to Old Testament law. And so you see Jesus take these individuals who believe that they're standing with God, their relationship with God was based on being at the right place at the right time, with the right animal, and saying, "No, it's about having a personal relationship with the Savior that was prophesied thousands of years ago who's going to die and raise from the grave before your very eyes."

If we could go to what we know as the Sermon on the Mount, it's kind of a microcosm of what we know as the book of Matthew. Jesus collects an audience there at this famous mount scene and, remember, everybody that was there would have been somebody who came from a Jewish background, somebody who had been in a local synagogue probably within the last week, and within the last couple of months, surely had offered some type of sacrifice to hopefully make their lives pleasing unto God. Jesus brings these people aside, he begins to teach them. He begins to instruct them, and not to get the proverbial cart before the horse, but by the time we get to chapter 7 in the very last illustration, Jesus says there's two ways that you can orchestrate your life. It's like two men who built a house. It's an identical house in all shape and size and function. Here's the difference: one of them built a house on a rock, the other one built it on shifting sand. The rains came and the one whose house was on the rock sustained itself and the one that did not, did not. And essentially Jesus leaves the audience with this question: how are you going to allow the house of your life to be built?

Now the reason I say the Sermon on the Mount has kind of taken a life of its own, much like the Super Bowl, and forgive me for saying it this way, but it's just true, we've done a readily job of baptizing this passage, and what I mean by baptizing it, is it is hard for us tonight to look at this passage without looking at it through our own personal relationship with the Lord. It is hard to look at it without the lens of our Baptist glasses on. And so when we read phrases and we see words, we tend to filter that through our own personal experience, our own theological, own education, our own "church life," and much like the Super Bowl we forget why originally it was spoken. We forget the original audience. We forget the original intent.

The Sermon on the Mount was not a message where Jesus was encouraging what we might call Christian ethic, it's much the opposite. He was surrounded by a group of Jewish people who thought they were doing everything that was right to obtain eternity and he began to expose to them every way that humanity can "fall short of the glory of God." It takes just a cursory reading of the Sermon on the Mount, putting yourself in its original audience and context, to realize you could not leave this message thinking that you were in a righteous position. You could not leave thinking that turtle dove that I offered a few

weeks ago, everything's going to be great. You would have left saying if I don't place my life in this man's hands, then I most assuredly am in trouble.

And so tonight, as we come to chapter 6, we're going to kind of do a fly over, so to speak, of this passage, and then in subsequent weeks we'll dig in a little bit more in detail, but I want to read for you just the first 15 verses and what I want you to notice tonight, we're going to go through these systematically, is I want you, if you can, just to hear the Jewish flavor, hear the terminology that is used, hear the allusions that are pictured that it would have been commonplace in the synagogue in the culture of the day. Matthew 6, beginning verse 1. It says,

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

I realize this is roughly half of the context of what we know as Matthew 6, but tonight it is kind of an overview, and here's why that's critical. As we walk through chapter 5 of the book of Matthew, as we walk through that introduction to what we know as the Sermon on the Mount, the thing that was observed, the thing that was demonstrated before us is how humanity interacts with humanity. It dealt with relationships that both have been initiated and severed within the home. It dealt with how people deal with supervisors and employers who've either done them right and/or wrong. It talked about how do you act among your own family, your brothers and those you live in a community with. It's interesting that in the book of Matthew 5, when Jesus begins what we know as the

Sermon on the Mount, he gives six illustrations of how humanity can "violate" the principles and precepts of God and how they relate to each other. I don't find it ironic at all that that famous number 6, by the way, in the book of Revelation is 666, is called the number of a man, and there in Matthew 5 we find six examples of how humanity while interacting with each other can "fall short of the glory of God" and somehow find themselves in a position where they are not in a right relationship.

Here in chapter 6, we've gone from the horizontal to the vertical. Nothing in chapter 6 is going to talk about how I treat a brother if I'm angry with them. Nothing in chapter 6 is going to be about my wife and myself and our relationship. All of chapter 6 is going to be how I relate directly to the Lord. Even in the passage that we read tonight whether it is the financial prosperity that I give, the prayers that I offer or the forgiveness that I am seeking, everything is vertical rather than being horizontal. Something that we'll address when we get to the end of the message is even the layout of chapter 6 is what we call a chiasm. We'll address that specifically in just a few moments. Basically, it is laid out in a structure very similar to what we see in the Psalms in the Old Testament. This was a common practice of of when communicating specifically in God's word, how to focus our attention on what God desires from us and not what we simply desire of ourselves. I'm reminded in Luke 2:52 it says that Jesus found favor with God and man. Basically, in Matthew 5 and 6, Jesus is going to communicate the standard by which God has for our horizontal relationships, the standard that he has for our vertical relationship with him, and as I mentioned earlier, we discover that we fall woefully short of the expectations, the mark and the standard.

So let's talk about some specifics for just a moment. I kind of preempted you earlier about the "Jewish feel" of this passage. Now this is important because remember, Jesus' goal and purpose is not to give them an "atta boy" and say, "Man, you're doing this the right way." His purpose is to show that of all these things, if there is even one slight deficiency it makes it necessary that you have a Savior on your behalf and not one's own righteousness. I want to walk through some of these words tonight, look at how they're prevalent within the Old Testament context, and then we'll springboard into our world today. Over and over get into the New Testament who we know as the Apostle Paul would regularly go from town to town and it said that he first would meet in the synagogue, but the synagogue was not where Christian worship took place. The synagogue was his evangelism outreach strategy, is what it was. "Let me go to those who are now what I used to be and show them that Jesus really is the Messiah." We discover in the New Testament that the church gathered on the first day of the week and gathered on that day that we celebrate the resurrection of the Savior Jesus Christ. Over and over, it mentions in the synagogue, while you're in the synagogue. What he's doing is he's showing them that their regular "religious practice," even with God above, is falling woefully short.

Second, he says when you give your alms. Now, if you don't mind, I like to use this phrase, I'm gonna nerd out with you for just a moment. You know, we talk about today the giving of our tithes and our offerings. If you were to go back in the Old Testament, most people don't realize that there were actually three tithes, three of them. Alright, you

know, sometimes we get frustrated with it, you know, do we do the gross? Do we do the net? Can you imagine doing three tithes? Allow me to describe the three Old Testament tithes, what we most famously know from Malachi 3, "Bring all the tithes into the storehouse," the first fruits, that was 10%, 10% of what the Lord blessed you with was asked of him to be returned to him, to trust him that he could do more with your 90 than you could do with your 100%. That's the lesson there. That was the "first tithe." Lot of people don't realize that in the book of Deuteronomy and other passages, there was a second tithe, that once you have given that first 10%, a family was to set aside a second 10%. That second 10% was to facilitate the travel and the expenses for the family, particularly the men to attend the festivals and the feasts of the Jewish people. Has it not struck you as odd that every time in the Old Testament, every time when you see the Passover, every time when you see these great feast, that everybody's there? I mean, think about Pentecost for just a moment. You do realize that in Acts 2 it says everybody that was there was from all nations, Jews from all nations, and yet everybody has shown up. You know, we struggle with getting everybody to show up on a Sunday here, can you imagine why was everybody there? Why did they travel at such great lengths? Because they had set aside the resources to do so. Then there was a third tithe. Every third year they would set aside an additional 10% to go to the poor. It was a benevolence offering. It was for those that had been financially or economically marginalized in their day.

Now, I'm sure there were those that were economically savvy and they amortized that 10% every three years per year so that they could do their, you know, family budgets and such, but the reason this is important is because Jesus made it clear about these alms that when they give them, there's a certain attitude. Can you imagine how easy it would be to brag that you've got the better hotel because you have more money to come to the feast or the festival? Or how easy it would be to say, "Oh, look, all these people lining up to the soup kitchen. If it hadn't been for us and our giving, they wouldn't have what they have." What we know as the alms was a very strict religious instruction and you and I today as the church, it's very different. Do you know what the Bible tells us to do? Give cheerfully and generously. And let me just challenge each and every one of us, don't think of that "10%" as a goal, think of it as the starting line. Think of it as the starting point to trust the Lord with that which we have.

How about the phrase hypocrites? Now we use that word all the time, right? You know what is fascinating, that if you go into the New Testament and you look at the church, whether it's at Corinth, Galatia, Ephesus, Philippi, all the famous churches, you will not find the word hypocrite anywhere. It's not there. A hypocrite was actually a term for somebody who was Jewish that was acting Gentile. Let me give you a good illustration. You remember Peter when he decided to go to the all you can eat Gentile buffet that day in the book of Galatians, and Paul called him out and said, "What are you doing?" He was calling out hypocrisy. The reason this is important is because as a Gentile who believes in Jesus today, there are times that I can get carnal, there are times I can get in the flesh, but if I do that, I'm just acting who I am whereas a law-abiding Jewish individual to be called a hypocrite was taking the liberties of the Gentiles that they preached and spoke so adamantly against.

The heathen. Congratulations, that's us. I'm going to be honest with you, when he speaks of don't be as the heathen, don't be as the Gentiles. It's only mentioned twice in reference to what we know as the church but it's a term of contrast. Don't be as those who have no law. Don't be as those who know no better. Have you spoken this to your kids and your grandkids, I know those of you that have grandkids, you do it in such a different way than you did when you had children. I don't understand. It'll happen to me in the next few years, decades, whenever, but something happens to your DNA when you get grandkids. You just approach subject matters a whole lot differently than you did when they were your own children, so to speak. The reason I say that is simply this: that the heathen, those were those who didn't know any better. The Jews of the synagogue did. When Jesus says, don't be like the heathen, man, you talk about a dagger to the heart. Not only has he called them hypocrites, he's saying you know better and you did what you did.

The kingdom. We've talked about this extensively, we will do more so as we go through what we know as the book of Matthew. The book of Matthew talks more about the Second Coming than it ever even thought about the First Coming. He talks about the reward that they shall have, the reward for being who they were called to be and living as they were called to live. That famous parable of the talents, that famous parable of the pounds, when we get to that passage, we're going to discover that the audience of the talents was Jewish, the audience of the pounds was Gentile. At the end of the day, Jesus is stating very quickly and very simply, you will be accountable to the life you've lived before your heavenly Father.

Speaking of heavenly Father, that's an interesting term. When you pray, and we'll talk about what we know as the Lord's Prayer in the weeks to come, pray our Father. You know, as a bunch of pig eating Gentiles that's not a phrase that we could have used before we met Jesus because Abraham, Isaac, Jacob, etc, they were the seed and the lineage of the father. The Gentiles were not so when they said, "Our Father, which art in heaven," that's not just a reference to their walk with the Lord, that is a reference to the Abrahamic covenant that was initiated and established thousands of years prior. It puts a whole new spin on what we know as the Lord's Prayer, does it not? That prayer doesn't begin with, "Hey God, we're having a conversation." It begins with, "God, I want to call into reference everything that you've done for thousands of years." Specifically, it is pretty Jewish.

So let's talk about its structure for a moment. We're going to place this on the screen. It may be hard at times to visualize, but there's a whole lot more to this than even appears on the surface. In particular, what we know as the Psalms, but even through very Jewish feeling writings, there is a form of communication Jesus uses all the time called a chiasm. Essentially what it means is this. There's a series of statements that are made, and those statements are odd in number. There's three of them, five of them, seven, nine, whatever it may be, and really, if you'll just think of it as a ladder, that in the initial part of the conversation you're walking up the ladder, you eventually get to the top of the ladder or the apex, and then you walk down the ladder. However, each and every one of the steps on the ladder going up and going down corresponds to itself. Now, the reason that the structure is so important not just to the Sermon on the Mount but the gospel of Matthew,

and even for you and I tonight, is this, that anytime you see a structure like this, in this case, there are five constructs that are here in chapter 6, the first two are building a case for the third one which is the key apex, and then coming down on the backside four and five correspond to one and two, and they're supporting the statement that was made in the middle. In other words, the middle statement is what everything hinges on.

I'm going to reread for you verses 14 and 15. I want you to imagine that you've just returned from one of the Jewish feasts. I want you to imagine that you've placed not just 10% aside, but the second, 10%, and even the third. I want you to imagine there's not a feast you can ever remember missing, a synagogue service you've never not attended. You might be one of those that would have a little gleam in their eye of, "He's talking to everybody else but me." And then you get to verse 14, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Can I give a very Southern response? Uh-oh. Because even the most generous giving synagogue attending Jews. have had a time in their life where they've harbored bitterness, gall, resentment and unforgiveness. It kind of hits at the core of who we are.

Later in Matthew 18, Simon Peter, one of those classic moments where he will open mouth and he will insert foot, he will say, "Alright, Jesus, how many times do I need to forgive somebody who sinned against me? Is seven okay?" Remember what Jesus says? 70 times 7. Now you do realize that Jesus did not arbitrarily just pick a mathematical formula out of the air, right? I mean, he didn't do that. 70 times 7, that's 490. Now I know some of you who have an accounting background are going, "Oh wow, we can actually tally it. On 491 we can just give it to them." No, no, no, no, no. 490 was important. Remember, we're in Matthew, right, audience of Jews, Old Testament synagogue, alms. 490 years is the timespan that was given by the prophets, and specifically Daniel, of the amount of time that Jewish people would be in captivity because they had sinned against God. Can I tell you what Jesus is saying to Peter in Matthew 18? He's basically saying, "You forgive people to the extent that God has forgiven you."

So we go back to the Sermon on the Mount. I can just see those men kind of with their chest puffed out, "Alms, pfft, 10% here, there, I got it covered. Never miss the synagogue. I'm good to go. My reward should be solid." And then he says, "Okay, have you not forgiven somebody?" That is why Romans 3:23 is so critical, "For all have sinned." It's those two verses, if nothing else in the Sermon on the Mount would have said every one of us has a sin problem. Not one of us can stand before God.

Now for the sake of time, allow me just to kind of walk through this chiasm, this structure. The first four verses are about alms or giving toward God. Then there's this prayer in communication with God. Then it talks about a forgiveness or a right relationship with God and man. Then it's going to talk about fasting. You do realize that prayer [unintelligible]. It's one thing to say, "Oh, my prayer life is great." It's another thing to deprive yourself of food for an elongated period of time. Then finally, the material goods and how to handle the things of this world. Really what Jesus is saying

here, it's not just that you give your 10%, but have you honored God with the other 90 that he's allowed you to keep?

Essentially what is happening in chapter 6 is Jesus is building a case where he saying, "Okay, you've never defrauded your brother," this is back to chapter 5. "You've never mistreated your spouse. You've never thought ill of somebody else. Okay, now let's talk about your relationship in your prayer closet with your heavenly Father that nobody knows about. How about the finances? You got that all in order?" Got it. "How about your prayer life? Are you there on a regular basis doing the things you ought to do?" Remember Daniel in the Old Testament three times a day. I mean, it's a very strict thing. Yes, got it. Got it. Got it. Can you imagine just the the spiritual weight that would have landed when he said, "Have you never not forgiven somebody else?" There would not have been a righteous in their own eyes person who could have ever walked away and said, "Oh, I've forgiven everybody for everything they've done," because we know even the best of us trip up at this one. Do you know how hard it is to forgive somebody who's done you wrong? Do you know how hard it is to dismiss bitterness and gall out of our lives? Why? Because we want to justify, we want to rationalize that we should hold onto it and he says, "Okay, if you want to be forgiven by your heavenly Father, you better make sure you've forgiven everybody that you're harboring against."

Why is this so important? Because it's these two verses tucked in the middle of Matthew 6 that Jesus, even though he's gonna keep talking, he's closed the case for the story of the two houses because anybody who would say, "Oh, I never miss the synagogue, I never not give. I do everything that you've talked about." Would claim their house was on the rock until they got to these two verses because there's not a living human being, no matter how religious or how righteous they think they are, that can say, "I have forgiven everybody for everything they've done to me." Which meant they're now shifting sand. And so the Lord is building this case of how desperate we need a Messiah, that our relationship with him cannot be based on checking a box, it can't be based on being at the right place at the right time with the right item, that it is simply based on what he, at least here in chapter 6, is saying he's willing to do on behalf of them.

Here's the beautiful thing about tonight: you and I have hindsight. Remember I joked about the Sermon on the Mount like the Super Bowl, we baptize it and we look at it through our lens? It's 2,000 years since Jesus rose from the grave and we read those verses and we say, "Yeah, Jesus forgave me of everythin, so I ought to forgive others." Put yourself in their place. Put yourself in that first stadium of the first Super Bowl with empty seats going, "Hm, I wonder if this is really gonna fly?" Imagine being at the Sermon on the Mount going, "Well, one day when I stand before God, you really think I can stand on my own righteousness?" Not a single person would have stated they could. Essentially, Jesus has closed the case on our need for a Messiah, so tonight, even though we're 2,000 years this side, we can look back at that original audience, we can look back at that original intent, we can look back of what was spoken and realize how blessed we are that the tomb is empty, how blessed we are that Jesus has shed his blood because I've got news for you, every one of us has harbored unforgiveness at some level in some

capacity in our lives, but because Jesus shed his blood for us, he has forgiven us even if we haven't forgiven them.

Let's pray with their heads about our eyes closed. Tonight, as we come to the close of this service, one of the beautiful things about God's word is it says what it says and it means what it means that the Spirit of God that dwells within you as a believer can take those words and apply it to the respective areas and aspects of your life. Tonight, before I pray, before we have what we call our time of response or an invitation...

["When you finish recording, you may hang up or press one for more options." Forgive me.]

Tonight, I want you just for a brief moment to consider what are the areas of life, what are the aspects of life that you've taken pride in, that you've relished in somehow somehow they were in the right place, and tonight, as we look through the Sermon on the Mount, you realize that much like those original hearers, if it weren't for a Messiah there is no way I could truly stand before God.

Before I pray, our invitation is a song you know well called, "People need the Lord." Yes, that's about people outside of here who need the Lord, but it's also a good description of who we were before we met the Lord.

Lord Jesus, as we come to this time of response, God, there might be those here who need to cry out initially for salvation and forgiveness. God, there might be those tonight who you've moved in their life to follow in believer's baptism or to become a part of this incredible body of believers, this church. God, I know that at minimum every single one of us cannot leave this place without realizing the gravity of our sin and the just incredible depth of your grace and your mercy and your willingness to go to the cross on our behalf. God, I pray that as we sing these words, it's not just about others, it's about us and how desperately we need you. At this time, may we just simply take the instructions you've given us and apply them to our own life. It is the name of Jesus Christ we pray. Amen.